

The Domestic Church

A Journal of Catholic Family Spirituality + Vol. V, No. 3, 2000

The Jubilee Year and Your Family

The history of the Church is mysterious and beautiful and it literally makes tracks across the globe. When we do a thing called "making a pilgrimage", we journey to a holy place. We go to meet a moment of history in which God's power has been made miraculously present. That Presence lives on in some places of holy ground, where even now graces gush forth like a fountain, bringing healing and peace.

Wherein lies the appeal of a film such as "Raiders of the Lost Ark"? Its title hints at something more than a Harrison Ford fantasy journey, which is not, in the end undertaken for material treasure. The true Ark of the Covenant housed the manifestation of the Living God. God is the priceless Treasure that is perhaps lost on parts of the cultural psyche now. But this God our Creator, the Source and pulse beat of all life is the One we are really searching for. Making a pilgrimage to places of Heavenly manifestation could change our lives forever...

Let it also be said that whenever we visit the Holy Tabernacles close to home, in our own cathedrals and in our parishes we are visiting the holy manifestation of God, in the Real Presence of His Son Jesus Christ, in the most Holy Eucharist!

A friend of ours and a father of three recently stated with childlike abandon: "We're going to Rome." "And the children?" we asked (all of them age five and under). "Yes, yes. Why not the children?" he replied. "The experience will ever be with them here (he pointed to his mind) and here (he pointed to his heart)." Soon this man, his wife and his family will be off to capture a very special moment in history - this moment called the Jubilee Year. They are going to Rome. Others will go to the Holy Land. But our families can make pilgrimages closer to home as well, by visiting the appointed pilgrimage sites in our dioceses, or by branching out to visit the various shrines and holy places across our nation.

There is so much in store for this Jubilee Year. The Church is lavishing Her gifts in untold ways, even as she calls the wayward back home. We must not miss the opportunity; our families must seize the day in this Great Jubilee of the Year 2000. ■

Ruth Andreas
Editor

"On the occasion of this great feast, a warm invitation to share our joy goes out to the followers of other religions, as it does to those who are far from faith in God. As brothers and sisters in the one human family, may we cross together the threshold of the new millennium that will demand effort and responsibility on the part of all." (Pope John Paul II, Bull of Indiction p.15)



Spiritual Fatherhood

Fatherhood and Jubilee Renewal

By Jay Wonacott

Mr. Jay Wonacott, M.T.S., is the Marriage and Family Life director for the Archdiocese of Portland in Oregon. He is a graduate of the John Paul Institute for Studies in Marriage and Family in Washington, D.C. He is married to Michelle Wonacott and has a 13-month old daughter, Mary. This is his first article for *The Domestic Church*.

Pope John Paul II's Apostolic Letter, *Tertio Millennio Adveniente* has offered the Church an excellent blueprint for celebrating the Great Jubilee in the year 2000. The year 2000 marks a special time in the Church during which we contemplate the Incarnation of the Word of God and the Redemption received through Christ. Fundamentally, when we celebrate the year 2000, we are celebrating the gift of the person of Jesus Christ for the world. In

paragraphs 9-16 of *Tertio Millennio Adveniente*, John Paul articulates the fundamental significance of the Jubilee Year and its spiritual significance for the whole church. The conclusions the Holy Father draws in these key paragraphs should also be considered a blueprint for discussing the renewal of the spirituality of Catholic fatherhood.

The Jubilee Year is an excellent time for fathers to reflect upon their relationship to their families and to God. The major traditional themes of the Jubilee Year, which originate in the Old Testament are the building blocks for understanding a renewed spirituality of fatherhood, which challenges men to reflect upon how they imitate Christ in the workplace and in their homes. I would like to select three themes highlighted during the Jubilee Year: Re-creation, Forgiveness and Celebration. I will use these themes to discuss the renewal sought by the Church and apply them to a mission for Catholic fathers. These "spiritual dispositions", if acted upon are intended to reshape the interior

spiritual conviction of fathers. This kind of spirituality is geared toward realizing the importance of "being" a father and then acting out of that knowledge for spiritual change.

