

League of the Immaculate Heart Newsletter

"MY IMMACULATE HEART WILL TRIUMPH"

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Saint John of Matha, Founder of the Order of the Trinitarians

February 8 - (A.D. 1218)

St. John was born of very pious and noble parents, at Faucon, on the border of Provence, on June 24, 1169, and was baptized John, in honor of St. John the Baptist. His mother dedicated him to God by a vow from his infancy. His father Euphemius sent him to Aix, where he learned grammar, fencing, riding, and other exercises fit for a young nobleman. But his chief desire was to advance in virtue. He gave the poor a considerable part of the money his parents sent him for his own use; he visited the hospital every Friday, assisting the sick, dressing and cleansing their sores, and giving them all the comfort in his power.

When he returned home, he begged his father to allow him to continue the pious exercises he had begun. His father agreed and St. John moved to a little hermitage not far from Faucon, hoping to live a distance from the world, and united to God alone by mortification and prayer.

But finding his solitude interrupted by the frequent visits of his friends, he asked his father's consent to go to Paris to study divinity, which he easily obtained. He went through these more sublime studies with extraordinary success, and achieved Doctor of Divinity with uncommon praise, though his modesty gave him a reluctancy to that honor. Soon after, he was ordained priest, and said his first Mass in the Bishop of Paris's chapel. The bishop himself, Maurice de Sully, the abbots of St. Victor and of St. Genevieve, and the rector of the university attended his Mass; admiring the graces of Heaven in him, which appeared in his extraordinary devotion

this occasion, as well as at his ordination.

On the day he said his first Mass, by a particular inspiration from God, he came to a resolution of devoting himself to the occupation of ransoming Christian slaves from the captivity they groaned under among the infidels; considering it as one of the highest acts of charity with respect both to their souls and bodies. But before he entered upon so important a work, he thought it needful to spend some time in retirement, prayer, and mortification; and having heard of a holy hermit, St Felix Valois, living in a great wood near Gandelu, in the diocese of Meux, he went to him and begged him to admit him into his solitude, and instruct

him in the practice of perfection. Felix soon discovered him to be no novice, and would not treat him as a disciple, but as a companion. It is incredible what progress these two holy solitaries made in the paths of virtue, by perpetual prayer, contemplation, fasting, and watching.

One day, sitting together on the bank of a spring, John disclosed to Felix the plan he had conceived on the day on which he said his first Mass, to succor the Christians under the Mahometan slavery, and spoke so movingly about the subject that Felix was convinced that the idea was from God, and offered him his assistance to carry it into execution. They took



In This Issue:


Saint John of Matha.....	1
A Miraculous Medal Story	2
The Salutation of the Rosary Is Worthy of the Queen of Heaven	3
Letters to the Editor	4

Continued on page 2

A Miraculous Medal Story

Many extraordinary graces have been obtained through the instrumentality of Our Lady's Miraculous Medal. Evidence of devotion to the Immaculate Virgin Mary is found through the distribution of Her medal throughout the world, and where this medal has been propagated, many cures and conversions have followed. Our Lady promised that those who wear Her Medal with confidence and repeat the prayer, *O Mary, conceived without sin, pray for us who have recourse to Thee*, with devotion "will be, in a special manner, under the protection of God." The following story, from *The Miraculous Medal: Its Origin, History, Circulation and Results*, by Father Aladel, originally published in 1880 by H.L. Kilner & Co., demonstrates that the Miraculous Medal is truly a sign of protection.



"Madame Remond held at her chamber window, on the second story, one of her children, aged twenty-two months. Fainting suddenly, she fell back into the room, and the child fell upon the pavement below. Immediate death might naturally have been expected as the inevitable consequence of such a fall; but no, wonderful to relate, the child was not injured. After reading the Archbishop's circular, in which he recommends all the faithful to wear the Miraculous Medal, the pious parents had hastened to procure one and put it on their child. The Immaculate Virgin Mary did not fail to reward their piety. On picking the poor little creature up, and examining it, not even the slightest bruise was discovered. As the mother was a long time recovering from her swoon, it caused great anxiety, and several physicians were called in to see her. They also saw the child, and declared its escape wonderful indeed. The child had been eating an instant before this terrible fall, which, strange to say, occasioned no vomiting, and immediately after being picked up it took all the little delicacies offered it. Every one declared this occurrence a miracle, and the little innocent creature itself seemed to proclaim it, by kissing the medal and pressing it to its lips, especially when the subject was mentioned. The mother recovered perfectly, and she never ceases to thank the Immaculate Virgin Mary for the double protection she considers due to the medal." 

