

Echo of Mary Queen of Peace

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Message of the 25th of March 2010:

“Dear children! Also today I desire to call you all to be strong in prayer and in the moments when trials attack you. Live your Christian vocation in joy and humility and witness to everyone. I am with you and I carry you all before my Son Jesus, and He will be your strength and support. Thank you for having responded to my call.”

Jesus will be your strength and support

Man cannot do without God. The temptation of the divider is still snaking around Creation and it continues to allure, trick and seduce humanity. The age-old dream of being able to live without God not only fails to solve man's existential problems but, unhinging the order of creation, sows seeds of death rather than life in it. From a cosmic point of view, as from an individual point of view, doing without God does not help to solve the great problems of existence and all progress in the field of science re-proposes two roads for humanity: that of life and that of death (cfr Dt 30, 15-20). The freedom of choice between good and evil conquered by Adam and Eve exalts and, at the same time, depresses man; without the continuous intervention of God, human history would have been over millennia ago. But God does not abandon man, he brings forth his great plan of love and, in the fullness of times, he reconciles it to himself in a communion that is much deeper than that offered in Eden.

The coming of Christ into the world not only marks a new alliance between God and man, it makes man a new temple of God on earth. Now man knows that God can live in him! What better nearness between the creature and the Creator in Eden! Now man is not only the image of God but, if you wish, he can be a son in His Son Jesus! Whatever about the Darwinian evolution! With the Incarnation, evolution in Christ is opened up and offered to man! For the wages of sin is death; but the gift of God is eternal life in Jesus Christ, our Lord (Rm 6, 23). Man is called to a difficult but divine road: the road already taken by Christ that requires free acceptance of God's will (abandonment to Him), renounces Satan and his promises (which are false and deceptive), also requires a decision for God (decide for God, Mary has said to us many times).

It is the way of the Cross but it is the Way that allows Christ to be present in our lives, to give fulfilment to that which, of his torment, is missing in our flesh (cfr Col 1, 24). **Today I desire to call you to be strong in prayer and in moments when trials attack you.** Are we afraid? Let us take refuge in Mary,



“The very thought of Christ to penetrate and move our decisions, promote our actions and grant us the wisdom in all things, in every event and moment of our lives. The result will be peaceful existence in the deep, reconciled, free ...”

in Her the Tempter cannot reach us. **I am with you and I bring you all before my son Jesus and for you He will be strength and support.** The trials of life are often hard and unsustainable without the help of the Lord; but He is there, always ready to carry our cross, to take it up with us and in place of us; let us draw **strength and support** from Him to take up our cross and follow Him (cf Mt 16, 24-26). **Live your Christian vocation in joy and humility and witness to everyone.** The Christian vocation is nothing other than the divine call to follow Jesus Christ. It is not a call to pain that destroys, but to suffering in joy, to pain that gives birth to Love, because Jesus is in us, Mary is beside us, the Angels and Saints are there for us and we will feel all of this, experience it and bear witness to it so that the Cross might appear in its true light.

With Mary we stand **before Jesus**, to draw from Him the antidote to the poison of the ancient serpent. We stand with the **humility** necessary to allow ourselves to be penetrated by the saving Mystery of his death, to allow ourselves to be flooded with his consolation that generates joy, true joy, not fleeting joy, that God assures those who are humble of heart.

Nuccio Quattrocchi

Message, 25th April 2010

“Dear children! At this time, when in a special way you are praying and seeking my intercession, I call you, little children, to pray so that through your prayers I can help you to have all the more hearts be opened to my messages. Pray for my intentions. I am with you and I intercede before my Son for each of you. Thank you for having responded to my call.”

Pray for my intentions

This message from Mary is a clear sign of her pleasure in the prayers addressed to Her from the whole Catholic world during the month of May which is about to begin and She immediately establishes its objective: **pray so that through your prayers I can help you to have all the more hearts be opened to my messages.** The message is entirely in this invitation and this underlines the importance and the urgency in our opening up to the messages that She gives us in Medjugorje. Her prolonged presence, Her insistence on the need to return to God, to convert, to abandon ourselves to Him, to pray, to fast... are unmistakable signs of a decisive call to all of us. Is the number of those called **who have opened themselves up to her messages** not yet complete?

This message from Mary is an explicit, vibrant, urgent call to close ranks around Her during this month of May that is traditionally dedicated to Her and to pray the Rosary. It is a call that does not linger in any particular explanations: **Pray for my intentions.** All of us who say we are Catholic know Her intentions well; those of us who believe in Her messages, like those among us who express their perplexity or deny all authenticity, all of us know well what Her intentions are. From the time of the calling to divine Maternity, She always said yes to God's will; this was how things were in Her hidden life, which was humble but careful, in which She never tried to move away from what was happening to Her but *she kept all these things in her heart* (Lk 2, 19.51b). This is how things were throughout Her Son's life, up to the supreme moment of His Passion and Death, when at the foot of the Cross, She silently welcomes Her Father's will and offers Herself, with Jesus, to it.

We know all of this well and we know that we are Her children, She is our Mother since Jesus entrusts Her as such to the Apostle whom He loved (John 19, 27). Her intentions have always been to do the Father's will and honour the will of the Son who gave Her to us as a Mother. She is called to intercede for the salvation of the world and faithfully, incessantly, tirelessly, She works for this: **I am with you and I intercede before my Son for each one of you.**

Her *Fiat*, Her *Yes* to the Father cannot be confined to this or that episode in Her life: it resounds yesterday, today and always; it is written in Eternity because it is hidden in God and housed in Him! And as for us? Saint Louis Marie de Montfort invites us to enter into this mystery of love, calling us to a devotion to Her that might be *interior, tender, holy, constant, disinterested* (*Treatise on true devotion to Mary*, thesis 106-110). Let us try not to be so foolish as to fail to recognise the time of Her presence among us, this special time of grace, and let us take care so as not to allow ourselves to be taken unawares on the day of the glorious return of Christ. Little does it matter whether or not we are still in this mortal body when He comes; will the quality of our awaiting of His return have no bearing on God's judgement?

Come, Lord Jesus, hasten to help us! Come through the powerful intercession of Mary, Your Mother and ours!

N.Q.

Popular devotions: pathways to Heaven

In 1346, Saint Brigit of Sweden received a revelation from the Lord of the orations to be recited every day for twelve years, with which special promises were associated. But is it really sufficient to recite certain formulae every day in order to obtain the graces promised by God? Can the Lord use the human measure of *I will give you something if you give me something*? From this point of view, such forms of devotion conceal the great danger of flattening people's personal relationship with God to a mere formalism: the spirit is suffocated by *pre-packaged* words.