"Every Jubilee year is like an invitation to a wedding feast. From the different Churches and ecclesial communities throughout the world, let us all hasten to the feast now being prepared; let us bring with us everything that already unites us and, by fixing our gaze on Christ alone, let us grow in the unity which is the fruit of the Spirit." (Pope John Paul II, Bull of Indiction p.13)

God, who comes to meet him through his Eternal Son.' If we want to know what God the Father is like, we look to his Son. As the Gospel of John tells us, the Father and the Son are one (John 10:30). As we live for Christ, we realize that a father's destiny is fulfilled in a sincere gift of self. By putting on Christ, as many men do through their vocation of marriage and tasks of fatherhood, a man can realize how he must love his wife and children. To discover the spiritual meaning of fatherhood in this Jubilee Year, let us read the words of Jesus quoting the prophet Isaiah in the Gospel of Luke, chapter four:

"The Spirit of the Lord God is upon me, because he has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim

liberty to the captives, and opening of the prison to those who are bound; to proclaim a year of the Lord's favor."

When Jesus completed the reading, he pronounced that the prophet's words had been fulfilled in their hearing. Jesus himself is the fulfillment of the words of the prophet Isaiah. It is this same Jesus who today makes it possible for men to fulfill their vocation of following Jesus and being a father. How has God anointed us in Christ to be Catholic fathers? How do we fulfill the tasks of our vocations as fathers? Clearly, it is the gift of self that becomes paramount in our spiritual journey as fathers. This self-giving has more to do with our *being* men than with what we are able to *do* for our families. Of course, the two are connected, but we must be reminded of the primacy of "being" over "doing". We must know our identity before we embrace our mission.

Re-creation: In his reflection, John Paul emphasizes the sacredness of time. He says that time has a fundamental importance in Christianity. "Christ is the Lord of time; he is its beginning and its end; every year, every day, and every moment are embraced by His Incarnation and Resurrection, and thus become part of the fullness of time." If this is true, then spiritual leadership expressed in

"Jesus is the genuine newness which surpasses all human expectations and such he remains for ever, from age to age...(p.8) Proclaiming Jesus of Nazareth, true God and perfect man, the Church opens to all people the prospect of being 'divinized' and thus of becoming more human." (Pope John Paul II, Bull of Indiction p.10)

fatherhood should respect how each moment of our lives is spent. Who has not heard the expression in our culture: "Time is money"? For Christians, time cannot be so quantified. Unfortunately, our daily

calendars are filled with appointments for worldly success. When was the last time you scheduled your family in your day planner?

Families spend time wisely when they tune their family cycles to the rhythm of the liturgical year and the value of the Sabbath as a day set apart to worship God and re-creation. Sabbath rest is essential for maintaining a healthy perspective in a chaotic world. As Catholic men, we must become more aware of how we spend time with our families, particularly our children. Quality time can never replace the quantity time we must spend with our children despite the personal sacrifice. Try this: Make an effort as a spiritual leader to make Sunday a day centered on "being" a family. Through active participation in the Mass, we more fully encounter God as a family. Be less active and more present to your family. We discover in our Sabbath rest that we worship and thank God for those people and things that are not necessarily defined as symbols of success in our world.

Forgiveness: The Jubilee Year is a time of forgiveness. Sacred Scripture points to the forgiveness of debt. This can be understood in a monetary sense, but for Christians it makes most sense when we understand the concept of stewardship. As the Pope instructs, all of creation is for the common good of humanity. Those who possess private property are in the truest sense merely stewards, ministers charged with working in the name of God. Those who have little, and who struggle to survive because of the burden of debt are relieved of this burden during a Jubilee Year. It is a matter of social justice that we consider debt reduction and forgiveness.

When someone has sinned against us, something is owed. Within our families there are wounds and hurts of yesterday

which have not been healed. Like Jesus our model, the vocation of the father is to bind up the broken hearted and proclaim liberty to the captives. Fathers are also given stewardship of their children. God truly "owns" our children, but how often

"The merciful Father takes no account of the sins for which we are truly sorry. (cf. Is 38:17) He is now doing something new, and in the love which forgives he anticipates the new heavens and the new earth." (Pope John Paul II, Bull of Indiction p.25)

do parents see and treat their children as possessions? Truly, fathers need to see how crucial is their role in nurturing the physical and spiritual lives of their children. Fathers can begin by being the first to forgive others for their shortcomings. A father must be the first to admit his own shortcomings and weaknesses so he can model humility to his wife and children. The Jubilee Year is marked with sacramental and extra-sacramental penance. Try this: A father should be the first to encourage his children to receive the Sacrament of Reconciliation and model in small ways how to give up pride, which impedes us from being humble and blocks us from seeing the "speck in our own eye". The Jubilee Year is truly a year of favor from the Lord.

