

# the friends of ST. HANNIBAL MARY

Supplementary copy of *Kaya Idalagin*, the Prayer Leaflet for Vocations



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One of the most beautiful offshoots brought about by the renewal and updating of the Second Vatican Council (Vatican II 1962-1965) in the Catholic Church is the idea that the Church is a communion; “a community of baptized persons who are interiorly united with God in Christ through the reconciling presence and power of the Holy Spirit.” (McBrien, *The Church: The Evolution of Catholicism*, 2008) This community is kept in truth and guided with wise and authoritative discernment by our Pastor, the Pope, the successor of the Apostle Peter. (cf. Acts 2:42) As Benedict XVI points out, “Ecclesial communion is inspired and sustained by the Holy Spirit and preserved and promoted by the apostolic ministry.” (General Audience, March 29, 2006.)

In praxis, this communion demands duties and responsibilities among each its members, especially that of developing their skills, capabilities and talents all for good of the Church and responsibility to keep the harmony and peace by addressing the realities which threatens it.

The Parish can also be seen like that; a communion of communities guided and taken cared of by the pastor, the parish priest. The members lay down their talents and skills for the good of the parish, of the community and try their best to avoid conflicts and to strengthen the love and brotherhood that binds them.

How about St. Hannibal Mary? Was this spirit of communion present in his mind and life? Particularly, was his mind and works in communion with the Parish?

Being one with the parish and in communion with them was not far from St. Hannibal Mary's mind. He was always for the good and development of the brotherhood in the local parish. In fact, he was very much respectful with the parish and its organization. This can be glimpsed in the snippets of his writings, his

## *In communion with the Parish*

life and works.

He wanted his Institutes to share and actively participate in the life of the parish. St. Hannibal Mary instructs the sisters (Daughters of Divine Zeal) that the fulfilment of “the aims of the foundation” is through “teaching Christian doctrine to the young girls with zeal and holy fervor. They will teach catechism diligently, in support and in compliance with the parish program by giving appropriate explanations and lessons of history.” Two important points can be seen here; St. Hannibal Mary required his followers to “support” the parish and its ministries, to help their in their needs but at the same time “comply” with the program of the parish. They are to be of support of the parish programs and initiatives and not to be isolated from the parish and see themselves having autonomous works.

St. Hannibal Mary was insistent that his communities be in communion with the parish. He wanted them to preserve the basic protocols to keep the harmonious relationship between the religious community and the parish. He was also well-aware and in respect of the rights and duties of the parish priest. When doing an apostolate he would always ask the permission of the local pastor, even when accompanying a deceased to the cemetery. Every time he visits the communities he founded, he would also visit the parish where it belongs and the even the nearby parishes. He was very respectful of the priests and bishops in those places and even exhorted his religious



“ in support and in compliance with the parish program ”

to practice the same respect. He even invited them to visit his communities and see their works and apostolates. St. Hannibal Mary himself recounted that when he visited the hometown of Fr. Carmelo Drago, he went to the parish and was welcomed quite courteously there. In agreement with the pastor, he was able to perform some apostolate there; preaching, giving confessions and advises and even had the chance to preach the Rogate.

St. Hannibal Mary knows that the parish priests has the spiritual paternity over his parishioners. In recommending who will be accepted to the Orphanages he said that "if they don't come to us, we have to look for them through the parish priests, or through our printed matters..." He even added that in choosing who among the poor children should be especially welcomed, we should ask "accurate information from the parish priests and competent persons who are in position of providing them." And in cases of uncertainty, "you had the duty to get information about his situation by writing, for example, to the parish priest, or better yet, by sending some of our people to inquire." Even in accepting candidates for religious life, St. Hannibal emphasized that documents such as that of "Baptism and Confirmation, attendance to the Sacraments, good conduct" should be "issued by the parish priest..."

