

ST. GERTRUDE THE GREAT ROMAN CATHOLIC CHURCH

4900 Rialto Road, West Chester, Ohio 45069 • (513) 645-4212

www.sgg.org • www.SGGResources.org

Traditional Latin Mass: Sundays 7:30 AM, 9:00 AM High, 11:30 AM, 5:45 PM

Most Reverend Daniel L. Dolan, Pastor • Rev. Anthony Cekada
Rev. Charles McGuire • Rev. Vili Lehtoranta • Rev. Stephen McKenna

January 18, 2015

EPIPHANY II

CHAIR OF UNITY OCTAVE

ST. PETER'S CHAIR AT ROME

ST. PRISCA, VM



¶ CANA SUNDAY

Today is the first day of the Chair of Unity Octave. We pray for the conversion of the whole world. The blessing of expectant mothers is available after all Masses. Sunday classes are at 10:40 AM. The Vespers, with devotions and Benediction, are at 4:45 PM.

¶ THE CHAIR OF UNITY OCTAVE

Today is the feast of **St. Peter's Chair at Rome**, the opening of the *Chair of Unity Octave*, which features special prayers each day for the conversion of different non-Catholic groups, ending on the feast of the Conversion of St. Paul (Jan. 25th). Pope St. Pius X sanctioned and blessed this devotion, and Pope Benedict XV extended its observance to the Universal Church, highly enriching it with indulgences.

The Chair of Unity Octave has accomplished an immense good in awakening Catholics to the need of interesting themselves in the conversion of those outside the fold. When the enemies of Christ seem to be triumphing as never before, how great is our obligation to pour forth fervent prayer for the millions who wander in darkness!

An Indulgence of 300 days is granted each day during the Octave, with a plenary indulgence on the usual conditions at the close of this devotion.

¶ NEXT SUNDAY: EPIPHANY III

Following the High Mass, we close the Twelve Sundays of our Mother of Good Counsel. The Chair of Unity Octave also comes to a close. Sunday classes for adults and children are at 10:40 AM. Vespers at 4:45 PM.

Set Your Missal: Epiphany III with Collects of the Conversion of St. Paul and of St. Peter. Trinity Preface.



JESUS TURNS THE WATER INTO WINE AT
THE MARRIAGE FEAST OF CANA

¶ UPCOMING

Mark your calendars and join us on **February 2nd**, the Feast of the Purification, for the Candlemas Evening Mass followed by the Winter Soup Supper.

¶ MASS INTENTIONS—PLEASE NOTE

When submitting Mass Intentions, *please be sure* to mark whether or not the person is Catholic. A check box is provided on the envelopes for this purpose, because while Mass may be offered for them, it may not be announced.

¶ PRO-LIFE DAY OF REPARATION

Thursday marks another sorrowful anniversary, 42 years of the legalized killing of pre-born babies in our country. Come to pray and make reparation. The **Votive Mass of the Holy Innocents** is offered at **11:20 AM**. There will also be a **Holy Hour** before the Blessed Sacrament Exposed at **2:15 PM**, concluding with Benediction. Your prayers are powerful!

¶ PLEASE PRAY...

Please pray for all of our sick, deceased, and special intentions. See the Bishop's corner for particulars.

¶ NEW AT ST. GERTRUDE'S?

Welcome! In the vestibule you'll find a pamphlet explaining the traditional rules observed here for the reception of Holy Communion. There is also a Visitor's Card to fill out if you want more information on St. Gertrude's or on the traditional Latin Mass. A free information packet on the traditional Latin Mass is available to newcomers. Stop by the Social Hall after Mass for refreshments.

Collection Report

Sunday, January 11th.....\$3,322.00
Thank you for your generosity. Remember St. Gertrude the Great in your will.

All Sunday Masses, school day Masses, Friday evening and Saturday morning Masses are webcast at SGGResources.org.