SAINT JOHN OF MATHA, FOUNDER OF THE ORDER OF THE TRINITARIANS
Continued from page 1

some time to recommend it to God by prayer and fasting, and then set out for Rome in the midst of a severe winter, towards the end of the year 1197, to obtain the Pope's benediction. They found Innocent III promoted to the chair of St. Peter, who being already informed of their sanctity and charitable design by letters of recommendation from the Bishop of Paris, His Holiness received them as two angels from Heaven, lodged them in his own palace, and gave them many long private audiences. Later, he assembled the Cardinals and some bishops in the palace of St. John Lateran, and asked their advice. After their deliberations he ordered a fast and particular prayers to know the will of Heaven. After being convinced that these two holy men were led by the spirit of God, and that great advantages would accrue to the Church from such an institute, the Pope consented to their erecting a new religious Order, and declared St. John the first general minister. The Bishop of Paris, and the abbot of St. Victor, were ordered to draw up their rules, which the Pope approved by a bull in 1198. He ordered the religious to wear a white habit, with a red and blue cross on the breast, and to take the name of the Order of the Holy Trinity. He confirmed it some time later, adding new privileges by a second bull, dated in 1209.

The two founders, having obtained the Pope's

blessing and certain indulgences or privileges, returned to France, presented themselves to the king, Philip Augustus, who authorized the establishment of their Order in his kingdom.

The lord of Chatillon gave them Cerfroid, the place in which St. John and St. Felix started their institute. Cerfroid is situated in Brie, on the confines of Valois. This house of Cerfroid, or De Cerro frido, is the chief of the Order. The two saints founded many other friaries in France, and sent several of their religious to accompany the counts of Flanders and Blois, and other lords, to the holy war. Pope Innocent III wrote to recommend these religious to Miramolin, king of Morocco; and St. John sent two of his religious there in 1201. These two religious redeemed 186 Christian slaves on their first voyage. The following year, St. John purchased the liberty of 110 more, in Tunis. He returned to Provence, and there received great charities, which he carried into Spain, and redeemed many in captivity under the Moors. On his return, he collected large alms among the Christians towards this charitable undertaking. His example produced a second order of Mercy, instituted by St. Peter Nolasco, in 1235.

St. John made a second voyage to Tunis in 1210, in which he suffered much from the infidels, enraged at his zeal and success in exhorting the poor slaves to patience and constancy in their faith. As he was

Continued on page 4

The Salutation of the Rosary is Worthy of the Queen of Heaven

by Saint Louis de Montfort

“**T**he Holy Angels in Heaven salute the most Blessed Virgin with the Hail Mary — not audibly, but with their angelic intelligence. For they are fully aware that through it, reparation was made for the fallen Angels’ sin, God was made man and the world was renewed” (Blessed Alan).

One night when a woman had retired, Our Lady appeared to her and said: “My daughter, do not be afraid of Me. I am your loving Mother whom you praise so faithfully every day. Be steadfast and persevere; I want you to know that the Angelic Salutation gives Me so much joy that no man could ever really explain it.” (*Guillaume Pepin, in Rosario aureo Sermon 47*)

Saint Gertrude corroborated this in one of her visions; in her *Revelations*, Book IV, Chapter II, we find this story:

It was the morning of the feast of the Annunciation and the Hail Mary was of course being sung in Saint Gertrude’s monastery. During the singing she had a vision in which three streams gushed forth from the Father, the Son and the Holy Ghost and gently flowed into Mary’s virginal heart. The minute they reached Her heart they bounded back to the source from where they had come.

From this, Saint Gertrude learned that the Blessed Trinity has allowed Our Lady to be most powerful next to God the Father, the wisest after God the Son, and the most loving after God the Holy Ghost. She also learned that every time the Angelic Salutation is said by the faithful the three mysterious streams surround Our Lady in a mighty, swirling current and rush into Her heart. After they have completely bathed Her in happiness they gush back into the bosom of Almighty God. The saints and angels share in this abundance of joy as do the faithful on earth, who say this prayer. For the Angelic Salutation is the source of all good for God’s children.

This is what Our Lady Herself said to Saint Gertrude:

“Never has any man composed anything more beautiful than the Hail Mary. No salutation could be dearer to My heart than those beautiful and dignified words that God the Father addressed to Me Himself.”

