

Perhaps The Bermuda Triangle is Quiet Now

by Fr.. Peter John Cameron, O.P.
from *Magnificat Magazine*, June 2001

One does not hear much about the Bermuda Triangle anymore. The Bermuda Triangle is that mysterious region of the Atlantic Ocean between Bermuda, Florida, and Puerto Rico where, over the years, a number of ships and airplanes unexplainably vanished.

Historically, that area of the Atlantic was part of the slave trade route from Africa that began in 1619, and that continued until its prohibition twenty years after the United States Constitution was ratified. As the slave traders sailed close to land, they would inspect the condition of their "freight" — all the human beings whom they had abducted and exploited to enslave.

If any of the people were sick, dying, or dead, the slave traders would heartlessly throw them overboard at the locality that has come to be known as the Bermuda Triangle. They did this in order to collect the insurance money on their lost "cargo." Thousands of brutalized men and women tragically lost their lives in the Bermuda Triangle.

The Phenomenon Disappeared

In 1977, a priest boarded a ship and headed out to the center of the Bermuda Triangle. There he set up an altar and offered the Holy Eucharist for the repose of the countless souls who perished on that spot. In particular, he offered the Holy Sacrifice for those who had died filled with hatred toward their merciless murderers. And from that moment on, the mysterious phenomenon of the Bermuda Triangle has itself disappeared.

What Does It All Mean?

Whether or not one puts any stock in the anomaly of the Bermuda Triangle, no one can question the enormous force of enmity and unforgiveness to cause terrible absence in our lives. That priest was convinced that the only thing that could end the mystifying disappearances was the Sacrifice of the Eucharist. Real absence is dispelled by Real Presence.

Every day we deal with the torment of real absence in our lives — the absence of meaning, happiness, peace, and fulfillment. We know how much of that absence is caused by our own selfishness, our truthlessness, our sinful ambition. We lapse into these attitudes and actions when we cave in to the corruptness of the world.

Worldly injustice can overwhelm us to the point of making us feel helpless, victimized, and enslaved. We begin to think that we actually have a right to the anger and rancor that obsess us. Yet, such sentiments are more deadly than death itself.

Jesus Christ understands well the powerlessness that oppresses us. In response, as Saint Thomas Aquinas writes, the Lord doesn't simply provide us with His power. Rather, Jesus gives us His own Body in order to make clear just how united He wants to be with us in our struggles and distress through His Real Presence.

Paradoxically, sometimes we need the experience of real absence in our life in order to appreciate Christ's Real Presence in the Blessed Sacrament and in the world. Consider for a moment those in the Gospels who are most adept at recognizing the Real Presence of Divinity in Jesus: the blind man who cries out to Jesus for a cure, the Syro-Phoenician mother who begs Jesus for a crumb of compassion, the woman caught in adultery who stays with Jesus, the woman with a hemorrhage who hopes

for wholeness by touching Jesus' clothes, the centurion who pleads for Jesus to heal his servant with a word, et al.

What unites all of these people is their personal experience of profound absence—an experience that quickens their resolve and that compels them to reach out in faith to God, Whom they recognize in Jesus Christ. That trust makes their troubles vanish.

In the same way, the Real Presence of Christ in the Eucharist makes our hatred, resentment, vengefulness, and every other evil disappear. At the same time, the mercy of the Eucharist keeps the things that really matter in life from fading away.

Saint Paul writes, "The Lord Jesus annihilates the secret force of lawlessness at work by manifesting His Own Presence" (2 Thes. 2:7-8). He does so by giving us a blessed Companion—a word that derives from the Latin *cum*, "with," and *panis*, "bread." United with the Bread of Life, the Companionship of the Real Presence of Jesus in the Eucharist annihilates all that threatens to annihilate us. +++

St. Benedict's Prayer

*Gracious and holy Father,
please give me
intellect to understand You,
reason to discern You,
diligence to seek You,
wisdom to find You,
a spirit to know You,
a heart to meditate on You,
ears to hear You,
eyes to see You,
a tongue to proclaim You,
a way of life pleasing to You,
patience to wait for You,
and perseverance to look for You.*

*Grant me Your Holy Presence,
a blessed resurrection,
and life everlasting.*

nor is it the water; the yeast is not the flour, nor is it the water; the water is not the flour, nor is it the yeast. Altogether the mass is of three elements, distinct one from another, and it forms one substance. Hence, three distinct elements, massed together, produce one substance.