Blessed Veronica of Binasco didn't know how to read, and would get up at night to try to teach herself. Our Lady, however, appeared to her and told her she only needed to know three letters:

"P" – purity of intention;

"S" – sinners: don't judge them, pray for them;

"F" – forget yourself

and your sorrows.

The first is called "Purity of Intention" so **we do things for God alone** and not for any human purpose.

The second is by keeping to our own affairs and never judging others, but **praying for all those who are in deep sin**.

The third is to **forget our own pains and sorrows and to weep over Jesus' sufferings**.

Blessed Veronica had constant ecstasies during her life and constant pain, but neither her raptures nor her tears ever interfered with her work as a nun.



CATECHISM CORNER: READ AFTER MASS

I believe that God created me to know Him, to love Him and to serve Him, so that after death, I might possess God in the Beatific Vision and Union and thus be happy with Him forever. I believe that my success in life depends not on amassing wealth or on winning honors but on my serving God and neighbor.

Servers

SUN 01/25:

7:30 AM LOW: Brueggemann Bros

9:00 AM HIGH: MC: T. Simpson TH: S. Arlinghaus ACs: A. & C.

Richesson TORCH: M. Simpson, J. Murray, A. Soli, T. Lawrence

11:30 AM LOW: N. & N. McClorey

4:45 PM VESPERS & BENEDICTION: G. Miller, Simpsons

5:45 PM LOW: G. Miller

- MON 01/19/15 ST. MARIUS & COMPANIONS, MM**
ST. CANUTE, KING, M
Chair of Unity Octave
11:20 AM High Mass †Evelyn Rentschler (16th Anniversary, 1/18) (*Darlene*)
5:00 PM Low Mass †John Segrist (*Bishop Dolan*)
- TUE 01/20/15 SS. FABIAN, P, & SEBASTIAN, MM**
Chair of Unity Octave
8:00 AM Low Mass All Poor Souls in Purgatory (*Anon.*)
11:20 AM High Mass Leanne Arlinghaus' intentions (*The Omlor Family*)
5:00 PM Low Mass †Jack Browne (*SGG Rosary Confraternity*)
- WED 01/21/15 ST. AGNES, VM**
Chair of Unity Octave
8:00 AM Low Mass †Fr. Eldred Leslie (*Judy Metz*)
11:20 AM High Mass †Fr. Eldred Leslie (*Mr. & Mrs. Joseph Prell & family*)
5:00 PM Low Mass †Sylvia Good – died 12-22-98 (*Doloris A. Ritze*)
- THU 01/22/15 SS. VINCENT & ANASTASIUS, MM**
Chair of Unity Octave
6:00 AM Low Mass Kathy Wilker (*The Wilkers*)
8:00 AM Low Mass Theresa & WM Clark (*Frances Mattingly*)
11:20 AM Votive High Mass of the Holy Innocents:
In reparation, and for an end to abortion
2:15 PM Pro-Life Holy Hour
3:00 PM (approximately) Closing Benediction
5:00 PM Low Mass †Clara Vande Ryt – Anniversary 12-24-2000 (*Doloris Ritze*)
- FRI 01/23/15 ST. RAYMOND PENNAFORT, C**
ST. EMERENTIANA, VM
ESPOUSALS OF OUR LADY
Chair of Unity Octave
8:00 AM Low Mass Nathan Clark (*Frances Mattingly*)
10:55 AM Confessions
11:20 AM High Mass †Nellie Sutton (*Margaret Sutton*)
5:15 PM Confessions & Rosary
5:35 PM Infant of Prague Novena V
5:45 PM Low Mass Bob & Becky Uhlenbrock – Merry Christmas (*Bobby & Aubrey Uhlenbrock*)
6:30 PM Sacred Heart Novena & Benediction
- SAT 01/24/15 ST. TIMOTHY, BPM**
Chair of Unity Octave
7:10 AM Confessions
7:30 AM Low Mass Special Intention (*C. Simpson family*)
8:10 AM Chair of Unity Octave Low Mass Poor Souls (*Jim Gebel*)
- SUN 01/25/15 EPIPHANY III**
CONVERSION OF ST. PAUL, AP
Closing of the Chair of Unity Octave
7:30 AM Low Mass Lisa & Paul McConnell (*Ken & Regina Gilliam*)