Celebration: A Jubilee Year is primarily a year to rejoice, to be jubilant for all the graces God has bestowed in the gift of his Son, Jesus. Pope John Paul calls everyone to manifest this joy in an outward and visible way. Like the father in the parable

of the prodigal son, fathers can be the source of joy for their families, even in the midst of hardship and sibling rivalry. The father in the parable rejoices over the return of his prodigal son. To experience joy is to manifest in some tangible way the faith we profess from our hearts and minds. For the family, the father should take upon himself the responsibility of instilling joy in his children by investing himself more fully in the special moments marked by baptisms, first communions and confirmations, but also in the daily prayer life of his family and the ordinary occurrences of daily life, like the family meal. Who can estimate the value of the joy shared by a family who shares a common meal, prays together and worships together? Joy is found in these special moments, but as the Pope reaffirms, each hour, day and year of our lives should be directed towards manifesting in a tangible way an expression of our faith. Try this: One small activity a father can do is to give his children a special nightly blessing. Many fathers can attest to joy shared between them and their children in this small gesture.

As a witness to hope, John Paul's vision for the Jubilee Year is for us to experience the loving Father through the Son, Jesus Christ. It is an opportunity for all people to rekindle their love of God through meditating on the long tradition and blessings of the Jubilee Year. But most importantly, fathers struggling with their vocation can know that the Jubilee Year will afford them the opportunity to rest, be forgiven and rejoice in the knowledge that Jesus accompanies them on their journey of fatherhood. Let the Jubilee Year be the year you rededicate your life as the spiritual leader in your own domestic church. ■

Papal Bull of Indiction

Jay Wonacott refers in his article this issue to the Apostolic Letter Tertio Millennio Adveniente as a blueprint for celebrating the Great Jubilee. An equally timely document is the Pope's Bull of Indiction of the Great Jubilee of the Year 2000, The Mystery of the Incarnation. A Bull, according to the Modern Catholic Dictionary is "the most solemn and weighty form of papal letter. The name is derived from the Latin bulla, the disk-like leaden seal attached to such a document. It is used by the Pope in appointing a bishop..." The Bull of Indiction outlines the "signs" of the Jubilee (pilgrimage, the holy door, indulgence, purification of memory, charity, memory of the martyrs) in the Pope's typically poetic and prayerful style. It further contains other themes of this Jubilee including reconciliation, ecumenism and unity in the human race. The precise Conditions for Gaining the Jubilee Indulgence follow the Bull. Both the Bull of Indiction and Tertio Millennio Adveniente are available through Pauline Books & Media, in San Francisco at Phone: 415-781-5180, or <http://www.pauline.org> ■

A Pious Perspective

The Way of the Pilgrim

Father Pius X Harding, O.S.B.

A pilgrimage is an icon of the Christian life. Perhaps the finest example of this is the *Camino Santiago*, the Road of St. James, which traverses some 700 miles from central France to Santiago de Compostela in Galicia, the northwest region of Spain. Here the major relics of Saint James the Apostle have been reserved since their translation many centuries ago.

The Christian faithful have, over the centuries, made Santiago de Compostela the third most venerated shrine of Christendom, after Rome and the Holy Land.

The Benedictine Monks of the great Abbey of Cluny in France popularized this magnificent shrine, beginning in the early 800s A.D., by recommending it to the devout and adventurous, and requiring this long and difficult journey of those who were in need of significant penance.

Saints, kings, great sinners and simple pilgrims have all traveled the *Camino de Santiago* in the pursuit of Christ and the salvation He offers us.

Traditionally travelled by foot or horseback, today bicycles have become a popular mode of conveyance, yet walking it, one step after another, day after day, week after week and month after month, has endured as the pilgrim way *par excellance*.

No wonder, for this simple, difficult, yet reliable and rewarding way is the finest icon of the Christian life which we all traverse.