"With this pasta you make three breads which have identically the same substance, but they are distinct in form, one from the other. Therefore, there are three breads distinct from one another, but only one substance.

"From this example we move on to God. God is one in nature, three in persons, equal but distinct, the one from the other. The Father is not the Son, nor the Holy Spirit; the Son is not the Father, nor the Holy Spirit; the Holy Spirit is not the Father, nor the Son.

"The Father generates the Son; the Son is generated by the Father; the Holy Spirit proceeds from the Father and the Son. There are three Persons, equal and distinct, and only one God, because the Divine nature is unique and identical."

He Disappears!

Giovanna thanked the Capuchin friar and leaving the confessional, she told her friend that she had found a learned and wise priest. She wanted to wait and ask him where she could find him if she ever needed counsel or confession again. But the friar did not come out of the confessional.

The sacristan announced the closing of the Basilica. The young ladies told him that they were waiting for the friar who was hearing confessions. Fearing lest he might inadvertently lock the confessor in the Basilica, the sacristan went to check. Pulling aside the curtain, he looked inside and then said: "Miss, there is no one here."

She Finds Him Again

Giovanna was puzzled and disturbed because she had remained in that spot and she did not see the friar leave. Now, at a distance of many years, she has found him again

at San Giovanni Rotondo. Overcome with emotion, Giovanna asked him, weeping: "Father, will you take care of me?"

"Surely, my daughter," he answered. "You belong to me. You have been entrusted to me by the Madonna. Come often to San Giovanni Rotondo and I will care for your soul, in accordance with the wish of our heavenly Mother. You are the first-born of my heart. Love Jesus and love the holy Virgin, who thought of you before you were born." +++

THE IDES OF MARCH And THE ANNUNCIATION

by John Bird

For centuries, before the coming of Christ, as announced by the Archangel Gabriel to Mary of Nazareth, an event marked out by a feast day celebrated each year on March 25, the month of Mars (the Roman god of war) had long been a superstitious time of predictions and of auguries by their sybils (prophetesses). Julius Caesar, in Shakespeare's play, when passing through the Forum to the Senate building was warned, "Beware the Ides of March."

The first Roman Emperor, Augustus Caesar, (in whose reign Jesus was born), when in old age consulted a sybil to learn who might succeed him. Remarkably she prophesied that his empire would one day succumb to a Jewish child born of a virgin.

Augustus in recognition of the prophecy, built a temple on top of the Capitoline Hill, and named it Ara Coeli, the Altar of Heaven, in honor of the first born of God. Today it is a famous Roman church dedicated to Santa Maria in Ara Coeli.

Le Puy

One of the earliest places of recorded devotion to the Annunciation is at Le Puy en Velay, perhaps the oldest and most significant of all Marian shrines in France, which

in turn has unmistakable direct spiritual links with the establishment of the Pyrenean town of Lourdes, and further afield with England, where in 1061, in the reign of the great king, St. Edward the Confessor, Our Lady appeared and requested that an exact replica of the Holy House at Nazareth be built at Walsingham, as a memorial to the Annunciation.

Later a devotion to Our Lady of Pew (from the French *Le Puy*) was established by pilgrims returning to England from France and Santiago de Compostella in Spain. A small shrine was placed in Westminster Abbey (built by St. Edward the Confessor). It was in front of the image of Our Lady of Pew in the Abbey that King Richard II (1377-1399) solemnly bequeathed England to Our Lady as Her dowry—that is the gift of his kingdom to Her, forever.