9:00 AM High Mass Thank you, St. Paul (*Margaret Sutton*)
Closing of the 12 Sundays of our Mother of Good Counsel

10:40 AM Catechism Classes

11:30 AM Low Mass †Catherine Blanchard (*Karen & Bud*)

4:45 PM Vespers & Benediction

5:45 PM Low Mass For the people of St. Gertrude the Great

Epiphany is the season of light. We see Our Lord revealed as God to all the world, but the world prefers its darkness, for it knows Him not. Still, the light comes among us. It has been fading since November and just before Christmas came the shortest day at the winter Solstice, coinciding with the doubt of Thomas. But by Gospel's end, he had resolved his doubt, and fallen to his knees to adore. A few days later the birthday of the Unconquered Sun sheds its light on our midnight, and we all fall on our knees to adore the newborn King.

The days grow brighter and the light stays longer, perceptibly so, by Epiphany. I notice it at the 5 PM Mass. A bird was singing just now, practicing for Spring. The cats are out again, checking their bunny traps and patrolling the perimeters. The great conflict of light vs. darkness awaits us, but the Light always conquers. Let it in. These days of such darkness remember the light, long for it, and immerse yourselves in it. It does a lot of good, and always points the way to "the true Light, which enlightens every man that cometh into the world."

I saw a beautiful painting of Our Lady of the Light in Santa Fe last Sunday, at an exhibit entitled "Painting the Divine" at the New Mexico History Museum. This beautiful painting had once hung in the cathedral altar piece, witness to this Italian, Jesuit-brought devotion which the New World eagerly adopted. Our Lady is pulling a soul out of Purgatory's flames with her right hand, and holding the Infant in her left. He is accepting hearts—our hearts—from a basket proffered by a young angel. It's one of those paintings which is iconic in its rich symbolism, a never-ending book of meditation. How much we need the light these days!

Fr. Cekada goes to the seminary today for his regular classes. He reports on Bishop Sanborn's struggles to keep the seminarians on pitch when they chant. They even have a meter to measure how far they are off. I've never worried about pitch too much myself, but then again I do tend to wander in and out of Bach's Well Tempered Clavier. Fr. Cekada says I generally end up in the neighborhood, for which I am grateful. He's teaching the seminarians to read chant, but I just learned whatever I've learned by memory and ear over the years. For the mistakes, I pray the Angels of Light to cover for me...unless they're covering their ears!

The beasts were so noisy the other night at Vespers that I could barely get the words out. We called an exterminator in desperation, and learned that raccoons do enjoy marshmallows. Please pray with us to get the animals out, and the walls sealed up. Raccoons are cute, but impractical houseguests.

Fr. McKenna has started visiting a small group in Bismarck, ND, Catholics who realized too that they could no longer be one with a noncatholic pope. Locally, visits are getting easier as the car situation improves. We are grateful to Chip McClorey for finding us the white retired police car to add to our fleet. Mrs. Sanborn's old car from Detroit, once used by Fr. Saavedra, will be repaired and sold as a starter for somebody. Who says we don't believe in recycling?

Much news on the prayer front. John Segrism, who we had been visiting for years, died January 5th, and was buried in the new religion, and we only heard about it much later. Please pray for his soul. Another regular, a dear and long time faithful Gertrudian, Kim LeBlanc, is dying. He has been in hospitals and nursing homes for years, and has suffered very much, but always with a strong faith which sustained him. Sr. Jeanne Marie had a heart procedure done at University Hospital recently, and pulled through fine. Fr. Marcondes has been ill over Christmas with diabetes and other complaints, and suffering very much, although he is now on the mend. He is consoled by his seven Chihuahuas. ¡Ay Chihuahua!