Must we therefore disregard these prayers, which the Lord so concernedly taught us through the mystics and saints of all times? Let everyone make their own assessments according to their conscience. However, we need to understand a pedagogical value associated with these vocal prayers: first of all, they enable us to understand that it is impossible to grow spiritually if we fail to find time to dedicate to God every day.

It is a journey. And the **arrival point is an intimate dialogue with God**, knowing how to savour His presence, a proximity that no longer needs words; and so the formulae are like the greetings to start a conversation, when we have just re-encountered a friend and we still do not know what to ask him or tell him, even if we feel that we would like to spend whole hours with him. It is a journey....

B.G.

EXPERIENCES OF AFRICA

In the ECHO of Mary Queen of Peace, the bulletin that I have been distributing now for years to various communities near to me, in some captions I read testimonies of those who have visited far-away lands and who bring back their own sensations and experiences of such moments. And so, I recently returned from a month of volunteer work associated with a working project carried out in the Central African Republic, and precisely a Catholic Mission in the outskirts of Bangui which is its capital. I can affirm that this nation is one of Africa's poorest, due to a lack of means and development plans, and given its geographical position (the fact that it doesn't have any areas overlooking the sea), it fights its struggle every day not only to live but often just to survive. There are no health prevention measures; mortality is high given the unfortunately well-known AIDS virus. The State does not intervene, where there are schools they are fee-paying ones and so illiteracy is rampant: it would seem as though this is a land burdened with the perennial fate of being "third world". And yet the people who live there have a desire to learn, to relate to others: good sense exists within these people! Like the Christian faith, which is rooted in part of the territory thanks to the work of the Missionary Fathers above all, such as the "Apostles of Jesus Crucified" associated with Padre Pio, for whom I worked during my experience in Africa. A significant contribution to this is made by the Comboni Sisters, whom I met and who exercise their Christian Mission in the villages within the forests, but with extreme difficulties.

I believe that it is time to really come to realise what is happening in these parts of the world, where there is no prevention, hospitals are few and far between and people are being protected less and less; where governments exist only on paper and do little or nothing for their inhabitants; where corruption, inertia and ignorance reign. We should all recall that all people, even if they are coloured or of different races, have the same feelings as us. If I have a headache I know what I must do to relieve



the pain; many people on the other hand, cannot find aspirin, or they cannot afford it! Direct contact with certain poverties in the world, has aroused a new sense of appreciation in me for everyone's life, as the Gospel says.

Dino Forte

A VOICE THAT CRIES OUT

"The teaching that the priest is called to offer, the truths of the faith, must be interiorised and experienced in an intense personal spiritual journey. On occasion the priest's voice seems to be the "voice of someone who cries out in the desert" but in this lies its prophetic strength: in the fact that it is never homologated, or it never can be homologated to any culture or dominant mentality, but in the fact that it shows the unique newness that is capable of implementing a deep and authentic renewal in man, that is, that Christ is Living, He is the God who is near, the God who works in the life and through the life of the world, and who gives us truth, a lifestyle".

"Nobody can choose the priesthood on their own, nor is it a manner in which to attain a form of security in life, or to conquer a position in society: nobody can give it to themselves, or seek it out themselves. The priesthood is the answer to the Lord's calling, to His will, to become the announcers of what is not a personal truth but His truth".

Benedict XVI (extract from his homily)

In the year dedicated
to the Priesthood

Mary as the Mother of all priests

In the context of the Year of Priests, I would like to talk about the link between Our Lady and the priesthood. It is a link that is deeply rooted in the mystery of the Incarnation. When God decided to become man in His Son, He needed the free "yes" of one of His creatures. God does not act against our freedom. And something truly extraordinary happens: God becomes dependent on freedom, on the "yes" of one of His creatures; He awaits this "yes". In one of his homilies, Saint Bernard of Chiaravalle explained this decisive moment in universal history in a dramatic way, where the Heavens, the Earth and God Himself await what this creature says.

Mary's "yes" is therefore the doorway through which God was able to enter the world, to become man. And so Mary is truly and deeply involved in the mystery of the Incarnation, of our salvation. And the Incarnation, the fact that the Son became man, was aimed at the gift of oneself from the beginning, the giving of oneself with much love in the Cross, to become bread for the life of the world. And so **sacrifice, the priesthood and Incarnation go together and Mary lies at the centre of this mystery.**

Let us now go to the Cross. Before He died, Jesus saw His Mother beneath the Cross; and He saw the chosen son and this chosen son is certainly a person, a very important individual, but more: he is an example, a pre-representation of all the disciples who were loved, of all the people called by the Lord to be a "beloved disciple", and as such, priests in particular. Jesus entrusts His Mother to the care of the disciple. But He also says to the disciple: "This is your mother" (John 19, 27). The Gospel tells us that from that moment, Saint John, the chosen son, took the mother Mary "into his home". This is the Italian translation; but the Greek text is much deeper, much richer. We could translate it as follows: He took Mary into the intimacy of His life, of His being, into the depths of His being. To take Mary with ourselves, means to introduce Her into the dynamism of the whole of our own existence – it is not an exterior thing – and in everything it constitutes the horizon of our apostolate.

The second Vatican Council **invites priests to look to Mary as a perfect model of their existence**, invoking Her as "Mother of the supreme and eternal Priest, Queen of the Apostles, Aid of the presbyters in their ministry". The Holy Curate of Ars, whom we call to mind in a special way this year, liked to say: "After having given us everything that He could possibly give us, Jesus Christ wants to make us heirs of what is most precious to Him, that is, His Holy Mother". This is valid for every Christian, for all of us, but for priests in a special way. Let us pray that Mary might make all priests, in all the problems of the world of today, conformant to the image of Her Son Jesus, dispensators of the inestimable treasure of His love as the Good Shepherd.

BENEDICT XVI

(from the General Audience of the 12th of August 2009)

That man of the Shroud

There's a queue to get in. It's long but orderly and as you approach the entrance it's more recollected and silent, because of the solemnity of the moment. You look a few metres into the distance to see the shroud that Jesus was wrapped in after his death and that among the millenary linen fibres of the fabric, houses the features of his body, the marks of his passion, the chronicle of his crucifixion.

Ten years from the last exhibition (during the Jubilee year of 2000) the **Sacred Shroud**, Christianity's most important relic, is once again being exposed to the public (Turin 10th April – 23rd May). An incredible number of pilgrims from all parts of the world are flocking to see with their own eyes, *that man* who miraculously left his traces on a piece of canvas, a perfect photograph – in negative – impressed in a manner that still remains a mystery today. The God *born of woman* has precise features that can be looked at to meet our need to visualise the Mystery without using our imagination, which may risk moving us away from the truth.

Jesus has a face, Jesus has a body and we can contemplate them.

