



# the Chalice

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## PRESIDENT'S COLUMN By Bruce G.

Dear Calix Family, Time flies – it seems like only yesterday that we were gathered in Cleveland for our annual Calix Retreat and that the members present decided to permit me to serve as your Calix president. Now, two years later, we will be gathering in Malvern, PA for our 61<sup>st</sup> annual Calix Retreat and the privilege of serving you will pass to new leaders. Please allow me to express to you my sincere gratitude for having had the opportunity to serve as your president. Service work is some of the best means available for recovery, healing, and spiritual growth; so I am deeply indebted to you, fellow Calix Society members, for having had this opportunity. As I pass on this service opportunity to others, I do look forward to continued service on the Board of Directors, and also perhaps serving with some of you on the committees we have in the works. More on these service committees in a moment. As you will read elsewhere in this edition of *The Chalice*, the 61th annual Calix Retreat is shaping up to be one of the finest yet. *Spiritual Healing* is the theme, and we are blessed to have Father Emmerich Vogt as our retreat leader. Father Vogt has studied the 12-Steps for his own healing, and through his publication *The Twelve Step Review*; he has helped many, including yours truly, come to a deeper understanding of the 12-Steps as the distillation of two thousand years of lived Christianity.

One of the landmark events of the past year thus far was the online survey of membership taken in January by the Board's Outreach Committee.

The Board has been talking about the results for the past several months, and is finalizing plans that we feel will better support our members and our units, while at the same time helping the Calix Society reach more people in need. In addition to the Outreach Committee, we have formed an Executive Committee to provide greater direction to the society as a whole, and a Communications Committee that will provide more content directed at our Credo's aims of promoting each member's sobriety, growth in spiritual maturity, and sanctification. Additional committees are planned, and all of these committees will provide each of you with service opportunities. It is only together as a committed group of Catholics-in-recovery that we Calix members will be able to make an impact, so I am extremely excited by this organizational development.

To conclude this last *President's Column*, I want to thank two Board members who will be leaving their roles in the Board. I want to thank Vince L. for his friendship and for his service these past two years as the Calix Society Vice President. Many of you might know Vince as a leader of the Online Meeting, which he founded. We all owe him a debt of gratitude for his many years of service to Calix. We also owe a debt of gratitude to our outgoing editor of *The Chalice*, Father John McH. Through Fr. John's leadership, *The Chalice* developed spiritually-themed editions that were delivered on time for each liturgical season; no small accomplishment! Please join me in thanking Fr. John, and in praying for his continued success in developing Gospel-centered recovery retreats. Our outgoing Secretary, Christina B., will chair the previously mentioned Communication Committee. As a team, this committee will take over publication of *The Chalice* and continue to develop the web site. Please join me in thanking Christina for her service as secretary. See you soon at the Calix Retreat!

## Improve my conscious contact with God

In the May – June issue of The Chalice I shared the journal entries from my first pilgrimage to the Shrine of Our Lady of Kibeho in Rwanda. In November of this year, I'll be back again. It will be for the fifth time. Each Pilgrimage has been an opportunity for closer contact with God through experiences of closeness to Jesus through the felt presence of His Mother Mary. With those experience in mind, I'll share my journal entries from the second pilgrimage in 2010.

My sister, Ann, and I began our pilgrimage to Kibeho the day after Thanksgiving, Nov. 26, 2010. We flew out of Dulles Airport on Ethiopian Airlines. The choice was based on the convenient location – just 20 minutes from my son, Stephen's, home - and price – the round trip was the cheapest by far. The elapsed time from Washington to Kigali was 19 hours. We arrived at noon and Immaculée's brother, Aimable, came to the airport, whisked us off to lunch and then to his home for a few hours of sleep.

We rose at 5 PM when Barbara, Lisa, Helen and Sharon returned from their excursions around Kigali. They'd been in town for about a week and had wonderful experiences visiting the children at Mother Teresa's Orphanage. Fr. Leszek arrived and we drove out to the airport. The plane from Brussels arrived at 9 rather than 7 PM and it was after 10 when both the luggage and the "people" buses were loaded and on the road to Kibeho. I rode with Fr. Leszek in his SUV to keep him company. It was a special opportunity to share the challenges and joys of priestly ministry with each other. We spoke about how wonderful the gift of faith is and how difficult it is for many people to receive the gift because of the "noise" from the culture.

We arrived at Fr. Leszek's Cana Center at 2 AM. Rooms were assigned – most at the Cana Center and the rest at the guest rooms of the Palatine Sisters next to Our Lady's Shrine -

about a mile and half from Fr. Leszek's. Those of us in the second group rode off to the Palatine Sisters' place. In the spirit of solidarity, Immaculée stayed with us, perhaps to cushion the impact of one communal bathroom and cold showers. However, we had the great blessing of being just a few hundred yards from the Chapel of Our Lady of Sorrows and the site of public apparitions in the 1980's.

The next morning, after a "brisk" cold shower, we all gathered for breakfast at Cana. Fr. Leszek told me that he'd provide the vestments for me to concelebrate the 11 AM feast day Mass. I was delighted. We bussed to the Shrine. I ran to my room, put on clerics then headed for the Chapel of Our Lady of Sorrows to vest. As I tried to get to the sacristy I found myself hemmed in on all sides in the crowd of 20,000. I stood for a moment thinking, "Mary, you got me this far, please don't stop now!" A young boy appeared in front of me and open the way through the crowd to the sacristy. "Thank you, Mary!"

I joined the group of 32 priest and 2 bishops and vested. Fr. Boguslaw, the Marian priest and friend of Fr. Leszek's who's ministering at the Cana Center, assured me that he'd be beside me and translate the homily for me. We processed from the sacristy to the pavilion prepared for celebration of the Liturgy. What a blessing to share the Mass of this wonderful feast day with my fellow pilgrims and thousands of others! The Offertory Procession was unique. Twice sacks of potatoes that must have weighted 150 lbs were carried by two men – with difficulty – to Bishop Augustin, the celebrant, who acknowledged the gift and the givers. As the Mass proceeded I wondered: 1. Would I have the opportunity to distribute Communion? and 2. How would I do it? I received a wooden chalice at Communion time to be used as a ciborium and was guided to a spot at the front of the congregation. I waded into the crowd and let the communicants find me. It worked and I loved their enthusiasm.

After Communion, there was music and impromptu dancing at the bottom of the pavilion while a collection was taken up for Marian Radio.