Throughout Christian tradition and history, especially in this present age of Mary, the number 25 has always had a special spiritual significance, not least because the feasts of the Annunciation and Christmas are celebrated on that date. There are also many recorded occasions when Our Lady appeared on March 25 to make important announcements, most notably at Lourdes in 1858 when She named Herself "I am the Immaculate Conception."

In several Latin American countries, most notably Argentina, the feast of the Annunciation has been designated as a special day for Pro-life. May this apostolate continue to spread throughout the world. +++

Bead-Makers And Sewers Needed

Something is happening. Religious awareness is being reawakened! Praise God for this. The Infant Jesus has been moving to the forefront. Demand for the Chaplet of the Infant of Prague and for Brown Scapulars have increased so rapidly that we can hardly keep up with the requests.

We supply all materials, but we need volunteers to make them. Call us if you can help (908-689 8792).

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- 4) ___ *Spirit of St. Joseph* prayer card (3"x 5")
- 5) ___ *The Joyful Pilgrimage Rosary*, audio tape by John Haffert
- 6) ___ *Our Lady of Soufanieh* prayer card
- 7) ___ 40 prayer cards of our choice
- 8) ___ *Moving Statues of Ireland* audio tape
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Plight of Arab Christians in the Holy Land

from *National Catholic Register*
Nov. 26 — Dec. 2, 2000

In a US interview with Father Emil Salyta, Director of Schools for the Latin-rite Patriarchate of Jerusalem, which serves Catholics living in Israel, Palestine, Jordan, and Cyprus, we are given some enlightenment on the plight of the Arab Christians.

Fr. Salyta stated, "You may not hear much about Arab Christians in the news, but today we number more than 15 million throughout the Arab world. We trace our origins back to the first Christian era, to the mother church in Jerusalem. The New Testament says that Arabs were there on the day of Pentecost, and that St. Paul went to Arabia after his conversion."

He went on to say, "We have become a small minority in the Holy Land. Fifty years ago, Christians made up 18% of the total population and now we are less than 2%. For many years we have been Christ's witnesses in the land of His birth, and we have provided continuity in faith with the first Christians of Jerusalem. But within a few years, there may be no descendants of the first Christian community left in the Holy Land.

Emigration Began

"In 1948, the wave of emigration began when the state of Israel was created and 700,000 Palestinians were forcibly displaced from their homes. About 70,000 of these were Christians. This emigration has continued because of the injustice and oppression that Palestinians face, whether they live in the state of Israel or in the Palestine territories. This has led to social problems like unemployment, lack of housing, and limited access to health care and education. Under these conditions,

Arab Christians have no hope and see no future in the Holy Land. They don't want to leave, but they are deeply affected by the Israeli shelling and destruction of their homes. Much of this is going on in mainly Christian villages like Bethlehem.

Prohibitions

"In 1993 the military order of 'closure' was imposed. It prohibits all Palestinians who live outside Jerusalem from entering the city for any reason — work, school, medical treatment, and even worship, unless they have a permit which is very difficult to obtain.

"Among other things, this denies Christians, Palestinians, and Moslems their religious freedom. Christians are not allowed to worship at the holy places, even though Christians come from all over the world to make the Stations of the Cross along the Via Dolorosa, and to pray at Calvary and the tomb of Jesus in the Church of the Holy Sepulchre.

"As far as peaceful resolution to the conflict in the Holy Land, on the human level, I don't see any hope coming. The attitude of Israel right now is the arrogance of the strong — rejecting compromise and falsifying and manipulating information through the media.

We Feel Forgotten

"We feel forgotten by Christians in the United States. We have the impression that most American Christians don't know that we exist. During this visit in the United States, I have found that those who know the truth want to help our people to a better life, not have their houses destroyed and their children terrorized.

"My hope is that once enough Americans understand that Palestinian Christians and Moslems in the Holy Land are experiencing apartheid, then the United States can become a fair broker to put an end to this struggle. I think the American people are very kind-hearted and ready to act, once they know the truth," said Fr. Emil Salyta. +++

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A Future Saint in New Orleans?

by Rosalie A. Turton

I have always admired, and yes even loved this woman whom so few people know. And she is so spectacular! Her faith, her devotion, her virtues, and her influence on our country ought one day to make her one of our greatest saints. But for her prayers and influence with God and Our Lady, our great country might not know the freedoms that we experience today.