This is a grace for which we can only be grateful. It strikes us to our very depths to see how much the body of the Lamb was tortured in reality: there are marks from the whip everywhere; not even a centimetre of skin was saved. A veritable slaughter. The extent of the pain that Christ endured without saying a word is told by the rivulets of blood that descend from the points in which the nails and the thorns pitilessly pierced the innocence of His flesh; the same that He had received from Mary, His Immaculate Mother. The Crucifix is not only a story; the Shroud gives Him to us and makes Him contemporary...

But there is more besides the Passion on that white canvas (which unfortunately was burnt and stained by an ancient fire). There is the Easter of the Risen One, that incredible energy of life that unleashed itself from the inertial body of Jesus and projected itself onto the canvas, remaining there, forever. Power of life, power of light, striking power of resurrection (according to certain studies that have just been published, a flash of light lit up an image on the fabric that science is still unable not only to reproduce but to explain...).

It remains within you when you leave, a living presence that follows you everywhere and reminds you that **Jesus is Living**, now

like He was then and He asks you to live with Him every instant, so that the reflection of His face might be recognisable on ours; so that like the Shroud, we too can be evidence of the Truth: visible images of *that man*, dead and risen so that it might always be Easter for humanity.

Stefania Consoli

*"We must obey God rather than men!
The God of our fathers raised Jesus from the dead—whom you had killed by hanging him on a tree. God exalted him to his own right hand as Prince and Saviour that he might give repentance and forgiveness of sins to Israel. We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."
(Acts of the Apostles 5,29)*

"Who are you for me?"

"For me, seeing the Shroud is like meeting Jesus at the moment he met Mary of Magdalene, on the morning of Easter, in the garden, knowing well that *"it is the Lord"* and not another (...).

In the Shroud we contemplate the fact that *"the Author of life"* (Acts 3, 15) became a man; the fact that the *"Word of life"* (1 John 1,1) became our flesh; the fact that the life of each man will not be abandoned to hell. We are now witnesses to what happened without any witnesses in the little house in Nazareth, to what happened without any witnesses in the tomb of Jerusalem, because the body of the Shroud is the body conceived in Mary in Nazareth, it is the body born of her in Bethlehem, it is the body risen from the dead in Jerusalem (...).

While our intellect has an intuition that the mystery of the Shroud undoubtedly harps back to the mystery of Christ himself, on the one hand we are fascinated by it, as proof that the Shroud has the power to touch the deepest chords of the human person, on the other hand we do not dare to do the only thing that would transform the stupor of the mind into the joy of an authentic meeting with the risen and living Lord, that is, to answer in all truth and freedom to the real underlying question: *"who are you for me?"*

Father Angelo Favero

"A silent, imperceptible and hidden unction gives us a taste of God's life in the intimacy of our spirit. This is the Pentecost that prepares us to burst forth like a bud in Spring from the seed of the resurrection planted in us at Easter, the seed of new life, the seed of freedom. A great sound characterised the first Pentecost. Silence accompanies the perennial Pentecost that beats time on the gradual opening of the souls who continuously give themselves to God's touch".

Tania Motta

Be mystical to be tomorrow

"The Christian of tomorrow will be a mystic, a man who has experienced something, or he will not be at all", said the great German theologian Karl Rahner. Has Medjugorje not perhaps become a school of mysticism for the Church and for the whole of humanity in the plans of the Heavens? The urgency of this question emerges in Medjugorje after every serious encounter with young people who have rediscovered "the centre of their lives".

In our time we often abuse mysticism. All sorts of aberrant anomalies of the human spirit become packaged and put onto the market with the name of "mystic". People struggle to find a field in which mysticism does not find a space of its own. It is now considered to be a super-religion, the last and the most essential. In essence, there are *mystics* of all kinds....

Experience the Mystery

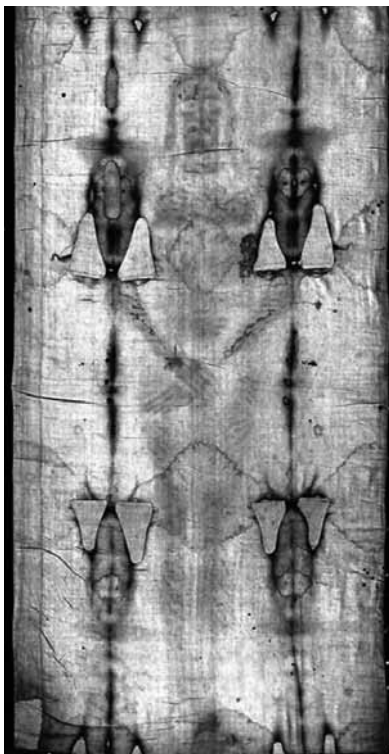
In the discourse on mysticism associated with the Medjugorje event, it is important to consider the measuring metre of Christian mysticism. **Mysticism may be considered as an "experience of God in the intimacy of our being"**. It is a relationship of "union" with God, it is an experience full of mystery with God. Mysticism is the meeting with he in whom we believe. True mysticism is centred on love.

Love, experienced love, is the objective of the main messages of Medjugorje. What's more, Christian mysticism has a particularity that is worth noticing, it is radically open. God is only experienced in a radical opening. An essential condition for belonging to the Medjugorje prayer group (guided by the Virgin through the Messages to Jelena *ed.*) is total abandonment, total opening to God. Mysticism does not mean peacefulness. We always refer to a journey in Medjugorje. Medjugorje is not an arrival point, but it remains a calling, a solicitation, a constant recommencement, a continuous trusting questioning of the degree of our willingness as regards God's action in the soul (...).

A full-sighted person amidst the blind

The mystic is like a full-sighted person amidst the blind; he experiences the true reality. On the contrary, the non-mystic is like a fish in an aquarium. The limited basin of water constitutes his world. He is happy to remain there as long as he doesn't know any better world. He doesn't know that there are lakes, seas, oceans, vast continents, an infinite variety of creatures... Through the glass of his tank he catches a glimpse of the shadow of human beings, he frighteningly withdraws from them because he doesn't understand their nature, he is unaware of the existence of more developed forms of life, he is incapable of understanding.

And so the mystical and non-mystical are set against each other. One of them is well aware of such a difference, the other is not and he perseveres satisfied and full in his artificial isolation. The mystic however harbours the hope that even the non-mystical "fish" will one day obtain the grace to overcome the sides of the aquarium to conquer the indescribable and unlimited wealth of the other world, to



be introduced into the “Mystery of love”, into the happiness of divine life (...).

Points of reference for the world

The world of tomorrow will not listen to the individual Christian, it will on the contrary, address those mystics and those Christian communities that have discovered the pathway towards the infinite spaces of the experience of God. Mystics experience a healthy and impassive relationship with the world (...). Although he lives in the world, a Christian does not however belong to it... Our Lady of Medjugorje invites us towards this.