Chris Browne's father Jack died last week. Fr. Thielen was by to dinner the other night and mentioned that Larry Brugget is ailing, and in a nursing home now. Ruth Higdon has Alzheimer's but still manages a good visit with Father. Paulina is pretty chipper in her new apartment in Kentucky, and had a nice chat with Fr. Cekada the other day. Bee continues in pretty good health, and enjoys her visitors. Mary Black wrote from Indianapolis that her son JT is anticipating cancer surgery, and still needs to receive the sacraments, as do several, in spite of their serious illnesses. Please pray especially for them, for all of our sick and Rosary Chain intentions, and for our priests, past and present. Priests *really* need our prayers. Thank you for your Alter Christus Masses.

God reward you! Oh, and remember to pray the Chair of Unity Octave with us for the conversion of all in error, and the unity of the true Catholics who are left.

Let us give Our Lady the last word: "Do whatever He tells you." May she bless you, with her Son.

Bishop Dolan



Pray for Unity

The Church Unity Octave began under the leadership of Rev. Paul James Francis, S.A. From his little monastery at Graymoor, Garrison, New York, he sent out letters inviting Catholics and non-Catholics alike to pray fervently for the grace of *true* religious unity in Christ during the eight days from January 18 to January 25.

Since this first observance in 1908, the Octave has spread to nearly all parts of the Catholic world. From Paris, London, New York, Chicago, and other large cities, the prayers of fervent hearts rise up to God, joined by prayers no less earnest from the inhabitants of African bushlands, of icy Alaskan wastes, and of teeming cities of India and China. In all parts of the world, in every strata of society, among the rich and among the poor, "That they all may be one" is the prayer in the hearts and on the lips of souls who desire the world to be united in Christ.

While it is wonderful that such a response has met the appeal of those who sponsor this special prayer movement, the Octave makes Catholics aware of the tremendous task awaiting the Church. The intentions of each day are gigantic, even if taken singly—the conversion of the Jews, the submission of the Anglicans, the reunion of the Eastern dissidents, to mention but three. Taken collectively, the Octave intentions tell us that three out of every four people on the earth are not Catholics; they are not united to Christ. And, at the present rate of conversions, the world will not be brought to Christ for at least 3,000 years.

The Octave also places a challenge before us: What are we doing for the salvation of souls? How much do we contribute, financially, materially, spiritually, prayerfully, for the salvation and sanctification of souls? It may not always be prudent to speak of the faith at certain times or to certain people, but surely we are not absolved from the duty of praying for such people, who are not united to Christ.

We Catholics cannot be indifferent. We must not be. The souls of men are at stake. We who live the life of Christ, we who know Mary as our Mother, we have the duty and the privilege of sharing the faith with those who have it not. We have the vocation of being a means in the eternal salvation of souls. This is not pious rhetoric or exaggerated piety. Jesus tells us that we are members of His Body, that He wills to work through us in His conquest of the souls of men.

Not all of us are able to labor for the conversion of souls. Not all of us are called to the Apostolate of

Catholic Action, but all of us, no matter who we are, are called to the apostolate of prayer for the salvation of men.

Pray, then, during the Church Unity Octave, January 18-25, for the unity of all men in Christ. Pray for the Jew, the Moslem, the Japanese, the modern pagan of our American city, the colored person, the Protestant minister, the man who scorns religion and prayer. Pray the Octave that Christ may become all to all men and pray that all may find their all in Christ.

By Titus Cranny S.A.

MARY, GOD'S MASTERPIECE



From today's gospel many things can be deduced: the sanctity of marriage, Jesus' approval of domestic joy, and the great power of Mary's intercession. The quantity of miraculous wine reveals to us something of the nature of God's generosity; He always does more than we should consider proper or necessary. Nazareth was small, Cana smaller still, yet no Cana is too small for Jesus and His power, nor any soul or person too insignificant for Him to visit.