Frankly, what I find most bewildering is that she is not already canonized! She was the patron of Eucharistic Adoration, all-night vigils, and an intense confidence in Our Lady's speedy and powerful intercession. Her life demonstrated these characteristics, and she was a great example to us. She was a woman after my own heart!

The name of this remarkable woman is Agathe Francoise Gensoul, and as an Ursuline in religion, Mother St. Michel Gensoul. Her patron was St. Michael. No wonder she was so fearless and courageous!

The Unknown Mysterious Nun

When we were completing the painting, which we presented to the Holy Father in Toronto in 1979, titled *Significant Individuals and Places in the Roman Catholic Heritage of the Americas*, the artist from Niagara Falls, Alice Wadowski Bac (who was very careful with details, and painted each person in his or her usual habit or attire) added one woman, whose name she forgot. In fact, Alice did not even remember putting her in the painting! This was most unusual.

I asked Alice to include a certain great man, and the next time I saw the painting in the making, she said to me, "I could not put him in the painting. All the others turned their

backs on me when I attempted to do it." I did not know her to be a visionary, but in case she knew something that I did not know, I acquiesced to her judgment.

But who was the mysterious unidentified woman in the long plain habit? I began searching through books and found two nuns who appeared to wear habits like that... Mother Tecla Merlo, Foundress of the Daughters of Saint Paul, and Mother St. Michel Gensoul. But which of the two was it?

This painting was important, and in front of the Eucharist, I asked the Lord to enlighten me. Upon further research, I discovered that Mother Tecla Merlo never came to America, but Mother Gensoul did, and what a dynamic impact she made here! She was undoubtedly the one in the painting!

Could the angels have included her in the painting, knowing that this history of our American Roman Catholic heritage could not have been complete without her? I wonder...

Troubles In The Convent In New Orleans

The Ursuline Convent of New Orleans was founded under the auspices of Louis XV, King of France, by a band of French Ursulines, who, on February 22, 1727, set sail on the Gironde from Lorient, a port of Brittany, and reached the Crescent City, New Orleans, on the morning of August 7 of the same year.

Almost immediately after their arrival, the nuns began to teach the children of the colonists, to instruct the Indians and the Blacks, and to nurse the sick in the hospital placed under their care. The Ursuline Sisters established what is now the oldest convent in the United States and the first Catholic school in New Orleans.

As the years passed, more Ursuline Sisters came from France to replace those who died. When, in 1763, Louisiana became a Spanish possession, the Ursuline Community had to recruit its members from Spain.

In 1800, Louisiana was retroceded to France, and the Spanish Sisters

feared a repetition in the Louisiana colony of the recent horrors of the French Revolution. Because of this, on October 24, 1802, the prioress of the Community, Mother St. Amonica Ramos, a native of Havana, addressed a petition to Charles IV, King of Spain, requesting the favor to return with her community to her native city. Without waiting for the royal answer, she and fifteen other Sisters left the Convent in New Orleans on May 29, 1803.

Grossly Understaffed

Only seven Ursulines now remained; yet, full of confidence and zeal, they successfully maintained their boarding school, day school, and orphanage, as well as their courses of instruction for Black girls and women.

It was at this time that Mother St. Andre Madier felt inspired to appeal to a cousin of hers, an Ursuline in France who had been driven from her convent during the Reign of Terror. Agathe Gensoul, in religion Mother St. Michel, was not only a person of culture and refinement, but was also highly talented and remarkably pious.

Although expelled from her Convent of Pont-Saint-Esprit and compelled to conceal even her title of religious, she continued to cherish and foster the spirit of her holy vocation; and at the first indication of religious toleration, she hastened to resume her apostolic labors with renewed ardor, endeavoring to repair the havoc wrought by the French Revolution.