St. Hannibal Mary also maintained good rapport with some of the Parish Priests he had visited and encountered. Some of them became his good friends, companions and supporter in his works.

However, there were also times that St. Hannibal Mary's helping hands were not received and supported well. Yet, his subordination to the local church authorities prevailed. Fr. Tusino writes that when the some of the sisters were not supported by the clergy in their catechism service and was about to stop, St. Hannibal instead lifted their spirits up and said

"Be patient, trust in God, and everything will be fine." Luckily, St. Hannibal Mary was right and the catechism program even improved in that local parish.

But most of all, St. Hannibal Mary's great love for the local churches and his communion with them is manifested in his zeal for the Rogate. "It is our priestly duty to take care of the coming generations;... But we are very few everywhere! Very few workers...The people did not ask them from the Lord, we ourselves did not; we have neglected the remedy pointed out by Jesus Christ," he laments, "and we have hundreds of priestless parishes..."

## *a short miracle chronicle*

October 9, 2015 Maybelle, my cousin, had her last pre-natal before her due date. The doctor requested for an ultrasound and the results revealed a single cord coil. The doctor allowed them to go home, for them to think things over before giving them several options on what to do. It was only the next day, October 10 that I learned about Maybelle's situation, because fortunately, I was able to go home. I immediately encouraged and advised them to pack their things up and be admitted to the hospital. As a nurse, I'm not pretty sure if my nephew (still in her womb) would turn into a different position and may loosen the cord coil, or worse, tighten the coil and eventually be killed inside.

October 11, 2015, Maybelle was admitted at St. Paul's Hospital Iloilo and was put into induced labor at around 10-11 am. In the afternoon additional medicines were given, but still, there were no signs of labor pains. Then midnight came, still, no signs of labor progression. After midnight, the doctors decided to put her on rest and start inducing her again tomorrow. Morning of October 12, they (doctors) started to induce Maybelle once more until noon came, but still, no signs of labor. This time, I called up her husband Jay and told him to pray and ask for the help of St. Hannibal; the big brown statue near the stairs of the second floor fronting the nursery (at St. Paul's Hospital Iloilo.) I even encouraged him to hold the hands of St. Hannibal and pray. I also asked the two elderlies who were assisting them, Manong Ronnie and Manong Richard to pass by and pray. The doctors said that the pain threshold of Maybelle is too high and in spite the load of medications there is no progression of labor. We were already nervous of the situation. Concern and worry filled our hearts for both the mother and baby. I was so anxious, especially when Cesarian Section option was thought about.

That time I was on duty at Mere Monique House (House for Elderly of the sisters of St. Paul of Chartres, at Ticud, Jaro, Iloilo) taking care of Sr. Angelica Castor, SPC. Every 2:30 pm was her schedule for prayers. We prayed the rosary and the Chaplet of the Divine Mercy. That day I asked Sr. Angelica that we pray to St. Hannibal in particular for the safety of the baby and my cousin. Meanwhile, my cousin was already in forced labor for 30 hours. So, we asked for the help of St. Hannibal and insistently prayed for my cousin's safe delivery. At 3pm we decided for C-section. The hospital personnel immediately prepared the Operating Room.

Four in the afternoon, they were about to wheel her from the labor room to the Operating Room while on the other side of the city, we were praying and asking the intercession of St. Hannibal. At 4:30 pm, she started to feel labor pains. And not very long labor after 15 mins, she delivered a healthy baby boy.

As long as we keep the flames of faith burning, we will see and feel God's little miracles from heaven in our daily lives.

Janice P. Estilo, RN

The *Kaya Idalangin* prayer leaflet for vocations is entered as a SECOND CLASS MAIL matter at Paranaque Post Office with Business Mail Permit No.2C-15-12-521, valid until December 31, 2017

### THE FRIENDS OF ST. HANNIBAL MARY

If you have graces received and prayers heard through the intercession of St. Hannibal Mary Di Francia, please share it with us... contact us at:

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