Medjugorje is the new exodus in this millennium that is being born, the invitation to open up a pathway for ourselves, to leave misleading certainties behind to meet God and experience him, the experience of *eternal love*, so as to go forth armed with vigour towards the “promised land” (the future) where milk (life) and honey (the spirit) flow, and where the fate of humanity is nearer to its fulfilment.

Alfons Sarrach

(From: The prophetic journey of Medjugorje” Ed. Ancilla)

TO JESUS THROUGH MARY

Lest there should be any misconception about the place of devotion to Mary in Catholic piety, we honor in a special way the Immaculate Heart of the Mother of Jesus, i.e., the person of Mary in her eminent sanctity and glorification by God, because it is the wish of her Son - as Our Lady revealed in her second apparition at Fatima. Jesus knows well that true devotion to His Mother leads souls to Him. As Pope Paul VI wrote in his encyclical celebrating the centenary of the apparitions at Lourdes: “*Everything in Mary leads us toward her Son, our only Savior, by whose foreseen merits she was preserved immaculate and full of grace; everything in Mary lifts up our hearts to the praise of the Holy Trinity.*” And as Our Lady assured Lucy, June 13, 1917: “*I will never abandon you, my child. My Immaculate Heart will be your refuge and the way that will lead you to God.*”

The Church sees Mary, then, not as the **goal**, but as the **guide**, who always leads souls who honor her with true devotion - to her Son, especially to Jesus in the Blessed Sacrament. When we pray to the Immaculate Heart of Mary for help in time of need, she in turn points to the Tabernacle, to Him who is “*the Way, the Truth, and the Life*” and has a way of conveying to us what she said to the steward at Cana: “*Do whatever he tells you*” (Jn.2:5).

From Mary we learn that we must be open to the news to welcome the unction of the Spirit. We cannot ask the Spirit to renew us, to guide us, to anoint our whole being with his love yet at the same time remain closed to his impulses that push us towards newness. This point is very important in order to live a spiritual life that is not conformant with the mentality of this century, but is transformed by modelling our thought to that of Christ (Cfr. Rm 12,12).

We are reborn from above!

by Antonio Gacioppo

Nicodemus was a Pharisee of Jesus’ era. A cultured man who was nevertheless capable of humility because he was willing to seek, in the night of his uncertainties, the truth from he whom everyone said was a *Master who had come from God*. A series of questions, perplexities in the attempt to understand... “You must be reborn from above!” Jesus answers him firmly (John 3, 7).

But what is the meaning of this invitation that is also valid for us today? What must we really do? In these words it is like we are listening to an incessant appeal that Our Lady repeats to each of us in Medjugorje: “*Dear children... I invite you all to convert*”. Without this conversion, which is a veritable rebirth from above, it is difficult to understand the times in which we are living.

The Lord Jesus gave us the possibility of being reborn from above through his Mother. It is She who immerses us in the love of the Father and the Son to regenerate us in our dignity as children of God. Forgiveness and peace are the first fruits that are experienced.

The entire passage from the Gospel that we have just quoted (John 3, 1-21) offers important cues that may help us to pay more attention to what the Mother is “opening and generating” through her children who give themselves to Her unconditionally: “I tell you the truth, no one can see the kingdom of God unless he is born again” (John 3, 3).

The departure point for every rebirth is dying to ourselves to be generated by the Holy Spirit. Usually those who reach Medjugorje arrive with the weight of their cross or trials, and unflinching the Mother ensures that her presence and her consolation are felt. But it does not stop here. The relief, the grace that Mary gives us, are the help that allows us to go one step further: to die to ourselves. It is crosses that strip us, leave us naked; in this way we are obliged to seek what is truly essential to live and not to survive.

Meeting the Mother is meeting ourselves in truth, but above all it is being embraced by the maternal love of God who loves us as we are and in that love He regenerates us, heals us, frees us...

Medjugorje is not fleeing the cross but climbing onto it like the Son of God taught us and like He himself did. Medjugorje is accepting the cross *with-in-for* the love of Jesus: to die giving everything back into the Father’s hands and to enter into the immaculate silence of Mary. Not just any silence, but an immaculate silence, where every noise that is born of the wounded *I* is silenced by faith, hope and above all by love.

What is experienced is something indescribable, it is the resurrection, because what dies on the cross is only the corruptible man, sin, the superfluous, freedom from Satan’s mortal bite! If we are open to God in trials and we seek communion with Him, the Holy Spirit generates us like new creatures and gives us his life, his light, a new comprehension of his laws and a new

look over the whole of creation. After all, all of this belongs to the baptismal reality and Mary teaches us, in her simplicity, that if we want to be reborn from above and allow the Holy Spirit to manifest his omnipotence, it is essential to hand our lives over to God through her immaculate Heart and remove everything from us that stands in the way of the triumph of the life of the Risen one.

There is however, another aspect to be taken into consideration: Mary makes us be born again in God’s plan. This forces us to get out of all selfishness (as the pretext to bend God to our will), from all false interpretation of God and it places us in the communion of the mystical body of Christ. Without this interior opening to the infinite spaces of God, we risk suffocating grace in devotionism and experiencing a spirituality that pours *new wine into old wineskins*.

When we are touched by the grace of God, our whole person becomes involved in a novelty that the Spirit gradually unveils to the soul. Like it was for Mary, it will be the same for each of us, according to our originality.

Jesus’ discourse to Nicodemus arrives at a point in which it is necessary to get out of every form of mental narrowness: “You should not be surprised at my saying, ‘You must be born again.’ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit” (John 3,8). These are strong words that knock the levels of immobility and passivity in a soul or in a group. When Mary welcomed the annunciation of the angel, she opened herself to the news, to a generation that goes beyond human laws. In her opening, Our Lady was made fertile by the Spirit; every “yes” of hers was always fresh, virginal, and open to the mystery of God.

The invitation of the Queen of Peace – the fact that she is in a position of listening and of prayer to be able to understand her coming and God’s plan in that holy place – is always current and recalls that addressed by Jesus to his disciples in Gethsemane “pray that you will not fall into temptation” (Luke 22, 40). Temptations are multiple. On this point also, the gospel mentioned above is very clear: “Flesh gives birth to flesh, but the Spirit gives birth to spirit” (John 3, 6), and so it is very important to learn to discern what is born of the Spirit of God from what is born from our own selves. The Most Blessed Mary taught us that this discernment should be carried out every day, giving everything to the Holy Spirit and allowing his light to illuminate our selves so as to free ourselves from interest, from selfishness and above all from the fear of losing our lives.