The task was not an easy one, as the guillotine, exile, and untold privations had severed the earthly ties of nearly all her former Sisters in religion, and to try to reunite the few that remained was utterly impossible. Yet, remembering that as an Ursuline she was in duty bound to devote her life to the instruction of youth, she determined to open in Montpelier, conjointly with Miss Sophie Ricard, another Ursuline, a boarding-school for young girls.

This flourishing academy was fully realizing all the hopes which the bishop of the diocese had placed

in it, when Mother St. Michel Gensoul received, from Mother St. Andre Madier, her cousin in Louisiana, the letter stating the shortage of subjects in the New Orleans convent. This impelled her to abandon her own works of zeal to go to the relief of her Sisters across the Atlantic.

Many Obstacles Overcome By Our Lady of Prompt Succor

Numerous and almost insuperable obstacles stood in the way to prevent Mother St. Michel from responding to her cousin's appeal; but these difficulties merely served to show forth more conclusively the miraculous intervention of Our Lady of Prompt Succor, as the following account reveals.

France was just emerging from the Revolution; ruins lay on all sides. As there had been neither priests nor nuns to teach the young, the rising generation was encompassed by the appalling gloom of religious ignorance, devastated monasteries, profaned churches, and desecrated altars.

A woman like Mother St. Michel was a treasure for her country, for she was a person of no ordinary ability; and as her work as a teacher had already been crowned with wonderful success, her bishop would not even think of dispensing with her services.

The Pope Alone!

When her spiritual director was consulted on the subject of her leaving for Louisiana, he would give no answer; and when Mother St. Michel applied directly to Bishop Fournier, the prelate gave expression to his surprise, grief, and firm opposition in these forceful words: "*The Pope alone can give this authorization*" ... "*The Pope alone!*"

These words were equivalent to a determined refusal, for the Pope was in Rome. The distance was great; means of communication then were not what they are today; and, moreover, Pius VII was a real captive at Rome, held in custody by Napoleon and waiting to be taken by force to Fontainebleau.

The jailers of the Pope had received distinct injunctions to prevent all communication, even by letter, with the Vicar of Christ; consequently, writing to the Pope and expecting an answer from him were, seemingly, acts of folly.

Nevertheless, on December 15, 1808, Mother St. Michel wrote to the Sovereign Pontiff. Having set forth her motives for wishing to go to New Orleans, she concluded thus: "Most Holy Father, I appeal to your apostolic tribunal. I am ready to submit to your decision. Speak. Faith teaches me that you are the voice of the Lord. I await your orders. 'GO' or 'STAY,' from Your Holiness, will be the same to me."

No Opportunity To Send Letter

The letter had been written three months and no opportunity for sending it had yet presented itself when, one day, as Mother St. Michel was praying before a statue of Mary, she felt inspired to address the Queen of Heaven in these words: "O Most Holy Virgin Mary, if you obtain a *prompt and favorable* answer to my letter, I promise to have you honored in New Orleans under the title of *Our Lady of Prompt Succor.*"

As an undeniable proof that Mother St. Michel's trustful prayer was pleasing to Her, and that She really wished to be honored in New Orleans under this title, Mary quickly performed the two miracles laid down as conditions by Mother St. Michel; for the letter left Montpelier on March 19, 1809, and the answer is dated Rome, April 28, 1809 — a speed unheard of, even in the best of those times!

The first condition of a "prompt" reply is all the more miraculous owing to the above given account of the captivity of the Pope. The second condition is no less marvelous, for we must bear in mind that Pius VII knew the state of affairs in France and the need of apostles like Mother St. Michel to regenerate it; and yet he did not hesitate to approve of her leaving for the New World, as the following extract from Cardinal Di Pietro's letter shows:

"Madame, I am charged by Our Holy Father, Pope Pius VII, to answer in his name. His Holiness cannot do otherwise than approve of the esteem and attachment you have fostered for the Religious state, and the spirit of the Institute of St. Ursula you have maintained.