Two priests from the Congo went to the front of the pavilion and joined in the dancing. “Ah,” I thought, “they’re safe. It’s not their diocese!” Then the two bishops took bristle brushes, dipped them in water blessed during Mass and launched into the sea of worshipper – blessing them with swaths of holy water, reloading and blessing those further along. After a while I lost sight of the waving brushes. Finally, the bishops returned to the pavilion, the final blessing was given and the recessional commenced. I’m sorry that I missed the performance of our “choir” before Mass. Immaculée had secured a place right in front of the pavilion for our group by telling the organizers that we were a choir from America. That may have been stretching the truth, but only stretching it since there was a rehearsal the previous night on the bus during the trip to Kibeho!

After Mass, the rector of the Shrine, Fr. Paul, hosted a gathering at the Palatine House. The Flowers of Kibeho, a group of dedicated ladies who decorate and care for the Shrine, prepared a tasty buffet. It was a delightful conclusion to a wonderful celebration of Our Lady’s Feast Day.

Back at the Cana Center, we gathered in the court yard and shared how we came to be on the pilgrimage. I wish I’d recorded them all. There was instance after instance of God’s grace inspiring an individual by Immaculée’s story and finding the means to come on this spiritual adventure. I shared with the group that in the Fall of 2006 I’d been struggling with my new assignment as pastor of St. Patrick’s in White Haven, PA. I was ordained in June of 2004 and was still learning the basics of being a priest. In the midst of my difficulties, I was very much in need of help to forgive those who rejected me. One Sunday afternoon I saw Immaculée on a Wayne Dyer PBS program. She spoke about her spiritual journey to forgive those who killed her family members even while these murderers were trying to kill her. I immediately ordered her book and subsequently distributed copies to family, friends and parishioners. After attending her presentation at a Manhattan church in early 2009, I encouraged my sister, Ann, to go on the first pilgrimage to Kibeho. I went on the next one in early July 2009.

Since then I’ve participated in two of Immaculée’s retreats and my parish is hosting her retreat in April, 2011. I am very grateful to God for bringing the blessings of Immaculée’s rich spirituality to me.

Monday, November 29<sup>th</sup>. The early birds attended the 6:30 A.M. Mass at the Shrine – I was not among them. We all gathered at the Cana Center for breakfast and then headed out on foot toward the Shrine. It’s about a 1.5 mile walk. We sat in the Chapel and Immaculée spoke about the apparitions: how they began and how they grew from the initial apparition of Alphonsine to apparitions of Anathalie and Mary Claire. We went over the little gift shop that Anathalie operates to buy gifts to bring home. Immaculée told us that Anathalie’s sources of income are limited to gift shop profits and any donations she’s given. It’s difficult for her to support herself and provided for the needs of the 100 person choir she leads. After “shopping” we climbed into the bus and headed back to the Cana Center for lunch.

Later that afternoon we met with Anathalie and asked questions about her apparitions of Mary. She acknowledged that Jesus had visited her also but wouldn’t say any more about that. We then met with the rector of the Shrine, Fr. Paul. He spoke about the development of the Shrine. The Rich family - Joe, Christine, John and Ellie - raised \$20,000 to fix-up “Mary’s Spring”, located at the end of the path going down hill from the Shrine. Stations with the mysteries of the rosaries – both the traditional rosary and the rosary of seven sorrows – line the path as it leads down to the Spring and then up to the rear of the Shrine.

Just before the meeting with Anathalie, Bob and Nancy Springman received word that Bob’s mother, Dorothy, had passed away. It wasn’t a great surprise because she was terminally ill but the reality of her death was difficult for Bob and Nancy. When we returned to the Cana Center, I celebrated our evening Mass for the repose of the soul of Dorothy.

Tuesday, November 30<sup>th</sup>. We were up bright and early the next morning for Mass at the Shrine – I made it this time! We hurried to breakfast and then boarded the bus and headed off to Mataba, Immaculée’s home village.

## the Chalice

Aimable and Immaculée rebuilt the family home that had been destroyed in the genocide and the work was completed by last November's pilgrimage. At that time, it dedicated to be a center for forgiveness, reconciliation and peace. My dream since then was to celebrate Mass there.

Immaculée's dad, Leonard, was a man of deep faith and an exemplary father. The home was the realization of his dream. He built it over a period of 10 years. As someone of the same generation and a father with 3 sons and a daughter, I identify with Immaculée's dad. Celebrating Mass would be opportunity to honor him and the children who honored him as well as their mother and brothers by recreating the family home.

We drove into the village and stopped a few hundred yards from the home. That was as far as the bus could safely go. I felt a different aura there compared to our visit in July 2009. Later Immaculée said that a prayer group meets in the home once a week. Could it be that those prayers were lifting the aura of desolation and creating one enabling forgiveness, reconciliation and peace?

A table in the middle of the covered portion of the patio was prepared as an altar. Fr. Leszek and I vested, we bowed to the altar, walked behind it and faced those gathered and began, "In the name of the Father and of the Son and of the Holy Spirit."

It was the Feast Day of St. Andrew, the Apostle. My homily began with what it means to be an apostle – to witness to "the Way, the Truth and the Life." These are my notes.

*An Apostle is one who is sent – a messenger. Today we honor the Apostle Andrew, one of the twelve to whom we owe our faith in Jesus Christ. Andrew was transformed by the experience of the risen Christ. He now lives only to proclaim the good news of salvation through Jesus and martyrdom is the pinnacle of his witness – an example of how living for Christ alone makes a hero of an ordinary person.*

*It's a blessing and a privilege to celebrate Mass together at this center for forgiveness,*

*reconciliation and peace. It's a particular gift to be able to honor the family who gave this community the lived example of Christian discipleship. The eldest of the children, Aimable, surely gave his brothers and sister the model for obedience and perseverance. He led by working diligently to develop his talents. We pilgrims have experienced his charity in the wonderful hospitality with which he and his wife, Sauda, have embraced us.*

*The death of Vianney, the youngest, is a special cross for his sister. She was unable to hide him at the pastor's house and he died with thousands of others in the Kibuye stadium. But there's great consolation in the assurance that Vianney rejoices now with his family in Paradise.*

*Damascene – much loved brother and best friend – was Immaculée's protector and soul mate. Even as she suffers knowing the cruelty of his death, she and each one of us is inspired by his courageous witness to God in the last moments of his life.*

*Rose, the mother of the family, is a beautiful example of maternal love. Rising before everyone else she prepared what her children and husband would need during the day before she went off to her teaching job. She was always concerned – she worried – about the welfare of her children. The story of the honey bee attack illustrated Rose's great love for her daughter. Immaculée and her friend thought the bees had left the hive and the honey was theirs for the taking. Wrong! The bees attacked Immaculée and stung her over and over. She screamed for her mother and Rose, despite her severe asthmatic condition and the risk of a fatal allergic reaction, fell and rolled and slid down the hill to rescue her precious daughter. It doesn't surprise us that in the midst of the genocide Rose ran from hiding when she thought her beloved son, Damascene, was being attacked. The rescue attempt cost Rose her life.*