In the three months or so that it takes to travel the *Camino de Santiago*, all the joys, sorrows, hardships and elation which are a part of the Christian pilgrimage through this life to Heaven are experienced in microcosm.

When the pilgrim begins his journey, he is filled with a joyful anticipation of the journey ahead. He is enthusiastic, prepared and hopeful; all things which we must be if we will travel our pilgrim path successfully.

Soon, however, the burdens and necessities of life begin to manifest

themselves and challenge our resources and resolve. Sore feet, aching back, no end in sight. It's best to travel the Camino light, with only the absolute necessities on one's back, and so it is with the Christian life, as well.

Eventually, the pilgrim, finds himself in a foreign land, no place to call his own; the object of other's charity. In spite of many doubts and uncertainties, he finds himself with a certain accomplishment: he has crossed the Pyrenees mountains and the hot plains of Castile, his feet are far beyond tired, but he's learned to live with his very real human limitations, his weaknesses and wounds with the help of God.

After a month or so of long days filled with the seemingly endless pursuit of his goal, hours upon hours of time to his thoughts, the pilgrim begins to hear a new voice, one vaguely familiar, but welcomed in a new way.

Having conquered his pride enough to ask for help from strangers, who are often his fellow pilgrims, and having found new courage and determination having endured such hardships of the road as being chased by dogs, the pilgrim now knows that yes, in fact, he can make it to the "Holy City."

The Lord now blesses His pilgrim with such delights as the beauty of the Cathedrals of Burgos and Leon, and soon after that, the lush hills of Galicia. It is in this mountainous region that the pilgrim encounters a miracle: O Cebreiro. This small mountain top village is the place where God chooses to restore faith. Here, many years ago, a priest whose faith in the real presence of Jesus in the Most Blessed Sacrament had grown weary, received a miracle from the God he doubted. Saying Holy Mass in the small stone church with a storm raging outside, he looked out into the congregation and found only one soul. "What kind of fool braves a storm like this to come to a false miracle," he thought to himself. Turning his attention to the holy altar,

he found himself gazing upon the real and visible Flesh and Blood of his Savior. God provides help to all his pilgrims as their needs require on their way to Heaven.

Another week's journey or so, and the pilgrim finds himself at the foot of Monte do Gozo (Mount of Joy), the last climb before Santiago de Compostela. It's here that pilgrims help each other up this hill, encouraging them in their fatigue, for it is from the top of this mount that the pilgrim receives his first view of the spires of the great cathedral of Santiago de Compostela; a glimpse of "paradise," where he will rest and feast and rejoice in the presence of God.

With restored hope and strengthened resolve, having enjoyed this holy vision, the pilgrim makes his way along the last leg of his journey to the place of blessing.

Upon arriving in Santiago, both exhausted and elated, the pilgrim enters the House of God through the "Glory Door," like thousands upon thousands of expectant believers before him. Inside, he quite literally encounters a vision of Heaven: Saint James descending from Heaven upon the wings of angels just as he did centuries ago in order to drive the unbelievers from the Iberian peninsula. Santiago de Compostela is a not only a shrine to the Apostle Saint James, it is a monument to the True Faith revealed by God in the person of Jesus Christ. The pilgrim journeys to this holy place in search of Him who offers us faith and forgiveness, love and indulgence, all so that we might live with Him eternally in perfect joy and peace.

Our pilgrimages this Holy Year may not be as extravagant as the *Camino de Santiago*, but the grace, the healing, the forgiveness and indulgence are all so very real. They are real signs of the love which God extends to us through His Holy Church. This is what is available to us if we will make the journey, the pilgrimage of Faith. ■

A Woman's Place

The Treasure of Indulgence

As a convert to the Catholic Church, I like to tell my friends that I had thirty-three years to develop bad habits. It's not that I was a stranger to Christ, for since my Baptism at the age of one month, and with the exception of a period of confused rebellion, I sought implicitly to serve Christ. It's just that I did so without the graces of the confessional and of the Eucharist. Participation in the Sacramental life has clarified what ails my heart and has blessed me with noticeable advances in healing.