HATRED OF HERESY

Like St. Hilary of Poitiers (Bishop and Doctor of the Church, †368), we are called to a life-long contest with misbelievers; we shall succeed in proportion as we combine hatred of heresy with love and compassion for its victims.

St. Hilary points out that the Church is one, while heresies are many. These all attack the Church, but they also attack one another. And in confuting one another they vindicate the faith of the Church.

Though he was the kindest of men, Hilary in the early days of his conversion would not eat with Jews or heretics or greet them in the street. Later on he gave up such behavior.

"Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ."
—Col. II, 8.



PLENARY INDULGENCE

And I, too, midway upon my journey
Am struck to see so many soles undone,
Unlaced, uninhabited, travelers
Purged of all unnecessary trappings
Prepared to meet the great all-seeing eye,
Waiting serpentine, impatient; dreading
The searching hands of a glaring Virgil.

Homebound yet helpless, I suffer my fate
In practiced resignation till—Behold!
A shining Beatrice guides my feet, shod,
Unbelieving, through the gate of peace.
Free!

I climb, stunned, into an undeserved
Empyrean, praising God for life, health,
And the mercy of TSA pre-check.

—Sister Maria Frassati Jakupcak, O.P.

This poem struck a welcome chord with me, as I had just returned from a "TSA pre-check" trip, "Securing Theatre" the easy way.



THE BAPTISM OF JESUS



Is the river muck still stuck
with my sins?
Have sunken stones fossil-
ized my offense?
Did my Lord descend with
such a shameful load
And lodge it in the Jordan
riverbed?

Or is evil cleansed to blend in rushing foam?
Does it spiral white as wool and then disperse?
Is it finished in the instant it's immersed?
My tears flow in the violent undertow
That takes the Lamb of God towards spotless death.
Is this His solemn hour drawing close?
He rises from the stream with sudden breath.

—Rita A. Simmonds

(Rita Simmonds is an award-winning poet. She lives in Brooklyn, NY, with her husband and two children.)

I.

Joann. 2. *Aquae in vinum versae.*

Unde rubor vestris, & non sua purpura lymphis?
Quae rosa mirantes tam nova mutat aquas?

Numen (convivae) praesens agnoscite Numen:
Nympha pudica Deum vidit, & erubuit.



—Richard Cranshaw

II.

John 2:1—11.

Waters turned into wine.

Waters, why this red of shame and not the noble
purple of thy name?
What rose so strange these wond'ring waters change?
Acknowledge, Guests, God's spirit rests,
His might amongst you lies:
Shy water seeth her God and *crimson dyes*.

—Bishop Dolan

OFFICIAL OCTAVE PRAYER for the Chair of Unity devotion

Antiphon: That they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me.

V. I say unto thee that thou art Peter.

R. And upon this Rock I will build My Church.

Let us pray: O Lord Jesus Christ, Who saidst unto Thine Apostles: Peace I leave with you, My peace I give unto you: regard not our sins, but the faith of Thy Church, and vouchsafe to grant unto her that peace and unity which are agreeable to Thy Will. Who livest and reignest God forever and ever.
Amen.



Defend, O Lord, Thy people: and as they put their trust in the patronage of Thy holy Apostles, Peter and Paul, keep them ever by Thy protection. Through Jesus Christ our Lord. Amen.
An indulgence of 300 days.

✠ THE MYSTERY OF MATRIMONY ✠



Even among Christians matrimony has become a very worldly thing. The sad consequences are clearly visible. The promises solemnly made at the altar are lightly and light-heartedly broken. Hands clasped in marriage today become fists tomorrow. Every pastor knows that our people never display greater spiritual ignorance than with respect to the reception of holy matrimony. Conditions will vary, but in certain areas you will scarcely find one couple in fifty of whom you could say: "Here are two whose approach and appreciation is Catholic 100 per cent."