*Immaculée's portrayal of her father, Leonard, is particularly touching - an extended love letter. She never felt safer than when she was rapped in his arms. Her father prayed the 15 decades of the rosary every evening for two years, asking that she be accepted into an outstanding high school. And his perseverance was rewarded! Leonard taught his beloved daughter to judge persons as individuals, not for where they come from or for the group to which they belong.*

*Otherwise, he told her, you may miss the blessing of meeting an angel! Because he practiced that principle, her dad was able to see the true character of Pastor Murinzi, an insight that would save her life.*

*The foundation of Leonard character was his rock solid faith. We see his faith expressed best when he addresses the great crowd gathered around his home at the beginning of the genocide. He tells them that if they are about to be killed, now is the time to repent, ask God's forgiveness and die with clean hearts. Leonard died – was martyred – while on a mission of charity. He was seeking food for those who hadn't eaten for days. The Prefect of Kibuye, a former friend, had him shot on the spot.*

*It is most appropriate that the home Immaculée's father so loved be rebuilt by his children as a center for forgiveness, reconciliation and peace. It's a wonderful tribute to the apostle for Christ that he was and is. In our liturgy today we pray for the grace to follow the example of Leonard, Rose and their children. Amen.*

Immaculée had requested that pilgrims bring something they treasured to decorate the center. On the sitting room wall of my rectory there was a framed quote that came from our bedroom wall in our home in Columbia, Maryland. It was a saying that expressed my wife, Diane's, philosophy exactly. It read, "Our family is a circle of love and strength. With every birth and every union, the circle grows. Every joy shared adds more love. Every crisis faced together makes the circle stronger." My wife's genius was self-giving love: a love that would never pre-judge another. What better place for her spirit than in this memorial of forgiveness, reconciliation and healing? My sister, Ann, gave a framed card from my Mass of thanksgiving celebrated immediately after ordination in June 2004. The Mass was dedicated to Diane.

On our way back to Kibeho, we stopped at the home of Pastor Murinzi. While Immaculée went inside to try to arrange our visit, Kathy cautioned us that viewing the home and the bathroom especially was very hard for Immaculée so when she said, "let's go," we should leave immediately. I was concerned that we wouldn't be allowed to even enter the grounds.

On our way back to Kibeho, we stopped at the home of Pastor Murinzi. While Immaculée went inside to try to arrange our visit, Kathy cautioned us that viewing the home and the bathroom especially was very hard for Immaculée so when she said, "let's go," we should leave immediately. I was concerned that we wouldn't be allowed to even enter the grounds. A year ago in July, our group was only able to see the outside of the home and the nephew who occupied it since the pastor's death, seemed wary of having us on the grounds. It turned out that a portion of the home had since been rented to a young lady, Kerry Horton, who volunteered at a nearby medical clinic. She wasn't aware of the history of the bathroom when she rented the place but co-workers had filled her in later. She was aware of Immaculée's story but hadn't read the book. She was very hospitable. We made sure she received an autographed copy of Left to Tell. Amazingly, Immaculée no longer experienced that knot in her stomach. The fog of desolation had lifted from the bathroom. Whatever the reason, it no longer retained the aura of an insecure refuge for 8 terrified women.

Wednesday, December 1<sup>st</sup>. After Mass, Christine, Joe, Ellie and John Rich presented a plaque dedicated to the memory of a friend who died suddenly at the end of October. It will be placed at "Mary's Spring" when renovation is completed. Fr. Paul was very grateful for the financial support provided for the project. He describe some of the obstacles that had to be overcome in creating the various facilities needed at the Shrine – such as bringing water from miles away with a pipeline costing a million dollars. He described some of the current needs – like the many toilet facilities to accommodate large influxes of pilgrims on feast days. Fr. Paul came to Rwanda in 1974. His life is dedicated to helping the local people of Kibeho to know and love God and, in recent years, to providing the necessary infrastructure to enable visitors to honor Mary at the site of her appearances.

Back at the Cana Center after breakfast, Fr. Leszek spoke to our group standing in front of the statue of Divine Mercy. It's 18 feet tall and rests

on a base that's about 5 feet high so Jesus stands about 23 feet about the brick floor. In 1992 the local bishop asked Fr. Leszek's congregation, the Marian Fathers, to work in Kibeho. The war and genocide in 1994 halted that effort. The Marian Fathers began again in 2002 when they came to the hill on which the Cana Center was to be built and prayed for the success of their mission. Fr. Leszek liked the hill especially because the local people had named it "the hill of God". In 2003, the Marian Fathers purchased some of the land that the Center now occupies. Before the genocide, Kibeho was the major source of vocation in Rwanda. At a recent 25<sup>th</sup> anniversary of a priest's ordination there were 35 priests and nuns and 2 bishops – all from Kibeho – in attendance.

In 2003, Fr. Leszek began the working on the creation of the statue of Our Lady of Kibeho. During the same year, he learned about the very large statue of Divine Mercy built for St. Stanislaus Parish in Chicago. The parish abuts the Kennedy Expressway and local officials denied permission to erect the statue there because of the danger of distracting drivers and increasing accidents. A request was made to get the statue for the Cana Center through a fellow priest but the request was rejected. Fr. Leszek decided to make a second request, this time in person. He explained that Rwanda desperately needed the message of divine mercy after the genocide. He described how many more people would view Divine Mercy in Kibeho and be inspired than at one parish in the United States. His presentation won the day and the statue was shipped to Kibeho beginning on the feast of the birth of Mary, September 8, 2004.

Transit time from the United States to Kibeho was 4 months. The last portion of the journey required Divine intervention. Fr. Leszek needed a very large truck to bring the statue from Kigali. The utility that provides water and gas to Rwanda had just received such a truck. Father approached the director of the company. He happened to be a Catholic and he was delighted to offer Jesus free transportation to the Cana Center. All along the way, people gathered by the road to see this amazing 18 foot statue travel toward a remote Rwandan village.

When it arrived, the local people could hardly believe what they saw. It was the beginning of many, many blessings for this wonderful center of Jesus and Mary. One example of those blessings was the discovery of water under to the plaza of Divine Mercy. A Palatine brother from Poland had a talent for dowsing – searching for underground water with a dowsing stick. He identified the location of water under the plaza and after drilling down 400 feet, water gushed up! It was the first time a successful well had been drilled in Kibeho. There's an underground river below the statue. The personal rosary of Pope John Paul II and first class relics of Sister Faustina were placed inside the statue during construction.