God alone knows how many of our brothers and sisters in the human community remain trapped within uninterrupted cycles of sin. From the least of problems to the greatest, imagine that you know nothing of Penance and Reconciliation. All that you have to refer to are the popularly held theories of the day. You keep spinning your wheels in the mud of repetitive sin.

When people are fortunate enough to have found the keys to healing mentioned above, they still have their work cut out

for them: a substantial road of "reconstruction" awaits them that must be travelled with perseverance. It is up to God to decide if and when the "temporal punishment due to sin" has been satisfied, even when all sin has been forgiven in the Confessional. (See **Gifts of the Magisterium**, this issue for more information on this matter.)

Fathers and mothers every day repeat to their children that behavior has consequences. What we do matters, and so it is with the spiritual life, where theology meets reality. So it is in my case, as I have plodded and sometimes skipped, then skipped and plodded some more through the weeks and months and years following my conversion. As I have been "working out my salvation" I have continued to trust that, one day the payoff period would be at an end, just as a debtor looks forward to the day when all credit cards would be paid off!

Imagine now that, all in a moment the effects of individual sin, the traces of one's former negative habits are

cancelled. All one must do from here on out is to live in the present...no more living with the past, no more living with the sins even of generations in some cases, the sins of our fathers and mothers. Too good to be true? This is what the Catholic Church is offering in the Year 2000 in the form of the Jubilee Indulgence, as long as a true disposition of heart is present.

It seems ironic that a Lutheran convert (myself) is finding such healing in the grace of the Indulgence. The protestant reformation is based in part upon theological disagreement over the indulgence and abuses thereof almost five centuries ago. As in all things, prayer is required to mine the depths of what Holy Mother Church has always taught regarding indulgences. Meanwhile, an extraordinary moment is at hand for those who can grasp the meaning of the gift being offered. By God's grace, may many souls be aided! ■

Ruth Andreas

Conditions for Gaining the Jubilee Indulgence

- A. Go to sacramental confession prior to gaining the Indulgence (at least once in the year 2000). Must be in a state of sanctifying grace (but remember, frequent confession gives grace to combat temptation).
- B. Attend Mass on the same day that you are performing the necessary acts for gaining the Indulgence.
- C. Pray for the intentions of the Holy Father.
- D. Complete the acts of charity and penance following the "indications given below; these acts are meant to express the true conversion of heart to which communion with Christ in the sacraments leads:

1) *In Rome...*

2) *In the Holy Land...*

3) *In any other ecclesiastical territories*, if they make a sacred pilgrimage to the cathedral church or the other churches or places designated by the ordinary, and there assist devoutly at a liturgical celebration or other pious exercise...in addition, if they visit, in a group or individually the cathedral church or a shrine designated...and there* spend some time in pious meditation, ending with the "Our Father", the profession faith in any approved form, and prayer to the Blessed Virgin Mary.

4) *In any place*, if they visit for a suitable time their brothers and sisters in need or in difficulty (the sick, the imprisoned, the elderly living alone, the handicapped, etc.), as if making a pilgrimage to Christ present in them (cf. Mt. 25:34-36) and fulfilling the usual spiritual and sacramental conditions and saying the usual prayers. The faithful will certainly wish to repeat these visits throughout the Holy Year, since on each occasion they can gain the plenary indulgence, although obviously not more than once a day..." (Bull of Indiction, Conditions for Gaining the Jubilee Indulgence)

Gifts From the Magisterium

Catechism of the Catholic Church

Part Two, Section Two, Chapter Two,

Article 4: The Sacrament of Penance and Reconciliation

X. Indulgences

1471 The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance.

What is an indulgence?

“An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian, who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.” “An indulgence is *partial* or *plenary* according as it removes either part or all of the temporal punishment due to sin. Indulgences may be applied to the living or the dead.”

The punishments of sin

1472 To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the “eternal punishment” of sin. On the other hand every sin, even venial entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is

called the “temporal punishment” of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.

1473 The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance to put off completely the “old man” and to put on the “new man.”

1475 In the communion of saints, “a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is, too, an abundant exchange of all good things. In this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause others. Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin.