"The Holy Father experienced the greatest consolation on learning that a Monastery of so useful an Order as that of the Ursulines, and which has rendered such signal services to the Church, is established in Louisiana, and that piety, peace, and the most exact regularity reign therein.

"His Holiness approves of your placing yourself at the head of your religious aspirants, to serve as their guide during the long and difficult voyage you are about to undertake..."

Conditions Fulfilled By Our Lady

The two conditions of a "prompt" and a "favorable" reply had been fulfilled by Mary. Bishop Fournier was so surprised at this truly miraculous issue that he acknowledged himself vanquished, and requested the privilege of blessing the statue of Our Lady which Mother St. Michel had ordered to be carved, according to her promise, and which was to be the protection of the pious missionaries on their voyage across the Atlantic.

On their arrival in New Orleans, December 30, 1810, this precious statue was solemnly installed in the Convent Chapel, and from that time the homage and veneration offered to Mary under the title of "Our Lady of Prompt Succor" has been constantly growing in that city and state and spreading far and wide all over the United States.

Two of Many Great Miracles

It does not come within the sphere of this brief sketch to relate all the many favors, both spiritual and temporal, wrought through the intercession of Our Lady of Prompt Succor during the past almost 200 years.

The Chronicles of the Ursuline Convent sum up these graces

by saying: "Under this title, the Most Blessed Virgin has so often manifested Her power and goodness, that the Religious have unbounded confidence in Her."

Two historical facts are especially worthy of notice here: the fire in 1812, and the Battle of New Orleans in 1815.

Devotion to Our Lady of Prompt Succor was only beginning to be known in New Orleans when, in 1812, a terrible fire ravaged the city. The wind rapidly drove the flames toward the convent, and the danger being imminent, an order was given to leave the convent.

Just then, Sr. Anthony placed a small statue of Our Lady of Prompt Succor on a window sill facing the fire, and Mother St. Michael prayed aloud: "Our Lady of Prompt Succor, we are lost, unless You hasten to our help."

Instantaneously, the howling wind changed directions, the convent and environs were out of danger, and the flames extinguished. Witnesses of this inexplicable incident cried out unanimously: "Our Lady of Prompt Succor has saved us!"

The Victory That Saved America

General Andrew Jackson's glorious victory over the British in the battle of New Orleans, fought on the plains of Chalmette, January 8, 1815, is another signal favor rightly attributed to the all-powerful intercession of Our Lady of Prompt Succor. (I almost did not believe this, so I wrote to Washington DC to have the historical archives checked, and the following details are true! Truth *is* stranger than fiction.)

Never Was A City So Defenseless!

During the battle of New Orleans, England's army and navy, consisting of 20,000 of their most experienced men, a fleet of 50 ships and a thousand well-placed guns, attacked General Andrew Jackson's 6000 poorly trained and sparsely armed militia. One historian said, "Never was a city so defenseless, so exposed, so weak, so prostrate as New Orleans in the fall of 1814."

The British were so sure of final victory that their ships carried a full staff of civil officials ready to administer the province of Louisiana, and thus control the westward expansion of the United States.

The terrified people of New Orleans filled the churches. The Ursuline Sisters promised Our Lady of Prompt Succor that if America was saved, a Solemn High Mass would be offered in Her honor every year on January 8.

Before the combat, in order to obtain God's blessing upon the American forces, the weeping terror-stricken wives, mothers, children, sisters, nuns, and old folks of the valiant city spent the night of January 7 in prayer before the statue of Our Lady of Prompt Succor in the Ursuline Chapel.

On the morning of January 8th, Very Rev. William Dubourg, Vicar General and later, Bishop of New Orleans, offered the Holy Sacrifice of the Mass at the main altar, above which the statue had been placed.

At the moment of Communion, a courier rushed into the chapel, announcing the glad tidings of the enemy's defeat. After Mass, Father Dubourg intoned the *Te Deum*, which was sung enthusiastically and with heartfelt gratitude.

In just 25 minutes, the battle was won by the Americans who suffered few casualties, while the British suffered such tremendous casualties, they withdrew and made no further attempt to capture the city.