This year Immaculée and Fr. Leszek travel to Mexico City to speak and to visit the Shrine of Our Lady of Guadalupe. The artist who created the Divine Mercy statue lives in Mexico City. She learned that Father and Immaculée were coming and invited them to visit. She showed them the replica of Divine Mercy in her garden. It's made of resin rather than bronze but it too is 18 feet tall! It was through the statue that Immaculée met Father. A friend excitedly told her that Divine Mercy had come to Rwanda. Immaculée came to pray and – providentially - met Fr. Leszek.

In 2005, a gentleman from Santa Barbara, California, Joe Ricci, contacted Father and told him how he had been cured of Hepatitis C through his devotion to Divine Mercy. He offered to finance the building of a chapel in thanksgiving for his cure. A year later the beautiful chapel was dedicated to Mary, the Mother of the Word. The theme of the chapel is the Annunciation because that was the theme Father selected for his seminary studies. The altar is in the form of the opened bible. The tabernacle displays images of the four Evangelists. The monstrance is in the form of the angel of the Annunciation, Gabriel, in the picture above the altar, Mary bows giving her "fiat" to God and the Holy Spirit comes shining through the stained glass window.

The Nativity chapel with a permanent crèche was built close by the visitors' center during the past year. One of our pilgrims, Henry Fitzgibbon is an architect. He did the design. The large figures in the crèche are set in the open chapel that will be used to celebrate Mass during the octave of Christmas. The chapel is on a beautifully polished brick platform surrounded by a moat.

We walked over to the land where Immaculée plans to build a residence that will include rooms for pilgrims. It's just across the road from the Cana Center so Immaculée can keep her eye on Fr. Leszek.

In the opposite direction you can see Our Lady's Shrine a little over a mile away. Next to her land, Father is building a bakery that will house the bread making equipment supplied by a group from Green Bay, Wisconsin. Bread will be baked and sold inexpensively for the people in the area.

After lunch, our more athletic pilgrims challenged the local kids to a soccer game. It was a well played game. Our side lost 4 to 2. Immaculée's cheer leading squad did an outstanding job and we probably would have won had not Immaculée's cousin, Ivan, defected to the other side!

We drove to the Kibeho parish church located about a quarter mile beyond the Shrine. During the genocide, 5000 people were killed there. The killers broke through the church wall, sprayed gasoline inside and then tossed in hand grenades. Those huddled inside were incinerated. Across from the church there's a shed that's locked. Most views inside are blocked but at some location you're able to made out the tables of bones and skulls.

Next, we hiked down the hill to Mary's Spring. We rested there for a while and then walked up the other side of the hill, reciting the Rosary of Seven Sorrows.

After dinner, we assembled in the Cana Center Chapel for a presentation and concert by Kizito Mihigo. His father was murdered by a doctor and his wife who had previously been friends. Prior to the genocide, Kizito and the doctor's daughter had been close. Now the daughter abandoned the friendship. Kizito visited the doctor in prison and has been able to be healed from hatred. His mission now is to proclaim of the necessity of forgiveness to his countrymen and to the world. He's established a charity for that purpose, the Kizito Mihigo for Peace Foundation.

After the presentation, Kizito performed several of his songs for us and – enthusiastic audience that we are – we joined in on the chorus.

Thursday, December 2<sup>nd</sup>: The next morning, after Mass and breakfast we gathered our belonging and climb in the bus to head off to Kigali. There was lots of singing on the way. Kathy Lesnar knows every song from the major musicals of the last 4 decades. Kathy sang and we followed along. My favorite was a version of the song from "The Sound of Music". Kathy sang it as, "How do you solve a problem like Immaculée". Immaculée valiantly sought to substitute "Kathy" for "Immaculée" but we weren't buyin'!

As we approached Butare, Immaculée was on the cell phone. She wanted to set up an impromptu meeting with Agnes, one of the Kibeho visionaries. After discussions on where to meet, we picked up Agnes

near a group of road side shops and drove to a open area next to the highway and spoke with her through Immaculée. I recorded about an hour of that conversation and I hope to put together some video segments with the key messages that Agnes shared.

One of the first questions was, "Do you continue to have apparitions." Agnes said that she did and that Jesus asked us to pray, not just words, but to truly connect with him through sincere prayer. He comes because the world is moving away from him. He comes to call us back. He died for us out of love but we ignore him. He also sends his mother to bring us back. Agnes was asked about her experiences in the genocide. In February of 1994 Jesus appeared to her and showed her what would happen in the genocide. He told her that she would be spared. She would be given messages that she must share with the world. Agnes was in the parish church in Kibeho when it was attacked. The priest there gave the people absolution and told them not to worry. They would be killed but they were going to heaven. He celebrated Mass. He gave Agnes the chalice to distribute the Precious Blood. Gasoline was sprayed into the church then grenades were thrown in and the people died. Agnes walked through the fire, escaped outside and walked to the nuns' convent. In the midst of her response Immaculée had to ask some of the local people who were standing near us move on. Agnes was concerned that these people would be upset that she was sharing her experience in the genocide with foreigners and make her life more difficult.

After the local people had left, Agnes said that one of the nuns at the convent put a veil on her, disguising her. There were killers looking for her. She said one was a local a priest who's now studying in Rome! Immaculée commented that there are many priest in prison today for participating in the killing. The priest recognized Agnes and asked, "Since when did you become a nun? I know you. You didn't!" The killers raised their machetes. Agnes wanted to challenge Jesus, "Did you mean what you said? Am I really going to survive?" The killers told her they had just come from killing her parents and now they'd kill her. She prayed to Jesus, "You spoke one word and the world was created. Nothing is impossible for you. I'm begging you, do something!" The next thing Agnes remembers is that she was in a Red Cross car, unhurt. She was taken to the home of the bishop of the area. The bishop was a target of the killers so he sent Agnes to house with other women who were also hiding and she stayed there for 3 months.

Several times killers came to that house and brought the women out, only to allow them to go back inside.

After the genocide, Agnes lived in a refugee camp until friends offer her a place to stay. She was asked why the genocide happened in Rwanda. She answered that many people belong to a church and say words of prayer but their hearts are elsewhere. Because of this lack of real faith and the evil plans of the nation's leaders, the genocide was possible. The next question was, "Did Jesus say anything about the end time; any thing apocalyptic?" Indeed, Jesus spoke about the end of the world but he wanted people to be concerned about the end of their individual lives. When the end of the whole world is coming, there will be many signs. There will be signs in the sky; there will be false prophets and there will be authentic prophets too. These will be little children who will have amazing knowledge. But the end of an individual's life is more important. Each person should be ready every moment. Another question was, "Does she know about Medjugorje?" She does and she knows that Jesus is sending messengers from the corners of the world and she's happy about it.