The Ideal

St. Paul has given to the sacrament of matrimony a wonderful ideal, one upon which married people, whatever their years, should often reflect. "This (i.e., Christian marriage)," he said, "is a sublime mysterium—if seen, I mean, in relation to Christ and the Church." Marriage is a deep mystery—is that the apostle's meaning? No; the correct understanding would be more like this: marriage is a reflection of that holy union between Christ and the Church, a reflection or figure that assimilates ontologically in some degree its ideal. Marriage, therefore, has a sublime and magnificent prototype in the supernatural order, namely, the mystical nuptials between Christ and the Church.

Me, Obey?!

St. Paul himself enlarged upon the various points of comparison: "The husband is head of the wife, even as Christ is head of the Church; He is the savior of His body." In this connection, recall a truth basic to the liturgy, the Mystical Body. Christ is the head; from Him the Church, His body, receives all life, all strength, all graces of redemption. "As the Church is subject to Christ, so let wives be to their husbands in all things." Paul draws this conclusion from the underlying analogy.

The wife might feel that Paul's injunction is all in favor of the husband. But the apostle continued the comparison, this time in favor of the wife: "You men, love your wives, as Christ also loved the Church, delivering Himself up for her so that by the baptism of water He might cleanse and sanctify her; for by this means He wished to present to Himself a glorious Church, without spot or wrinkle or any such thing; rather, she was to be all holy and without blemish. And so husbands are to love their wives as their own bodies."

Equal

Paul is right. Husband and wife have equally grave duties in marriage; the wife owes obedience, the husband love. Many difficulties in married life will not be overcome unless man and wife seek their constant inspiration in this exalted image and likeness of their marriage.

Look for Christ

What we have said so far, however, pertains more to the natural than to the supernatural status of married life. In other words, the union of Christ and the Church is not merely an image and likeness of marriage; Paul speaks of a great mysterium, a term which could be interpreted as a symbol sharing the reality of the object symbolized. St. Paul, therefore, is implying more than a naked simile or comparison. Marriage actually contains something of the substance of its ideal. The husband bears something of the nature and being of Christ; and so *the wife need not obey that depraved and ill-tempered individual* who perhaps is her partner, *but she obeys Christ present in him*. Similarly, *the husband does not merely love this human being who is his wife; his love must become supernatural, identified with Christ's love for the Church*.

Sacraments Work

What provides the solid basis for so noble a concept of marriage? The sacrament of matrimony. Christians today find it difficult to comprehend and accept sacramental realities. Such lack of insight only proves how far we still are from understanding and appreciating liturgical piety. One of the effects of the sacraments is precisely to transpose the recipient into a higher order or plane of being. Through the sacrament of matrimony the man and the woman are changed. At least in their relationship to each other they become supernaturally elevated, sharing in the union between Christ and the Church. The same theology would hold for all the sacraments, indeed for everything that pertains to "*being Christian*."



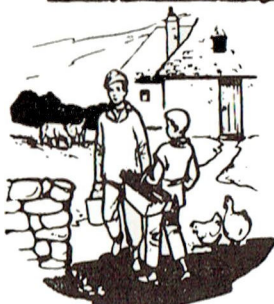
Our Lady of Hope of PONTMAIN—

by SISTER MARY AMATOR, O.S.F.

FRANCE WAS AT WAR. THE GERMAN ARMY WAS ONLY THIRTY MILES FROM PONTMAIN AND THE BARBEDETTE FAMILY WAS WORRIED ABOUT THE OLDEST BOY, AUGUSTE, WHO WAS IN THE ARMY. EVERY MORNING EUGENE AND HIS BROTHER JOSEPH...