No one could reasonably doubt the miraculous intervention of Our Lady of Prompt Succor. Jackson himself, not a Roman Catholic, did not hesitate to admit of a Divine interposition in his favor, and came in person to the Convent, accompanied by his staff, to thank the nuns for their prayers on his behalf. General Jackson acknowledged that this victory could only have taken place with God's help. (God later rewarded his humility by making him a President of the United States.)

The vow made by the Ursulines has thereafter been faithfully kept throughout these long years. Rome has officially approved "Devotion to Our Lady of Prompt Succor."

The Mass is still said every year on January 8. On September 27, 1851, His Holiness, Pius IX, graciously authorized the celebration of the Feast of Our Lady of Prompt Succor and the singing of the yearly Mass of Thanksgiving on January 8.

In accordance with a decree by Pope Leo XIII, issued in November of 1895, the statue of Our Lady of Prompt Succor was solemnly crowned, and Archbishop Janssens canonically erected in the Ursuline Chapel of New Orleans on January 8, 1995, the Confraternity of Our Lady of Prompt Succor.

By a new Prescript of the Holy Father, Pope Leo XIII in 1897, the Confraternity of Our Lady of Prompt Succor was raised to the rank of an Archconfraternity. Since that time, many thousands of Our Lady's faithful clients have been permanently enrolled as members of the Archconfraternity.

We pray that devotion to Mary under the hope-inspiring title of Our Lady of Prompt Succor spread far and wide! To invoke Our Lady under this title is to tell Her that our needs are great and pressing, and that we hope for and expect much from Her. Her power equals Her love; therefore, our confidence should know no bounds.

Our Lady of Prompt Succor, hasten to help us! At least once, I completed the nine-day novena to Our Lady of Prompt Succor, and true to Our Lady's great power, I received an immediate and favorable response regarding an important issue.

I wish everyone would know of Our Lady of Prompt Succor and of Mother St. Michel Gensoul of New Orleans as well as they of the infamous Mardi Gras there. Tell your friends about this amazing and powerful devotion so particular to our own beloved nation. One free picture/prayer card is available from the 101 Foundation, upon request.

A Manual of Devotions, as well as statues, medals, and pictures of Our Lady of Prompt Succor, may also be obtained by contacting the National Votive Shrine of Our Lady of Prompt Succor, Ursuline Convent, 2635 State Street, New Orleans, LA 70118, phone 504-866 1472. +++

Our Lady's Counsel at Akita

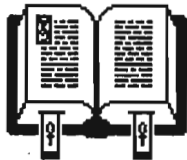
from *The Meaning of Akita*, p. 17
by John M. Haffert

Our Lady counsels us not to be attached to forms, but to mean what we pray. The response begins with the Morning Offering, which is essentially the same as the Eucharistic prayer of Sister Agnes' community, a prayer which Our Lady and the angel repeated with Sister Agnes, and which Our Lady counseled her to LIVE.

Akita, and the tears of Our Lady, are meant to jolt us out of routine, to jolt us out of saying the Morning Offering as a ritual without realizing the depth of commitment it implies: All of ourselves offered in union with the Sacrifice of Jesus from all the altars throughout the world.

Instead of just talking about this, Akita shows us two bleeding hands...one, the left hand of Sister Agnes, and the other, the right hand of Our Lady. This caused Sister Agnes to exclaim: "It must be something serious."

Our Lady calls for our cooperation with Her in saving the world!