Even though the messages she receives now aren't accepted, Jesus assures her that in the future, they will be.

Agnes was asked about her personal suffering. There was a 10 year period where Jesus didn't appear to her. She was desperate for him to come and console her. He appeared with the crown of thorns on his head and blood on his face. He asked her, "can't you help me? I'm giving you my absence as a way of saving the world? Can't you help me? Can't you trust that I'm here with you?" That was a great consolation. I asked if she still receives messages from Jesus to give to the Bishop. Yes, and he takes them but he indicates that he doesn't give them consideration. She hopes that, in time, he will. Agnes was asked if she had received secrets from Jesus. She acknowledged that she had. Why secrets? What's the purpose? Agnes said that to be chosen by God to have apparitions is like a love story: there's great trust. Jesus is saying, "I chose you to share my heart." There is a unity and as with a deep friendship, secrets are shared. The secrets united her to Jesus and Jesus to her. She begs Him to make the burdens revealed lighter for her fellow humans. Then he begs her to pray harder for those burdens to be eased. Agnes gave an example of secrets she received before the genocide. It was revealed that priest and nuns would be involved in the killing: what purpose would have been served to reveal those secrets? But these were things she could pray about. Sometimes Jesus shows her disasters that will happen and she prays to lessen the severity and to ease the suffering of those effected.

Agnes was asked what the most important thing for us to bring back from our pilgrimage was. She confirmed that Kibeho is a holy place: a holy hill and that we did something wonderful by going there. Know that we go home with many blessings. Those blessings should be shared with others. Don't be troubled with those who don't believe in Kibeho. God is pleased that the knowledge and influence of Kibeho is growing and will continue to grow. Jesus came to tell us how important it is to truly believe in God. If we truly believe then we will keep his commandments. To truly believe means to trust Him. If we trust then we will truly love and repent. We will always be sinners and when we willingly confess our sinfulness we will have true humility. That is the message of Kibeho. And without humility there is no faith, no trust and no deep, abiding love. Humility has to be at the core of everything. Immaculée asked, "When did Jesus come last and what was his message?" Five years ago Jesus asked her to pray the rosary every Tuesday and Friday for her family and to celebrate the adoration of the Blessed Sacrament: of course she prays every day but Tuesdays and Fridays are special. She has to travel for adoration because there are no churches close by. Jesus usually comes on Fridays and He came on First Friday – November 5<sup>th</sup>.

Jesus asked mostly that we pray: for youth, for our country, for the world. Jesus asked that we pray fervently and with persistence: not to be distracted or diverted by disappointments and suffering. Suffering is a path to God. Stay in the sanctuary of grace. We should experience suffering as a way of being transformed.

Agnes was asked when Mary and Jesus first appeared to her. Mary first appeared on August 4<sup>th</sup>, 1982 and told her that Jesus was coming. Then Jesus appeared to her on August 22<sup>nd</sup>, 1982.

We thanked Agnes for her kindness in meeting and sharing with us. Then we continued on to Kigali and the beautiful Serena Hotel. We checked in, cleaned up and went off to dinner. We capped the night off at the restaurant with cake and singing "Happy Birthday" to Joe Rich.

Friday, December 3<sup>rd</sup>: In the morning after a delightful breakfast at the hotel we visited the Kigali Genocide memorial. In addition to the very powerful and moving pictures and descriptions of the 1994 genocide there's an exhibit that presents the various genocides perpetrated in the 20<sup>th</sup> and 21<sup>st</sup> centuries. Outside the main building there are a series of concrete tombs: the resting place of the remains of 250,000 victims of the Rwandan genocide.

We then drove to the Ntarama Church Memorial, about 18 miles outside Kigali. The young lady who took us through the memorial was dedicated to helping visitors understand the depth of the horror that occurred on that site. She said that 10,000 had been killed in and around the church. Other sources say that 5,000 people were killed inside the church on the day the Interahamwe attacked with guns, grenades and machetes. Babies' skulls were smashed against the brick walls of the building: faded blood stains are still visible.

We returned to Kigali for lunch and to relax from the emotionally exhausting experience of absorbing some of the horror this small country experienced: horror that the western world chose to ignore.

After lunch we were off to visit Dr. Bonaventure, the psychiatrist who was given the responsibility of examining the "alleged" Kibeho visionaries to determine their mental state and whether they were truthful. Dr. Bonaventure is suffering from pancreatic cancer. Given his state of health, it's amazing that he spent so much time with us. It must have been exhausting. The doctor said that he was expecting us because a visionary had told him that Our Lady said that her children were coming to visit him. He said that the media presents America as a country of people who reject God and only interested in money. He was delighted that we cared enough to come all the way from America. It pleased him to know that some people in America cared enough about God to make the journey. He described how he came to know about Immaculée. He heard her on a Voice of America interview in February 2006. On that day he wrote in his journal that Immaculée had written a book about forgiveness and unity among people in the world. In this journal entry, Dr. Bonaventure affirms that Immaculée is an apostle from God given the mission of spreading this message. He asked that those who had visited him earlier describe their experience. My sister Ann said that he had described the test he'd performed on the visionaries and as a man of science, it seemed he initially doubted. But he came to believe that what they said was true. She asked to comment on those experiences. The doctor asked that we would ask our questions first and then he'd answer them. The next question was, "How do you answer those who say that the visionaries are just delusional?" My question was, "What was your religious faith like before you worked with the visionaries? How did those experiences change it and what is your faith like now?" The next question: "Was the magnitude of the genocide was diminished by the prayers of those who responded to Our Lady's pleas?"