One day Our Lady said to Saint Mechtilde:

“All the Angelic Salutations that you have given me are blazoned on My cloak.” (Then She held out a por-

tion of Her mantle.) “When this part of My cloak is full of Hail Mary’s I shall gather you up and take you into the Kingdom of My Beloved Son.”

Denis the Carthusian, speaking of a vision of Our Lady to one of Her clients, said:

“We should salute the most Blessed Virgin with our hearts, our lips, and our deeds, so that She will not be able to say to us:

“These people honor Me with their lips, but their hearts are far from Me.”

Richard of Saint Laurent lists the reasons why it is good to say a Hail Mary at the beginning of a sermon:

1. The Church Militant should follow the example of Saint Gabriel who saluted Mary with great respect saying the Hail Mary, before he told Her the joyous tidings: “Behold Thou shalt conceive and bear a son ...” Thus the Church salutes the Blessed Virgin before announcing the Gospel.
2. The congregation will derive more fruit from a sermon that is prefaced by the Hail Mary; the priest who gives the sermon has the Angel’s role, as it were. But in order that the congregation may give birth to Christ in their souls (by faith) they must first of all obtain this grace from the Blessed Virgin who gave birth to Him the first time, and together with Her they will become the Mothers of the Son of God. For without Mary they cannot produce Jesus in their souls.
3. The Gospels show up the power of the Hail Mary; people will get help from Our Lady through this prayer.
4. To say it is a great safeguard and a way of avoiding dangerous pitfalls: Mary, our Illuminatrix, gives light to preachers.
5. The members of the congregation, following Our Lady’s example, listen more attentively and are more apt to remember God’s words.
6. The devil (who is the enemy of the human race and of the preaching of the Gospel) is driven off by the Hail Mary. This is most nec-

Continued on page 4



THE SALUTATION OF THE ROSARY IS WORTHY OF THE QUEEN OF HEAVEN
Continued from page 3

essary because, to quote Our Lord's words, there is danger of his coming to take the word of God out of people's hearts, "lest believing they might be saved."


In his first sermon on the Holy Rosary Clement Losoun says:

"After Saint Dominic had gone to Heaven, devotion to the Rosary waned until it was very nearly dead, when a terrible pestilence broke out in several parts of the country. The wretched people sought the advice of a saintly hermit who lived in the desert in great austerity. They besought him to intercede to Almighty God for them. So the hermit called upon the Mother of God, imploring Her, as Advocate of Sinners, to come to their aid.



St. Dominic

"Our Lady then appeared and said: 'These people have stopped singing My praises. This is why they have been visited with such a scourge. If they will only go back to the ancient devotion of the Most Holy Rosary, they will enjoy My protection. I shall see to their salvation if only they will sing the Rosary, for I love this type of chanting.'

"So the people did what Mary asked and made themselves rosaries, which they started saying with all their heart and soul." 

Dear Father,

I will pray for you and *The Fatima Crusader*, also that the Pope will soon consecrate Russia to the Immaculate Heart of Mary.

Keep up the good fight Father, and don't let your enemies dissuade you or beat you down as I have been through all that since 1984 but I am still standing, although bruised and battered, and it is all thanks to Our Blessed Mother and everything She has done for me.

I know She is standing at your side along with Her Blessed Son, holding you up and giving you the strength to carry on.


May God Bless you and keep you safe.

Yours Sincerely,

Mrs. G., Scotland

SAINT JOHN OF MATHA, FOUNDER OF THE ORDER OF THE TRINITARIANS
Continued from page 2

returning with 120 slaves he had ransomed, the barbarians took away the helm from his vessel and tore all its sails, so they would perish in the sea. The saint, full of confidence in God, begged Him to be their pilot, and hung up his companions' cloaks for sails, and, with a crucifix in his hands, kneeling on the deck, singing psalms. After a prosperous voyage, they all landed safe at Ostia, in Italy. Felix, by this time, had greatly propagated his Order in France, and obtained for it a friary in Paris, in a place where stood before a chapel of St. Mathurin, whence these religious in France are called Mathurins.

When we consider the zeal and joy with which the saints sacrificed themselves for their neighbors, how must we blush at and condemn our insensibility at the spiritual and the corporal calamities of others! The saints regarded affronts, labors, and pains as nothing for the service of others in Christ: we cannot bear the least word or roughness of temper. 

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