In Akita, Japan, on September 28, 1981, Sister Agnes suddenly felt the presence of the Angel at her side during the adoration of the Blessed Sacrament. She did not see the Angel in person, but a Bible appeared open before her eyes and she was invited to read a passage (Genesis 3:15)...the voice of the Angel was heard explaining in sort of a preamble that the passage had relationship with the tears of Mary, then continued:

"There is a meaning to the figure one hundred and one. This signifies that sin came into the world by a woman and it is also by a woman that salvation came to the world. The zero between the two signifies the Eternal God Who is from all eternity until eternity. The first one represents Eve, the last the Virgin Mary."+++

Pilgrimage Program:

SEND FOR COMPLETE ITINERARIES

Fatima — Tues., April 16, to Tues., April 23, 2002, 8 days, \$1149. This will be a restful and highly spiritual experience, making the Hungarian Stations of the Cross, visiting the Postulation Center, the village and homes of the three children of Fatima in **Aljustral**, the birthplace of St. Anthony in **Lisbon**, the Miraculous Host in **Santarem**, Sister Lucy's convent in **Coimbra**, the castle museum in **Ourem**, and the Shrine of Our Lady of Nazareth at **Nazare**.

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Germany—for the Tyrolian Passion play, Sat. June 22 to Wed. July 3, 2002 (12 days, 10 nights) \$2799. Visits to Altoetting Shrine, (Germany's most celebrated pilgrimage center), Vienna, Mariazell Shrine, Salzburg, Innsbrook, Maria-Einsiedeln Shrine in Switzerland, Marianfried Shrine, Munich, and more.

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Fatima and Lourdes — Sat., July 20 to Mon., Aug. 5, 2002. Pilgrimage is 17 days, \$2189. (We have added an extra day at only \$10 more in price than last year!) This is probably our most popular pilgrimage. Feast Day visit to **Santiago Compostella** (Shrine of St. James), **Pontevedra**, **Zaragoza**, **Avila**, **Braga**, **Santarem**, **Fatima**, **Lourdes**, **Alba de Tormes** to see the incorrupt arm and heart of St. Teresa of Avila, and a two-day stay in **Garabandal**.

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Ireland — Fri., Aug. 17, to Tues., Aug. 28, 2002 (12 days) \$1798. Msgr. Joseph James will be our chaplain. In 1985, in Lubbock Texas, he was given the gift of reading souls during confessions.

Visits to **Knock**, **Melleray Grotto**, **Ballinspittle**, **Inchigeela**, **Attymass** (home of Fr. Patrick Payton), **Achill Sound House of Prayer**, **Veritas** and the Padre Pio Center in **Dublin**, & more. Meetings with visionaries, such as Mary Casey, Tom Lennon, others, and Christina Gallagher in Achill at the House of Prayer (if she is available).

This pilgrimage varies and is usually an intense spiritual experience.

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Poland Shrine Tour — Fri., October 4 to Wed., October 16, 2002 (12 days), \$1999. By popular demand, our chaplain is again Fr. C. Krisa from Michigan. Includes **Warsaw**, **Zoliborz**, **Krakow**, **Niapokalonow**, **Zakopane**, **Zelazowa Wola**, **Wagnivniki** (Divine Mercy Center), **Wadowice** (birthplace of John Paul II), **Kalwari Zebrzydowska**, and the beautiful Shrine at **Lechen**.

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Medjugorje, San Giovanni Rotondo, and Rome — Mon., Sept. 16 to Sat., Sept. 28, 2002 (13 days, 11 nights). Padre Pio may be canonized and *we may be there*. Visit, **Rome**, **San Giovanni Rotondo**, **Loreto**, **Lanciano**, **Medjugorje**, **Amalfi**, **Monte Cassino**, and more. Chaplain is Fr. John Santos of the Two Hearts Apostolate.

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Guadalupe, Mexico — for Feast Day celebrations. Dec. 6 thru 13, 2002, (8 days), only \$1299 with flight from Newark, N.J. (Land only, \$899) Includes Feast of the Immac. Concep., Juan Diego's Feast, and both the Eve and Feast of Our Lady of Guadalupe, **Ocotlan**, **Puebla**, **St. Michael's Well**, **O.L. of Good Remedies**.

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All pilgrimages include: priest on each bus, daily Mass, three Rosaries, breakfast and dinner, and a blue 101 jacket. Non-refundable deposit is \$150 per person.

Spend a few quiet days near the Blue Army Shrine in Washington, NJ. Call 101 Foundation for details.

Write for information regarding the **Garabandal** Miracle Flight.

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