After the questions had been asked, Dr. Bonaventure

went to get some additional note books. He said that he was told (my impression was that it was in a vision) that he should prepare his documentation on the visionaries because he'll not have much time left (in this life). He said that he was told that the information on the apparitions he'd collected would be requested by leaders of the country and church officials. Now that prediction was coming true. He spoke about being recruited as part of the medical team organized by the bishop to evaluate the "alleged" visionaries. A medical team had been working since the apparition occurred in late 1981 through early 1982. He said that the medical team was lost. They would do things in the visionaries, like put needles in them and they wouldn't react. The medical team had no prior experience with individuals who were physically and mentally sound and experiencing apparitions. About his faith, he said that as a teenager he belonged to the Legion of Mary. When he examined the young visionaries he realized that this was something beyond his expertise. He realized that if these messages were from heaven, he wasn't qualified to deal with them. He made arrangements to examine the visionaries in Butare when his teaching schedule permitted but then the Our Lady's schedule for public apparitions messed his up. He had no choice but to go to Kibeho to see the apparitions. The medical team was looking to him to decide whether there were issues of mental instability or not. He told them to stick to their specialties. This was completely new to him and he was reserving judgment until he understood what was happening. One of the visionaries told him, "Doctor, I have to suffer for the expiation of the sins of the world." The visionary told him that he was on Jesus' cross with the wounds in his hands and feet and head. While Dr. Bonaventure couldn't see wounds the physiological response of the body was as if it was on the cross. "Nothing I knew as a doctor was able to help me." No matter how many people tried to move the child, it wasn't possible until the vision was over. When the visions ended the visionaries were once again completely normal. That was inconsistent with a diagnosis of mental problems. And the content of the messages was frequently beyond the educational level of the youngsters. He came to the conclusion that there was no way the information the youngster had originated with them. The most striking example was the boy Segatashya. He had never been to school or church yet his depth of knowledge amazed theologians and the public. The report he gave to the bishop commission said that there was no illness involved and that the messages corresponded to church teaching.

SThus demonic possession was not involved. These conclusions were based on four years of testing and observation.

Dr. Bonaventure believes that there was little deep faith in the hearts of the people of Rwanda from the last 60's into the 1980's. He believes that's why Our Lady came to Rwanda: to inspire faith. Following the apparitions helped him a lot. He thought his faith was strong but the apparitions have brought his faith to a new level. Now his faith is huge. In 1988 Dr. Bonaventure took early retirement in order to write about the apparitions. He has many note books with the information gathered during his work with the visionaries. This is his raw material. If it wasn't for the assistance of the Blessed Mother, he couldn't have persevered in this work. The church tried to discourage him. However he felt he owed it to this and future generations to compile all the available information about the Kibeho apparitions.

He was asked why only three visionaries were accepted as authentic. He said that he provided his report but it was the role of the Church to decide who would be recognized and who would not. In 1985, he received a message from Jesus and Mary to welcome every visionary who might be authentic and then evaluate them. There were strong objections to this approach. The other members of the team wanted to limit the number of visionaries investigated. He was told to only report on the visionaries assigned to him. If he wanted to follow others that was up to him but only the ones assigned to him would be considered for authentication. During the genocide he had serious doubts that anyone would be interested in the apparitions in the future. But the visionaries told him that people would come from all over the world for the information he'd collected. So he persevered.

Bishop Misago was arrested in 1999 under suspicion of complicity in the genocide. After being found not guilty in 2000, the Vatican told him to either provide information validating the Kibeho apparitions or abandon the case. Dr. Bonaventure believes that in a rush to complete the case and get Vatican approval the apparitions of Jesus were dismissed. He says that in apparitions immediately following Vatican decision Jesus and Mary expressed approval for what was recognized but disappointment that the apparitions of Jesus weren't also approved. A message has been given that the Holy Spirit will take care of this issue! A group has been formed to convince the bishop to relook at the appearances of Jesus in Kibeho. The bishop has been asked to have a statue of Jesus the King with Mary at the Shrine. The request has been refused. The response was that Jesus is already there in the tabernacle. However, the effort to move forward on the acceptance of Jesus' apparitions continues.

Dr. Bonaventure spoke about Mary's request to some of the visionaries that a very large basilica should be built in Kibeho honoring her. The church has asked how is that possible, where will the money come from? Jesus has said, "I have chosen those who will provide the means." Dr. Bonaventure said that it's jealousy that stands in the way of building the basilica: between those involved in the decision and those who oppose using money provided by foreigners. He said he would like to give Henry Fitzgibbon the information from many of the visionaries about what Our Mother Mary wants as a basilica.

Dr. Bonaventure offered to meet with Henry the next day to see the material he'd developed on the possible site plan for the Kibeho site. It includes a conceptual design of a basilica. We rode back to the hotel and then to Aimable and Sauda's home for party with African dancers, drummers and kabob. Our wonderful hosts gave us a marvelous evening!

Saturday, December 4<sup>th</sup>: At 8 AM we headed over to the Orphanage of the Missionaries of Charity to see the children. It's wonderful to visit the babies but difficult to then leave them in their cribs. We were welcome in the court yard by some toddlers. Joe Rich was carrying two so I took one from his hip. As I carried this delightful little girl, I kissed her on top of her head. She turned her face up to mine, moved closer and kissed me on the lips! That just blew me away!

We rode over to the Christus Center and I vested to celebrate Mass. It was to be our final liturgy together and Fr. Ubald, a Rwanda priest with a special gift of healing, was the homilist. At the conclusion of the healing Mass, he offered Christ's healing blessing for our intentions. After Mass, some of our group went to visit the basket makers. A few of us went back to Dr. Bonaventure's to see Henry present his master plan concept for the Kibeho site. Henry showed aerial photos of the current Kibeho site and then the concept plan. He projected aerial photos of Lourdes and Fatima, pointing out the various facilities provided at those locations. The area of the concept plan was comparable in size to those two other Marian sites. If I understood Dr. Bonaventure's concerns, he was unhappy that what Mary wanted as communicated by the visionaries in the 1980's was very different from what had been built so far. I also understood that Mary had asked for 12 chapels in addition to the basilica. In our discussions, Henry said that the basilica would hold 5,000. Various web sites estimate the capacity of St. Peter's Basilica in Rome to be 6,000.

Toward the end of the visit Dr. Bonaventure spoke about the obstacles the Church puts in the way of the release of all the messages that – in particular – Jesus had given in Kibeho through various visionaries. He said that ultimately the Holy Spirit will provide the means for spreading of those messages. (A few months after our meeting with Dr. Bonaventure he passed away. Fr. Leszek described him as joyfully anticipating his meeting with Mary and Jesus.)

We returned to the hotel and those leaving Saturday evening checked out and we gathered at the out door tables near the pool. We each spoke briefly about what had affected us most powerfully on the pilgrimage. Again, I wish I had recorded the reflections. I said the experience was quite different than my pilgrimage to Kibeho in 2009 when we were just 4 pilgrims. With 32 in the group it was a much broader and deeper experience. The highlights for me were concelebrating the Feast Day Mass and celebrating Mass at the family home in Mataba.

It was time for those flying out in the evening to go to the airport. My sister and I were staying another night because our airline didn't provide a flight to Washington on Saturday. We said our goodbyes in front of the hotel and headed up stairs for some well earned rest.