1478 An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins. Thus the Church does not want simply to come to the aid of these Christians, but also to spur them to works of devotion, penance, and charity.■

Gain the Jubilee Indulgence at these Pilgrimage Sites in the Archdiocese of Portland:

1. St. Mary's Cathedral of the Immaculate Conception,
1716 NW Davis, Portland 97209
2. Sanctuary of Our Sorrowful Mother, The Grotto, NE 85th and Sandy Blvd.,
Portland 97294
3. St. John the Apostle Parish,
417 Washington St., Oregon City 97045
4. St. Paul Parish,
20117 Christie St. NE, St. Paul 97137
5. Mount Angel Abbey,
1 Abbey Drive, Benedict 97373
6. St. Mary Parish,
501 NW 25th St., Corvallis 97330
7. St. Mary Parish,
1062 Charnelton St., Eugene 97401
8. St. Joseph Mission,
280 N. Fourth, Jacksonville (or contact Sacred Heart Parish, 449 S. Ivy, Medford 97501)

Editor's Note: For a complete guide, contact *The Catholic Sentinel* and ask for a copy of the special section *We Are A Pilgrim Church, A Jubilee Pilgrimage in Oregon* printed in Dec.1999.■



The Family Bulletin Board

Jubilee Travel Guides

In the spirit of pilgrimage, Liguori Publications has recently published two travel guides of interest to Catholics. The books by different authors read like a Best Places Northwest, complete with directions and tourist information regarding food and motel accommodations.

An excerpt from the introduction to the first book, The Liguori Guide to Catholic U.S.A., A Treasury of Churches, Schools, Monuments, Shrines and Monasteries (1999) offers a taste of what motivated its author, Jay Copp:

"The majestic cathedrals of the Middle Ages awed ordinary Catholics, unaccustomed to wealth and splendor. Today, amid the economic and technological wonders of the twentieth century, we are not so easily impressed...Yet, though we no longer build cathedrals on a massive scale, our holy sites continue to give us a sense of the Divine. The spirit within us responds to the [Holy] Spirit, whether suggested by Notre Dame in Paris or St. Mary's down the street..."

The second book, Marian Shrines of the United States, A Pilgrim's Travel Guide (1998) is lovingly written by a brother and sister team (Theresa Santa Czarnopys and Thomas M. Santa, C.Ss. R.). As the authors tell us, "most of the shrines...to Our Lady seem to be the visible expressions of a national or immigrant church"; thus the unusual Shrine of Our Lady of Levocha, Bedford, Ohio a replica of that found in Slovakia, or Shrine of Our Lady of La Leche, St. Augustine, Florida (Our Lady of the Mild and Happy Delivery), to give two examples. A robust 209-page book, learn some fascinating U.S. history reading this one!

Won't you consider visiting holy places with your children this year, both those officially designated as pilgrimage sites and those of interest around our nation?■

Dear Mothers:

Come and join us, a Mother's Movement in two ways:

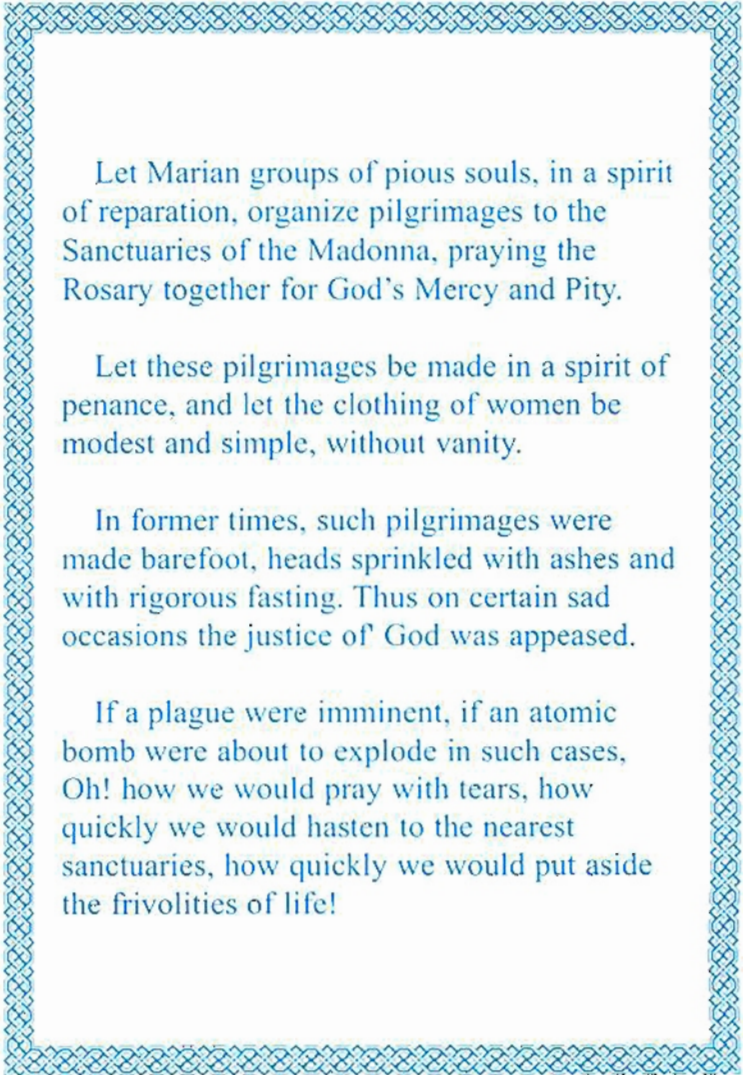
1) By considering our petition (we are seeking 2000 signatures to send to the Holy Father), which reads as follows: "Let us as Catholic Mothers bring all the mothers from around the world together and join hands to pray for justice, unity and world peace. May our petitions be strong and united as we pray for all our spiritual leaders and appointed leaders, for holy motherhood and womanhood, for holy families, for the respect for all life and to save our children. We will place our petitions into the hand of Fatima for the Mohammedans, into the hand of Esther for Israelis, and into the hand of Mary, handmaid of the Lord and mother of Jesus for Christians." Contact me for a postcard, printed with the petition to sign.

2) By making pilgrimage to the Grotto in Portland. Our pilgrimage is to the Sanctuary of our Sorrowful Mother, for she has experienced our great sorrows; she draws us to her. Join us on Fridays for Mass at 12 noon and the Dolor Rosary reflecting on the Seven Sorrows of Mary, said before Mass at 11:30 a.m. and after Mass; then quiet time before Jesus in the Most Blessed Sacrament.

Let us bring peace into the world.

A loving mother,
Judy Newport

Address: 1900 Spicetree Lane S.
Salem, OR 97306
Phone: 503-375-0571
email: cathwomor@aol.com



Let Marian groups of pious souls, in a spirit of reparation, organize pilgrimages to the Sanctuaries of the Madonna, praying the Rosary together for God's Mercy and Pity.

Let these pilgrimages be made in a spirit of penance, and let the clothing of women be modest and simple, without vanity.

In former times, such pilgrimages were made barefoot, heads sprinkled with ashes and with rigorous fasting. Thus on certain sad occasions the justice of God was appeased.

If a plague were imminent, if an atomic bomb were about to explode in such cases, Oh! how we would pray with tears, how quickly we would hasten to the nearest sanctuaries, how quickly we would put aside the frivolities of life!

**"Domestic Church and
The Sacrament of Matrimony Retreat"**

Contact: Ruth or Mark 503-864-4929

Retreat Costs: \$199 per couple

Financial Assistance is available

Retreat Master: Fr. Pius X Harding
O.S.B.

Date: Nov. 10-12, 2000

Location: Our Lady of Peace Retreat
House, Beaverton OR

Sponsor: St. Joseph's Center for The
Domestic Church

(see ad on this page)

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Harding O.S.B.

Make A Date with your spouse!
Before the end of the Jubilee year take time to refresh your
marriage!

Domestic Church & Sacrament of Matrimony Retreat

St. Joseph's Center for the Domestic Church is sponsoring
its first retreat for married couples. Join us and Fr. Pius X
Harding OSB at Our Lady of Peace Retreat House this
November for a special and unique weekend. Renew,
Revitalize, and Reacquaint yourself with your Faith, your
Family and your Spouse.

Hope to see you there.

Mission Statement
Founded in January, 1995, St. Joseph's Center for the Domestic Church is a
Catholic apostolate dedicated to serving the family. Our mission is to help families
recognize their role as the "domestic church," the Church at home, and to re-
establish the home as a sacred refuge.

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