We are in a liturgical time illuminated by the light of Pentecost. Let us ask our Immaculate Mother to help us to make more space in our lives for the Spirit of the risen Lord. She has given us simple tools, through which we can immerse ourselves in the powerful action of the Spirit and thus become new creatures, but above all, Mary is present as a Mother who forms the new priestly people, awoken and reborn from above, for a *new Pentecost* that the Father is preparing in the silence of our souls. □

That grace

The news that the **Vatican's International Commission** will soon start an enquiry into the events of Medjugorje ("in rigorous reserve" specifies the official press release) spread fast around the world. The figures that the appointees will have to deal with are extremely high: twenty-nine years of apparitions, millions of pilgrims, thousands of messages, countless conversions and who knows how many calls to consecrated life, to a life given, to a life risen... This is already a fact that many take for granted; as we know, numbers are not an opinion (and perhaps they are what actually attracted attention!) The **quality of the grace** that has transfigured the lives of many is actually what will really have to be assessed, a grace that will not make do with reawakening the faith of souls, but that wants to bring them to the depth of God's life, to full communion with the Most Blessed Trinity, to a living conscience of the fact that they are children *and so heirs*...

Medjugorje carries the indelible seal of the Mother and as such, it is impressed on her children in a direct, immediate manner that is not mediated by the rationality that characterises the male gender. In layman's terms: it does not go through the mind but rather, it bursts forth from the free heart of a creature that has adhered to God without calculation, without complex assessments, simply saying "yes" through faith and love.



With this same immediacy in Medjugorje, Mary informs us of *that* grace: a spiritual milk that is poured into us and that nourishes us, that makes us grow, that makes us become adults in faith, without causing us to be burdened with questions on how or when... It explains only the reason why: "*Dear children, you are not conscious of how God loves you with such a great love because He permits me to be with you so I can instruct you...*" (Message 25th March 1988).

The best way to bear witness to the immense value of Medjugorje at this time will not then be to carry out make-up operations to appear in the best form, elegant and acceptable according to human canons (perhaps sweeping under the rug what we do not want others to see because it is considered *unpresentable*), but to live with passionate conviction *that* grace where everyone is. It will be grace itself that will communicate itself through the invisible channels of the Spirit. Those who wish to understand it will simply have to welcome it, with a pure and willing soul. It will not be difficult to assess its capacity.

Witnesses

or perennial visitors?

Over the years, all over the world, thousands of pages have been written about Medjugorje: chronicles, stories, investigations, reflections, some of which are very deep from a spiritual and theological point of view. In theory we should be an educated population, aware of the extent of this event, so as to be able to maturely and responsibly bear witness to the years spent with the Queen of Peace. We should shine forth like stars in the dark of a confused humanity, often without references, constructive ideals, folded back on itself. After a journey spanning many years, it is time to reap some rewards. If the fruits are truly mature, then they cannot but be convincing and prove the dedication of the Mother of God to be right, along with those who have offered their lives, their reputation and much more for her... Nevertheless, there is always the risk that we might stop on the surface, remain on the initial levels of the discovery.

If, after 29 years, there are still new faces in Medjugorje, then it means that someone has been effective in bearing witness and has pointed out the right direction to them; and the wonder is forever new! But let us not stop at the enthusiasm of the first hour; let us not allow hurried and superficial visits make us remain on the outskirts. The Mother of God has come to take us and lead us along a long road of conversion, healing, sanctification; a road that has many stages, routes of all kinds: steep, flat, slippery... but we must persevere to the end, especially when we come up against trials.

We need to be convinced, we need to have faith, even when what we had hoped in seems to have crumbled and failed. We need to remain free on the inside from any human conclusion to be the gift ourselves that Mary wants to offer to the Church today: people who know how to trust God, certain that He guides all things to perfection; people who are voluntarily willing to leave *the old* and welcome *the new* that the Spirit continuously puts in front of us.

"Those who go to Medjugorje to see something could save themselves the cost of the trip and stay at home. But those who go there progress on their journey towards the truth, towards the deepening of their own interiority, can rest assured that God, having called them, will not abandon them. In the evening, when the sun sets powerfully over Medjugorje and the sky is coloured like love above the mountains, those who pray know that they are very near to the threshold of their most intimate dreams, of Eternal Love. This is the message of Medjugorje for this millennium and for all times".

Alfons Sarrach

(From: The prophetic journey of Medjugorje"
Ed. Ancilla)

The Only One

It was almost my turn to pay at the cash desk. I was standing distractedly in the queue when I unwillingly overheard the conversation between two young till operators: "Maybe I'll come to the wedding too, but I'm not going into the church!", declared the man decidedly. His colleague was a little perplexed and simply replied: "Why not, what harm can it do you? ...It's only a wedding!". "No, I can't go in...", concluded the young man. And it ended there. I paid and left.

But something continued to bother me, I couldn't feel at peace. In reality I don't tend to make do with the cultured answer by chance. Why could that young man "not" enter a church? What or who was preventing him from doing so? Was it his conscience that was accusing him of possible sins? Was it a position against the ecclesiastical institution? Was it the choice of other *spirits* present within him that might "react" upon coming into contact with grace? Or was it something else that I am unaware of?

I was continuing to ask myself this but I couldn't find an answer. I couldn't. It remains in the intimacy of that young man's soul. I couldn't find peace however: how can we stay "outside" while "inside" there is the *Only One* who cannot wait to meet us to give us good? The *Only One* willing to cancel out all accusations that make our sins as heavy as lead? The *Only One* who put up with the disgrace of the cross to shatter the rigid formality of the Temple and give dignity back to the last ones, the lowly, the rejected? The *Only One* who with a simple gaze could chase away demons who feared his dominion? ...If all of this is true, what is that young man doing "outside" of the church?

The answer is up to him. I have only one prayer: "Oh Lord, let that young man realise on the footpath outside that the *Only One* will reach him outside of the church, in the iciness of his indifference, in the bite of his fears, in the sting of his prejudice, in the hell that oppresses him...". "Jesus looked at him and loved him" (Mk 10, 21). But why is it the *Only One* who goes out, while the others remain comfortably in their armchairs? Who knows, perhaps this is all we should ask ourselves.

We can live on love alone

There are two reasons for which to look at a person in the eyes. To discover something hidden behind the veil of appearances or to communicate something important that we are carrying around inside us, without words. "Jesus looked at him and loved him..." we read above. Mark's gospel is also the story of a young man, but this time a man who is looking for something and not escaping something. He asks Jesus for indications regarding his future and with a gaze, the Master gives him the most

Always trust the Lord!

valuable thing, beyond every possible request: love.

Without love we die. Or better, we manage to survive because our vital functions are active, but we are emptied inside, we lack motivation, we have no light, we lack creative impulses... Love makes us into people, it tells us that we are important, gives us a sense of confirmation if we are unsure of ourselves, it acts as a mirror if we no longer know who we are... Love colours our day and often appears to us in black and white, often solitude dries out our hearts and gives back a smile to dull and bored faces.