After breakfast the next morning, Fr. Leszek picked Helen, Sharon, Ann and me up and took us to the Palatine's center. We celebrated Mass and afterwards, one of the brothers invited us to have tea. On the way back to the hotel, we stopped at a memorial for the 10 Belgium soldiers who were murdered at the beginning of the genocide.

We gathered our belongings and Fr. Leszek took us out to the airport. I'm very grateful to him and to Immaculée, Aimable and Sauda, Kathy, Ivan and everyone else who were so hospitable during this wonderful spiritual adventure. And of course to Our Mother Mary whose invitation we all happily accepted when we decided to come.

**Fr. John McHale**

### The Next

One of the Catechism questions and answers that I memorized in the first grade was: "Why did God make us?" And the answer: "God made us to know Him, to love Him and to serve Him in this world and be happy with Him in the next." The *next* sounded like 'Pie in the Sky' meaning that we needed to die to go to heaven to meet God.

Not so, Saint Catherine of Siena said, that 'All the way to heaven is heaven'. She could say that because Jesus said, "I am the Way... I am with you always... Follow Me."

Now I endeavor to unpack that Catechism question and answer: "Why God made us?" To do so will help us have a conscious contact with God and connect ourselves with heaven on earth.

First, 'How do we know God?' The simple answer is through His Church that endows us with Tradition, Scripture, and Sacraments. To know God, we need to be hearing, reading, and thinking about Him during our day, and we need to spend time adoring Him in His sacraments, especially in His Most Blessed Sacrament from which all blessings flow. With these graceful channels, we come to know Jesus Christ, true God and true man, and so we are able to experience now our conscious contact with God and His heaven on earth.

Second, 'How do we love God?' The Lord Himself tells us in the Gospel of John 14: 15, 21, "If you love me, you will keep my commandments... Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him." Meaning, if we keep His commandments -- all of them -- we will enjoy a knowing, a loving, and a conscious contact with God in heaven while on earth.

Third, 'How do we serve God?' We find the answer all through the Gospels and most profoundly in the Gospel of Matthew 25: 40, "Amen, I say to you, whatever we do for one of the least brothers of mine, you did for me." The Gospels are clear on how to serve God; they proclaim to us that when we serve others we serve Him, and we receive the reward of knowing and loving Him with our conscious contact with Him in heaven while on earth.

And now, last but not least: "How to be happy with Him in the next?" Today, I know more than ever that the Gospel truth of *the next*—meaning heaven itself—is within reach, at hand, and right *next* to everyone. It's for real, it's for now, and it's for evermore. It's not 'Pie in the Sky'; it's *the Cake before the Wake!*

And so, when I put into practice the ascetical Gospel—denying myself, carrying the cross, and serving Him—I come to experience the mystical Gospel of peace, joy, love and God Himself. While being infused with these divine gifts and the Giver, I become aware of my conscious contact with God and become happy with Him now within my heart *on earth as it is in heaven*.

My custom at the beginning and the end of the day—book ends—is to go into the presence of the Eucharistic Lord, say my prayers, meditate, and then, in silence and stillness, I wait for the Lord *more than sentinels wait for the dawn*. During this Trinity Time, I see myself out-of-this-world, somewhere over the rainbow, in verdant pastures, beside restful waters

where God overflows my cup and bestows upon me a conscious contact and happiness with Him. With these graceful blessings I continue to live out 'the Why' God made us? God made us to know, love, and serve Him in this world and be happy with Him now and forevermore in *the Next*.

**Father Douglas McKay, O.F.S.  
Chaplain**

### **Improving our conscious contact with God**

In the mornings was the way I learned a long time ago, to give the best part of the freshness of the Day to God. I think of this similar to offering a blemish-free Lamb in the Old Testament times for its intercession to remove sin and hear prayers. Not being one for too much mortification, I sit with my coffee and call it my meditation time. These days I use the Magnificat (monthly publication [www.magnificat.com](http://www.magnificat.com)) to start the opening of this conscious contact with God and sometimes way before this sitting, my musing like the example of King David begins in my bed (Psalm 63:6, 143:5).

Often in the early morning hours before light shows its smile, the contact begins by thinking about God, Jesus, the Holy Spirit and Mother Mary along with the myriads of Saintly examples offered us. This musing mingles with my own personal life in and out like the waves that ebb and flow at the seashore. Then I get up to greet the day and make way for my coffee time with the Lord. And so the breaking of the Fast (breakfast) begins with God.

This process can set the pace of my day. Sometimes I have fifteen minutes --- and sometimes none --- but most days an hour to read, reflect, and connect to the Holy Spirit.

This is often a warm time with my Friend. I try not to do all the mental talking but sometimes I do. God is polite; he usually lets me. Other times I may present like a lamination pleading and yet other days a Gloria setting or thanksgiving within this time. Much like one does with a cherished, trustful friend with whom you share, plan and reminisce. Between me and God, I have shared my hopes, dreams, gratitudes, and needs. One such secret need (which is no longer secret since I am telling you all) is what I call 'my Wagon'. This is my imagery place that holds everyone I want to pray for in intercession - dead or alive - and includes fresh needs and old ones and repeated ones. It is my short cut to offering intercession by saying and 'everyone on my Wagon'. I like that term because it reminds me that I too, am on the Wagon willingly and God is with me. (If you all remember) that term as I heard it many times when growing up in an

It meant not drinking. They were "On the Wagon"... just three words that had no details and the details were not necessary... since the listeners immediately got the picture! So I am 'on the Wagon' now, keeping sober and clear minded with God doing my part to pray and adding people I may forget later on to the wagon (which God will remember once added if not me). I may in my connected time say "So please Lord, may I offer the intentions for those On my Wagon". Yes I am 'On the Wagon' for God, for prayer intercession, and for whatever else the Lord puts on my heart.

Thank you for all the beautiful sharing in the Month of May's Chalice. It was refreshing and helped me to reconnect with reading the Chalice.

**Laura R. /San Diego**

### **Improving Our Conscious Contact with God**

**Mark B - Falls Church, VA Calix**

In mid-May I made my second trip of the year to visit my parents in Nebraska to assist with their move and medical issues. I drove this time, deciding to take some back roads and byways and take in some different and interesting parts of the country. My route took me through southern Missouri's Ozark region. Being in the veritable belt buckle of the "Bible Belt", I was surprised while searching the radio airwaves to suddenly hear a Catholic radio station coming in loud and strong – probably from St. Louis, I thought. As I listened, I heard the familiar and comforting voice of Mother Angelica. As you probably know, this scrappy and beloved nun founded EWTN and was a driving force in establishing a Catholic media empire. She passed from this world on Easter Sunday 2016, at age 92.