- GOT UP AT SIX -



- DID THEIR CHORES -



- SAID THE FAMILY ROSARY -



- MADE THE STATIONS OF THE CROSS -



- SERVED MASS -



- JOINED PUBLIC PRAYERS AFTER MASS -

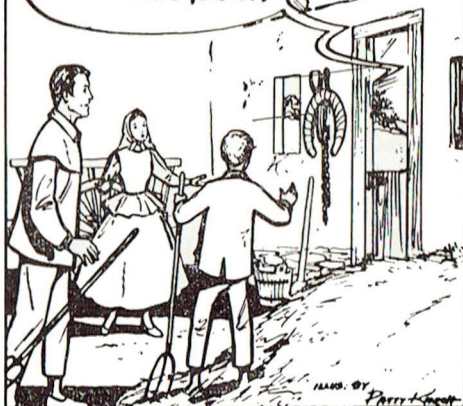
ON JANUARY 17, 1871, A NEIGHBOR, JEANNETTE DETAIS, BROUGHT NEWS THAT AUGUSTE WAS WELL.

NOW THAT WE KNOW AUGUSTE IS WELL, WE CAN RELAX A LITTLE.

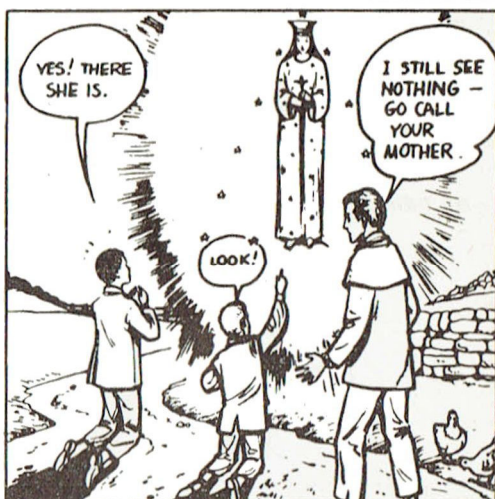
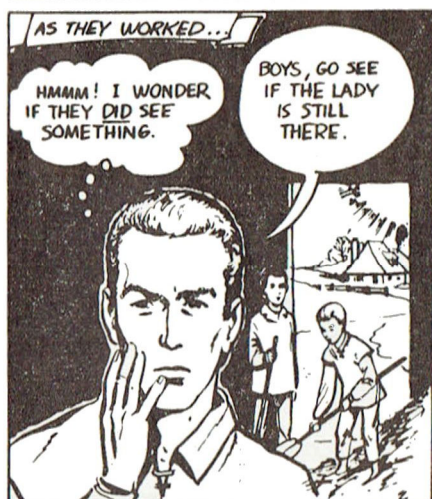
I'M GOING TO HAVE A LOOK AT THE WEATHER.



FATHER! JOSEPH! JEANNETTE! COME HERE. QUICK!!



ILLUSTRATED BY PATTY L. GIBSON



VICTORIA BARBEDETTE, A VERY PRACTICAL-MINDED WOMAN, LOOKED IN EVERY DIRECTION, BUT SAW NOTHING. PROMPTLY SHE BOXED BOTH BOYS' EARS AND SCOLDED THEM.



VICTORIA STILL THOUGHT HER BOYS WERE DREAMING, BUT WENT TO GET HER GLASSES, JUST TO BE SURE...