We need this more than ever today. We do not seek other remedies because they are fictitious, transitory, they vanish immediately: once the spotlights that give us light during the sensation of the moment are switched off, we are the same as before and without any perspectives... **“Dear children, reflect on everything human, on everything that does not permit you to set out after my Son – on transience, imperfection and limitation – and then think of my Son, of His Divine infiniteness...”** (Message of the 2nd of April 2010 to Mirjana).

Love created us and we return to Him like a river in flood, pushed by the currents that cannot stop because they are inscribed in the fact that we are creatures: **“Dear children! Today I call you to love with all your heart and**



with all your soul. Pray for the gift of love, because when the soul loves it calls my Son to itself. My Son does not refuse those who call Him and who desire to live according to Him. Pray for those who do not comprehend love, who do not understand what it means to love. Pray that God may be their Father and not their Judge. My children, you be my apostles, be my river of love. I need you....”

These are the words that the Virgin Mary said to Mirjana on the day of her birthday, the 18th of March last. Simple, direct, more than comprehensible. But if it is easy to understand the Mother's invitation, it is more difficult to implement it in our lives, because we are selfish, some more so and some less so...

However, *we can pray for the gift of love!* In this way we would be able to see God in others, where He manifests himself in a unique, unrepeatable way. Let us contemplate him. Let us listen to him. Let us respectfully leave him to be himself, without attempting to change him, without wanting him according to our image of him. We will be the *river of love* that gives sense and peace to those who believe that God is the *judge* and not the *father!* □

I experience the day in a sort of limbo, in the hope of finding what I have forgotten, what I feel is no longer mine; the missing thing that led me to the brink of a nervous breakdown, that continuous sense of emptiness, that wears you down... bit by bit... **What is it that I am looking for?** What is it that gave me the strength to react, what is it that allowed me to breathe despite the fact that I was completely submerged? I pack my case, without thinking... I leave. I ask to drive. We encounter fog, ice, wind, stormy rain... the state of my soul is mirrored flawlessly in the nature of the month of January.

Medjugorje! As soon as my foot touches the ground, a sense of peace comes up along me as far as my mind. I am wonderstruck, I don't say anything. I look at the strangers who smile at me as they welcome me into the home where I will be accommodated. Without even getting undressed, I fall asleep on the bed, exhausted from the 11 hour journey.

A new day is here. The rain pours down, its descent continues unperturbed. It gets dark very early. We go towards the church, it is imposing with its two bell-towers. We go beyond it, to a square. My curiosity is aroused by a multitude of benches. And there He rises up imposingly, with His arms outstretched, immediately conveying the sense of an embrace, the Risen Christ... A strong sense of *peace* assails me. I sketch a smile, shocked, happy for a brief moment...

It's raining and my mind is still too obscured to really understand what is happening in that place. We enter the church, the mass is in Croatian. I am still there with my thoughts that will not go away, with my gaze lowered. When we return we have dinner, more smiles, I force myself to smile back but it's still "raining"...

The next day I don't even look out the window... I already know. It's raining. We go to Mass, in Croatian again. It resounds like a buzzing sound in my head, an incessant mumbling. Later in the afternoon, during a moment of simple prayer near a block of stone where a "sacrificial lamb" is sculpted, something happens... A flash, a deep cut, a sincere caress... from whom? I ask myself... to me? Why? I am unsettled by that physical flash, like a sword that pierces you from your head to your feet, but not a sword that causes pain, a sword that brings peace. How is this possible? God? Is that you?... it's still raining.

The next day however I see the sun rising in the distance, I breathe it in and I am under the impression that it is not me who is approaching, but there is a meeting... "Convert and believe in the Gospel" recites the psalm that I listen to at Mass and I get a shiver down my spine... a pleasant shiver, another caress... and suddenly I feel the desire to read something from the Bible, my curiosity is aroused by what I have always called coincidences (up to now).

I spend the afternoon in my room, I read the whole Book of Genesis... we are his children! He loves us, He always puts us to the test, but He Loves us, with a capital L. He

almost jokes with Abraham, struck by the fact that he appears willing to sacrifice his only son for Him, it is like He is saying to him: are you crazy? Would I ask you this? I Love you, I only want good, the best for you and your family. You are all indistinctly the same in my eyes, all the same and mistaken. And how wrong you are! But if you understand I will forget and Love you more than before... I am surprised, incredulous, my God Loves me!! **All He asks is for me to believe, to trust, nothing more.**

The desire to go to confession is natural, instinctive, I feel ready Lord to welcome You into my heart, but I want to purify myself, to get rid of this dirt, to make this rain stop... But the Lord wants an even deeper search from me, because there are no confessors. I am disappointed and I believe that God will see to it. Up to now He's dealt with everything, hasn't He?

A new alarm. I'm impatient. I spend the day thinking back at the moments of my life, the choices, the suffering, the disappointments, the faults, but I am not unhappy, I am not sad... The Lord only wants you to think it over well, to engage in an adequate examination of your conscience... and as usual, He's right. I needed this day. I have my "rucksack" ready. I have to fill it with all these things and go and empty it, so as to be able to start again to fill it with extraordinary things that I will find, because NOW, I am aware that they will come, the Lord Loves me!

Outside, near the church, in the square of the 15 confessionals. Ice, more rain, no Italian confessor... I don't lose hope, I won't move from here until I've emptied my rucksack! After an hour of waiting without any result, I take a walk, I say the Rosary walking back and forth... I have a feeling that someone wants to put obstacles in my way, discourage me, but nothing could, at the cost of "tackling" a priest when he comes out of Mass... and this thought becomes reality... I stop a priest: he's Italian! I go in, peaceful, ready. He takes my hands and I already feel good... he gives me the blessing and happiness bursts forth from my heart: I feel it, physically.

I leave the confessional with a smile on my face, I feel like jumping up and down, crying out... I'm happy, how much I've missed the warmth of an embrace like that! The ready arms of the Saturday now embrace me strongly... what a wonderful feeling, what an unforgettable moment.

THE SUN!!! I feel alive, I feel alive in this world. I no longer feel one among many, irritable, bored, I feel alive. I feel privileged... the Lord Loves me! The moment has come for me to give thanks to Our Lady. Here, the nerve centre of the new world is here. You arrive here fully charged up and you return home "outsized", but in a positive sense!! What is there that is better than this?

I go to Podbrdo with Elena, my wife, and she shares this marvellous stop-off in Medjugorje with me. Apparition hill, *peace on earth*. I chose to give thanks to Our Lady, because She is my mother, my guide, She accompanied me towards God, She was always there, at the foot of our Cross, She always believed in us.