Listening to Mother Angelica, she provided a very simple yet powerful analogy to describe God's relationship both to the human race as a whole and to each of us individually. She started by employing the familiar analogy of people being grains of sand on a beach. However, she continued by saying that God not only loves all this sand (the human race) but also each and every grain of sand (you and I).

As with so many divine concepts, this is one that my finite mind will not fully grasp while in this world. However, we can take it on faith that God does truly love each of us intimately. We must always remember that "every hair on our head is numbered" (Mat 10:30) and that God "knitted" us in our mothers' wombs.

As such, it is of immense importance that we continually strive to improve our conscious contact with God and that such striving be frequent (“pray unceasingly” . . . 1 Thessalonians 5:17). God, as Father, Son and Holy Spirit, greatly desires that we seek a deeper relationship with Him and “increase our conscious contact with Him”.

If we neglect this effort, our soul will be empty and unfed; dangerous terrain for an alcoholic. Indeed, for years my “soul emptiness” was filled with alcohol – a false god if ever there was one. Even in recovery I must continually strive to uproot “inordinate attachments” including money, prestige, status and fear.

Let us always strive to have an active prayer life, even when times are difficult and it seems like God is far away. By increasing our conscious contact with God, through the sacramental life of His Church, we have a sound insurance policy not only against a return to addiction but also for a truly abundant and joyful life.

Have a great summer, fellow Calixers!

**Mark B.**

### **Improving Our CONSCIOUS Contact with God**

I believe in the importance of words. And I’ve developed a deep appreciation in particular for those words, which we recite again and again. Those of us blessed to be Catholic are very familiar with the recitation of words ... whether it’s during Mass, saying the Rosary, or praying a novena. Those of us blessed to be in recovery are equally familiar with the recitation of the words of the 12 steps; in fact, some might be able to recite the 12 steps with the same ease as we would say the Hail Mary!

I have learned to be conscientious of the words, which are repeated so often in the 12 Steps. Funny thing with words – you think you’ve meditated on all of them and then one pops out and a whole new meaning is uncovered.

The theme for this edition of the Chalice is “improving our conscious contact with God.” While those six words are loaded with importance for those of us in recovery, I want to hone in on one word, “CONSCIOUS”.

Recently, I heard a new-to-recovery man practicing what he would say for his first speaker’s meeting, and I was struck by how many times he talked about pleading to God while in active addiction. It brought me back to the many foxhole prayers I too said while in active addiction and the depths of despair. “God, don’t let them find out.” “God, I will give up the bottle if I just make it through this \_\_\_\_\_ without losing everything.” “God, please don’t let me overdose if I took too much.”

See, it’s not that I didn’t have ANY contact with God in active addiction. I went to Mass regularly for years. I tried to “think” my way out of addiction through reading about saints who overcame obstacles. And, again, there were foxhole prayers.

However, this “contact” was like a windowpane that is foggy, covered in soot, filled with cobwebs, etc. My soul was paralyzed. And I think that the way my brain functioned actually prevented the type of thinking needed to really want a certain conscious contact.

Only in sobriety do we regain any sense of “conscious” contact with anything, really. The fog lifts. The haze starts to disappear. We start to rediscover a person who kind of disappeared for years and years under the pile of alcohol and other addictions in our life.

We start to regain conscious contact with our physical world ... our sight, our sense experience of the world. We regain conscious contact with our emotions ... like learning the joy of laughing sober. If we are lucky, we find a truthful, conscious contact with our loved ones. And, at the very pinnacle of our consciousness, we develop a truly conscious contact with God.

It’s a conscious contact that we must seek out. After all, HE is the happiness towards which our life moves, each day and each year until we pass from this earth. The end of the (full) Serenity Prayer concludes: “That I may be reasonably happy in this life, and supremely happy with Him in the next”. It is through conscious contact with God that we begin to understand that a reasonably happy life in this life is absolutely acceptable, since our eyes and hearts are turned towards that supreme happiness that He has promised for life in the next world with Him.

**Christina B.**

**Falls Church, VA Calix Unit****Contact: Mark B. 301-461-4643**

We're getting closer to completing our group reading of *A 12-Step Approach to the Spiritual Exercises of St. Ignatius* written by Jim Harbaugh, S.J. We continue to discuss the readings in light of our own recovery. We also pray the Divine Chaplet and open the meeting to sharing. Our group size is holding steady at 4-6 attendees. As always, we invite you to attend our Falls Church meeting and hope to see you if you're in the area. Meetings are held Thursdays at the Unity Club in Falls Church, Virginia (8:30 PM in Room 4). Although we are pretty diligent about meeting every Thursday, we may from time to time be tied up and a meeting may not be possible, so it's probably best to contact me just to confirm at 301-461-4643.

God bless you all!

**From the DE Calix Unit**

The DE unit celebrated its fifth year anniversary. The group's first meeting was held at Salesianum School Chapel on May 25, 2013. Little did we know we share the day with our Chaplain Father Bill Hazard's ordination on May 25, 1963. Twenty people attended a meal with Father Bill to celebrate both important dates. The DE unit is grateful.

**Notes from the Editor****Annual Retreat:**

The Annual Calix Retreat is returning to Philadelphia in 2018! Plan to join us August 3-5, 2018 at St. Joseph's in the Hills Retreat House in Malvern, PA. Fr. Emmerich Vogt (12-Step Review) will lead us on retreat and Marty Rotella will lead us in song (and entertainment!)

**Return address: The Calix Society****PO Box 26,****Glenside, PA 19038 phone: 800.398.0524****Prayer Requests received through the website:**

K.M. - Continued sobriety for Theresa, Martin, John and Martin

A.P. - I recently went back to confession and receive communion as much as possible, which I love because I feel a true peace within myself when I do. I don't get drunk, but I feel it's very hard for me to stop. Please pray for me.

N.C. - For myself still struggling with my addiction to meth, also for my son Matthew Rene just recently found a marijuana vape pin.

N.F. - For my addicted husband to find help and recovery in the Catholic Church. We have 3 small children and desire us to raise these children in the Catholic Church. I just pray he is open and willing to accept help.

B.A. - I have an addiction to diphenhydramine and I need help quitting it.

P.A. - Friend, Dan, got a DUI, lost big pay job. Can't keep sober more than a day. Serious Catholic, bad off

J.? - TO PRAY FOR MY MARRIAGE AND RELATIONSHIP WITH MY CHILDREN.

K.S. - Please pray that I will be forgiven for my abuse of alcohol!

G.A. - for recovery from long years of alcoholism for my brother Marcelino. Please help me pray for him.