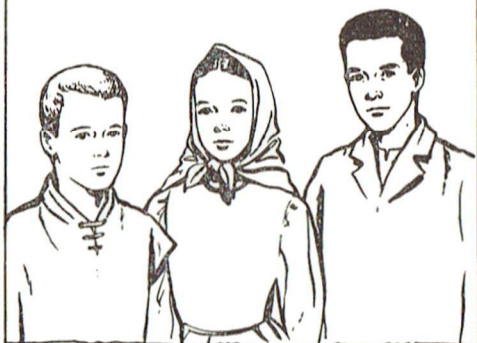
WORD TRAVELS FAST IN A SMALL VILLAGE, AND SOON MANY PEOPLE WERE THERE, INCLUDING THE PASTOR, CURÉ MICHAEL GUERIN. EVERYONE SAW THE TRIANGLE OF STARS, BUT ONLY THE THREE CHILDREN SAW THE LADY. TWO INFANTS IN THEIR MOTHER'S ARMS CONSTANTLY LOOKED TOWARD THE VISION, CLAPPED THEIR HANDS, AND REACHED TOWARD IT. WHEN THE CROWD HAD ASSEMBLED, THE LADY BEGAN HER DRAMA IN THE SKY. A DEEP BLUE CIRCLE FORMED AROUND HER, AND A RED CROSS APPEARED ON HER BREAST. AS THE CROWDS PRAYED THE ROSARY, THE UTANY OF THE BLESSED VIRGIN, AND SANG THE MAGNIFICAT, THE APPEARANCE OF THE LADY GREW IN SIZE, AND THE STARS ON HER DRESS INCREASED IN NUMBER AND IN BRILLIANCE. DURING THE MAGNIFICAT, THE LADY MARKED THE RHYTHM WITH HER HANDS. AS SOON AS THE HYMN WAS ENDED, A LONG STREAMER APPEARED AT THE LADY'S FEET, GRADUALLY UNROLLING ITSELF, EXPOSING A MESSAGE, ONE LETTER AT A TIME.

AS IF BY A MIRACLE, THAT SAME EVENING THE GERMAN ARMY FOR NO APPARENT REASON STOPPED ADVANCING TOWARD PONTMAIN. THE WAR ENDED 11 DAYS LATER.

BUT PRAY, MY CHILDREN, GOD WILL HEAR YOU IN A SHORT TIME. MY SON ALLOWS HIMSELF TO BE MOVED BY COMPASSION.



DEVOTION TO OUR LADY OF PONTMAIN SPREAD AND WAS SOON APPROVED BY THE HOLY SEE. NOW A LARGE BASILICA STANDS ON THE SITE AND MANY PILGRIMS VISIT THE SCENE. MANY MIRACLES HAVE BEEN WORKED AT PONTMAIN, AS AT OTHER MARIAN SHRINES.



EUGENE AND JOSEPH BECAME PRIESTS. JEANNETTE BECAME A NUN. SHE DIED IN 1933. EUGENE DIED IN 1927 AND JOSEPH IN 1930. ON JANUARY 17, 1946, THE DIAMOND JUBILEE OF OUR LADY OF HOPE OF PONTMAIN WAS CELEBRATED, WITH THE PAPAL NUNO OFFICIATING.

Prayer to Our Lady of Hope

O Mary, my Mother, I kneel before thee with heavy heart. The burden of my sins oppresses me. The knowledge of my weakness discourages me. I am beset by fears and temptations of every sort. Yet I am so attached to the things of this world that instead of longing for Heaven I am filled with dread at the thought of death.

O Mother of Mercy, have pity on me in my distress. Thou art all-powerful with thy Divine Son. He can refuse no request of thy Immaculate Heart. Show thyself a true Mother to me by being my advocate before His throne. O Refuge of Sinners and Hope of the Hopeless, to whom shall I turn if not to thee?

Obtain for me, then, O Mother of Hope, the grace of true sorrow for my sins, the gift of perfect resignation to God's Holy Will, and the courage to take up my cross and follow Jesus. Beg of His Sacred Heart the special favor that I ask for today.

(Make your request.)

But above all I pray, O dearest Mother, that through thy most powerful intercession my heart may be filled with Holy hope, so that in life's darkest hour I may never fail to trust in God my Savior, but by walking in the way of His commandments I may merit to be united with Him, and with thee in the eternal joys of Heaven. Amen.

Mary, our Hope, have pity on us.

Hope of the Hopeless, pray for us.