One more appointment the next day: we go to the "big Boss". The climb up to Krizevac reminds us that every step is hard, tiring, full of danger, but if we have an open mind, an open heart and prayer, then nothing can prevent us from getting to the summit. This imposing Cross leaves us speechless. We are enchanted, all the silence that surrounds us helps us to think back over our tiredness, the fatigue that we will have to deal with but that also makes us think of the end, at the summit is the Cross that frees us from everything, there is Jesus who will give us back Peace.

This is the word, the meaning of Medjugorje...Conversion, physical, pure, interior and exterior. God gave me a little of that awareness that we lost when we were tempted in the garden of Eden. I feel like this, like I have been pardoned. God wanted to give me a gift, which is little in the eyes of someone but very big for me and I will make a great treasure of it.

Life will still be full of temptations, it will put trials in our way before which we will feel powerless, but it will be a life with a rainbow present even during rain.

On the return journey, a friend continued to repeat to me in Brescian dialect: "FIDAS, FIDAS SEMPER"... always trust in the Lord. He never disappoints us.

Giovanni Saiani

REBIRTH

The feeling of being a welcome, well-loved guest is instantaneous. I feel at home, welcomed, spoiled, loved. You breathe in a sense of peace, tranquillity, joy, the opposite of my state of mind. I struggle to keep myself from crying and at times my efforts are in vain. I feel overwhelmed by pain, lost and disarmed. I immediately grasp the sensitivity of the soul of the people around me: examples of a life lived, conversion, faith. **Medjugorje gave me this and much more**, with its places where God gives you an appointment, through His Mother...Something literally explodes within me before the Risen Christ, before the statue of Our Lady at the blue Cross, on Podbrdo, on Krizevac, after Confession and in Church...

I have been at home for two days and difficulties are knocking at my door. In any case, I feel happy because I have the Lord in my heart, Our Lady is protecting me and prayer is strengthening me. This description of Medjugorje by Brother Ljudevit Rupčić recounts in words what I experienced in reality: "Medjugorje is not only a village where Our Lady appeared to someone, where some millions of pilgrims flock, where some unusual things happen, it is an endless source of grace, constant action by God, through His Mother. It is an incessant appeal and at the same time it is the offering of divine life and peace through faith, conversion and prayer, with unforeseeable consequences for the Church and for the whole world. In Medjugorje grace bursts forth and purifies sinners, gives the blind back their sight, it strengthens the weak, it heals the ill, it shakes the sleeping awake and reawakens those whose breath was gone".

Elena Casucci

The gift of prayer

We can never thank God enough for the gift of prayer. The ability to pray does not belong to us, it is a gift that comes to us from Above because "We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express" (Rm 8, 26).

Man does not know how to pray alone, he doesn't know what to ask for, what to say to his Lord, he doesn't know how to praise him. When the Spirit prays in us, then we pray truly and communion is created with God, in a relationship of friendship, of love. It is important, then, to pray according to the Spirit. We do not always realise this grace, which is prayer, for which the Father offered his Son. Without prayer what would God be for us? What about our relationship with Him?

With prayer we must speak to him to say "our things", to come to know his thoughts but, above all, to discover his love. With prayer God makes himself available to us, to listen to us and to manifest himself to us. Prayer is a meeting, a being with God, in which we can see his beauty. What a great gift! How can we not thank him! For this reason, prayer is not so much linked to words, functions or particular rites: it is strictly associated with the gift that God always gives, to his friends "even during sleep". And so we can pray always, as long as we welcome the gift. Then everything that we do can become prayer, even that which may not appear to be prayer. Let us rejoice and give thanks for this extraordinary gift that can transform our whole existence, even when it becomes more tiresome. May Mary take us by the hand so that everything might be prayer, as it was for Her. In this way we will always know how to see God's love in others and in creation.

Model of Newness

Even we sometimes fall into the same temptation as the Jewish population, when, in the desert, they complained about the inhospitable and unvaried environment, in which they had to continuously eat the same food: manna. They said that they were tired and nauseated by that place where life was monotonous and flat, without any newness. In actual fact, their problem wasn't the place or the food, but a problem of the heart, as they had wandered far from He who makes things "also bloom in the desert", from He who makes all things new. They couldn't free themselves from such oppression...The Father was moved by his people and said: "Behold, I shall make all things new" (Is, 43,19) and he sent "something" wholly new and beautiful to earth: his Son. From Him they learnt that life, even if it is made of small issues that are repeated every day, may always be new, beautiful. With Him they discovered that they were no longer in a monotonous and inhospitable place: everything had changed, everything was bright, even in places where there were only shadows before. Everything became harmonious in them and around them, and they stopped complaining and began to give thanks to their God.

And so we too, when we feel that our existence is insipid and perhaps a little monotonous, should readily look to Jesus, we should entrust ourselves to Him, so as not to fall into the same temptation as the people in the desert. Then the light will appear to us too, where we were unable to see it before; the reality will appear beautiful to us too, and no longer grey and monotonous; we too will spontaneously give thanks to our God.

Let us not forget to turn with trust towards our Mother, the most beautiful Model of Newness, like her Son in every way, to become a sign of newness also; like Jesus, like Mary. Perhaps there are those who expect nothing other than this from us. □

An open hand

My husband Nicola and I were in for one of those weekends that leaves its mark on you. Obviously, given that we are dealing with Medjugorje, it leaves a positive mark on you. This time, Our Lady sent Her invitation through a dear friend, who called me one rainy afternoon... My morale was very low during those days and I felt alone, lost, disheartened; I saw myself as a failed and useless person/mother/wife. That day, a little after my umpteenth crying session on my own, Stefania called me and asked me if I wanted to go to Medjugorje for a few days, at the end of April. It was Mary who was inviting me, I felt it straight away. And I said, that if it was God's will, then we would go.

During the days immediately prior to our departure, naturally, the thought of having to leave the children at home was bothering me significantly, as I had imagined it would, yet Our Lady had called us and She would not let fear or anxiety get in our way, nor would She let anything go wrong. In fact, that's the way things went: the journey was fine, the children were at home, very happy to be

with their grandparents and we were finally concentrated a little on ourselves.

Those were three great days, especially for me: in Medjugorje I cried also, as I often do at home. But there the crying was liberating, a little like throwing some poisonous toxins out of my heart and soul. Those toxins will return, it's normal and it's part of everyday life. But in Medjugorje, Mary reminded me that I'm not alone, ever, not even (actually, especially) when I'm carrying life's big little crosses, when I trip up, when it seems as though the world is very ugly.

I'm not alone, because She is with me. In Medjugorje Our Lady is represented in every statue with Her hands outstretched, facing outwards. That is the hand that moves me each time, because it is there, ready to take yours to accompany you on your journey, as I always do with my two children. My Mammy in Medjugorje gave me Her hand this time too and I know that She will continue to hold it out to me always. Thank you!

And thanks to those who were Her messengers...for giving us their hands, during the brief but intense spiritual journey we experienced there!

Maria Roselli

SHOULD WE STOP HERE OR IS THIS A FURTHER CHALLENGE?

This time the danger of us "closing shop" is more than real. The challenge comes in style from Poste Italiane: an increase of 480% in the cost for posting the individual magazines! In fact, to send the little Echo to your homes, we are being charged almost five times what we were paying... **What should we do?** Echo doesn't make any *profits* because, as you know, there is no sale price. It survives thanks to the goodness of its readers. We know well that the ill-famed economic crisis has affected everyone, therefore we do not expect any significant efforts from those who have been following us for years with sincere affection and esteem. But if problems should be discussed within families, then we should speak to all of you about it, you who are more than family members in the spirit of the Queen of Peace... *What should we do?*

There are several hypotheses: Close shop here and be grateful for having had the Echo for 26 years? Make it quarterly and then have two dispatches less per year? Send it in bulk to someone in the cities who will then deal with posting it on to the various addresses? Organise collections of money to cover the new costs?Or are there any other proposals?

We have continuously marched onwards in the knowledge that if Mary wants the Echo she will certainly not leave us alone. Providence has always helped us and if it is her will, it will continue to do so. Let us pray, let us pray with faith, let us ask the Lord for the light and the resources to continue to serve him with this little tool, which is so looked forward to throughout the world (a few days ago we received a message from the Ivory Coast: "We are a community of ninety people, send us the Echo because it helps us to reflect on the messages of the Queen of Peace and we need it for our spiritual education..."). We cannot drop everything, but the problem is now getting serious.

In the meantime we are going to publish this edition and "**skip**" the July-August summer issue like we did last year. This will enable us to save a little on the costs so as to then start over in September. We will also have the time to reflect on what should be done, to pray and listen to the suggestions of the Spirit and to welcome your proposals. We both have the responsibility to deal with this new challenge in the best possible manner. We are sure that there will be no lack of imagination, creativity and initiative from all of us, men and women of good will! Heartfelt thanks.

The Editorial Staff of the Echo of Mary

Dearest readers of the Echo,

we of the Echo Family share the intimate awareness that this "little magazine", as its founder Fr. Angelo Mutti liked to call it, is a spiritual tool that has burst forth from the Heart of the Queen of Peace, to be at the service of the grace of Medjugorje, to facilitate it in all physical and spiritual places, where there are hearts that are open and ready to welcome it.

Due to recent legislative measures, from the 1st of April of this year, the postal fees applied for the dispatch of magazines and bulletins have almost quadrupled, generating a burden on the Echo Association that may compromise what is already a very fragile financial balance, with the consequent more than probable cessation of the publications.

Our intention is to continue publishing the Echo, however, we have no choice but to restructure the manners in which we post it, reducing the dispatch of individual copies to a minimum and seeking to organise new distribution centres, in every territorial area if possible and increasing the number of copies sent to individual distributors, with the aim of ensuring that all those interested, can gain access to a hard copy of Echo. Obviously in areas where internet access is readily available, readers may still download the multilingual edition of the Echo free of charge. We trust that you will understand the inevitable inconvenience that this turn of events will cause, but nevertheless, we are certain that the Queen of Peace will also be able to transform this trial into an occasion of greater grace and communion for all.

For our part, from now we can assure you of our personal commitment to guaranteeing the continuity and the quality of a job that has been freely entrusted to us and that we wish to serve.

The ECHO team



Letter to the editorial staff

"I've been reading the Echo of Mary for 25 years now, this magazine that was created and founded by Father Angelo Mutti, and I distribute it to all my friends in the Nola prayer group, which is celebrating its silver wedding anniversary this year with the Queen of Peace, who has tirelessly guided us with her messages during this quarter of a century. Just like your little magazine, we started out stealthily, not expecting to get where we are, with so many people who continue to pray and come to the blessed land of Medjugorje.

My meeting with Father Angelo is still vivid in my mind, in his parish of Villanova Maiardina in December of 1995, where we went with a representation to show him our closeness and our affection (*regarding this, attached please find one of the many letters that was sent to me during the correspondence of those years*) due to the great initiative that he was engaging in with the Echo, which has perhaps become one of the world's most widely read Catholic magazines. I was very excited when in 1997 I noticed it in the Cathedral in Sydney, Australia and in Caracas in 1998 in the Basilica dedicated to Our Lady of Coromoto. I felt even more flattered for having contributed in my own little way to distributing this publication so desired by Mary. It does not avail of advertising, it does not benefit from any financing apart from offerings from readers. I am happy and with me, all the friends of the prayer group in this Jubilee year – for us! - for the journey that we have embarked on together. I will not say any more, also because I always read the complements that you receive from all over the world; I will limit myself to saying that we will read it and distribute it until the last moment of our lives, knowing that this makes the person who has been watching over us from Heaven for some time happy. I am certain that Father Angelo is enjoying a well-deserved reward in Heaven and that one day not too far away we might all meet him there, as we will meet our Celestial Mother who constantly protects us under her mantle and who wants to save all of us.

With esteem and affection, I wish you and all your collaborators the joy of being able to reap one hundred times what you have sown for the Glory of God.

Gennaro Caccavale

The only one who is truly a child

The Holy Virgin did not have either triumph or miracles. Her Son did not allow human glory to touch her, not even with the slightest puff of its wild wing.

Nobody experienced, or suffered, or died so simply and in such deep ignorance of their own dignity, a dignity that therefore sets Her above angels. Because, ultimately, She was born without sin, what surprising solitude! Such a pure and clear source, so limpid and so pure, so much so that Her own image could not be reflected in it, made only for the joy of the Father – sacred solitude!

The ancient demons that man is familiar with, masters and servants at the same time, the terrible patriarchs that guided Adam's first steps on the threshold of the cursed world, astuteness and pride, you see that they remain far from this miraculous creature situated outside of their attention, invulnerable and disarmed.

Georges Bernanos (1888-1948)

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Echo fully relies on readers' donations.

To all who have been instruments of Providence for Echo, enabling us to continue to help Mary reach her children, goes our heartfelt thanks, whom we remember especially in prayer and at Holy Mass.

If you desire a written response for your donation, please kindly request it. May God reward you and your loved ones onehundredfold!

"We are the implementation of the secrets, because the good or bad turn of events depends on us. Mary's Heart is ready to give us everything if we open ours. And so her plan of salvation will be fulfilled".

Father Angelo

Villanova M., 20 may 2010

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