

St. Aloysius Gonzaga Retreat House

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“Have a medal struck upon this model. All those who wear it, when it is blessed, will receive great graces especially if they wear it round their neck. Those who repeat this prayer with devotion will be in a special manner under the protection of the Mother of God. Graces will be abundantly bestowed upon those who have confidence.” (Our Lady to St. Catherine Labouré)

February 11, 2013

Feast of the Apparition of Our Lady of Lourdes

Pax et Bonum!

Dear Tertiaries,

“The ‘M’ with the Cross and the two Hearts tell enough.”

With these words, *“The ‘M’ with the Cross and the two Hearts tell enough,”* Our Lady responded to St. Catherine Labouré, who had asked Her about the meaning of the symbols depicted on the Miraculous Medal. By Her somewhat abrupt response, Our Lady emphasizes the point that the meaning of the design of the Miraculous Medal is so obvious that She does not need to provide a further explanation of it. Moreover, She strongly suggests that we figure out by ourselves the content of the message that She and Her divine Son convey to us by this design. These words: “tell enough” do not, indeed, leave room for any doubt regarding the intentions of God and of Our Lady in giving us this medal. They obviously want us to consider the symbols of the medal as a self-explanatory message, an important one, but one which can easily be understood by all.

Thus, we wonder how it is possible that this message, which is so important and so clear, is now so poorly understood and so poorly received. When witnessing the lack of interest in obtaining and wearing the Miraculous Medal, even among our Catholic families, we are obliged to say that this message has not, indeed, been understood and received as it should. Like many of the other messages given by Our Blessed Lord and by Our Lady, men do not pay attention to calls from heaven, which is why so many souls are lost and why the world and the Church are suffering such a terrible crisis.

Yet, the message of the Miraculous Medal is so important that, in order to attract our attention to it, God and the Blessed Virgin Mary have attached a wonderful power to the medal for the spiritual and material benefit of those who wear it. The unbelievable number of wonders and miracles performed all around the world by the medal is the reason for its special nickname: the “Miraculous Medal.” We must understand well that by giving such miraculous power to the Medal, God and the Blessed Virgin Mary want to show the whole world the importance of the message that this Medal conveys to mankind.

An introduction to, and a summary of, the Messages of Our Lady for our times:

The apparition of the Miraculous Medal to St. Catherine Laboure in 1830 begins the era of the great apparitions of Our Lady which follow in the nineteenth and twentieth centuries: La Salette in 1846, Lourdes in 1858, Pontmain in 1871, Pellevoisin in 1876, Fatima in 1917, Beauraing in 1932, Banneux in 1933, Akita in 1973. Being the first one of these great messages of Our Lady, the Miraculous Medal presents itself as an introduction to, and as a key to understanding what the Mother of God has to convey to men by these multiple apparitions.

Because the design of the Miraculous Medal gives a message which summarizes all these recent apparitions of Our Lady, wearing it is no longer solely an act of filial devotion towards Mary. It is also a keen profession of Faith in the revelations of the subsequent messages by which Our Lady announces to men the chastisements to come, the remedies to avoid them and the entry of the History of mankind into the Last Times. Let us, then, by the grace of God and with the help of the Immaculate Conception, try to better understand the message which is contained in the design of the Miraculous Medal in order to resolutely wear it, as Our Lady requests, and to faithfully live according to it.

An eschatological message:

What first attracts our attention when gazing at the Medal are the two important biblical references to the first and last Books of Holy Scripture. On the front of the Medal, Mary is, indeed, represented crushing the head of the serpent as announced by God to our first parents after their fall: *“I will put enmities between thee and the woman, and thy seed and her seed. She shall crush thy head, and thou shalt lie in wait for her heel.”* (Genesis 3,15). On the reverse of the Medal, the twelve stars surrounding the monogram refer precisely to the description of this same woman in Her final battle against the dragon: *“And a great sign appeared in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars.”* (Apocalypse 12,1).

These two references to the End of Times on the front and back of the medal show very clearly that the Miraculous Medal given to mankind in 1830 is an eschatological message announcing that we have now entered into the time of the final battle between the Woman and the Devil. The numerous victories won through the Miraculous Medal against the demonic forces show that God has now given to Our Lady new and extraordinary powers to defeat the Devil, to save Her children and to win this final battle. The message of the Medal then, is the announcement that the “Woman clothed with the sun” is now coming. It prepares us to understand the message of La Salette where, in 1846, Our Lady confirmed that this final battle announced in Genesis and in the Apocalypse is now well under way: *“In the year 1864, She says, Lucifer together with a large number of demons will be unloosed from hell . . .”*

The invocation to the Immaculate Conception or the power of intercession of the Immaculate Heart of Mary:

The prayer which surrounds the image of Our Lady should also keenly attract our attention, since it is definitively the most important aspect of the revelation conveyed by the message of the Miraculous Medal: the Immaculate Conception of Mary. Indeed, this prayer: ***“O Mary conceived without sin, pray for us who have recourse to Thee,”*** announces, and prepares us to receive the dogma of the Immaculate Conception which is to be promulgated by Pope Pius IX in 1854. It also prepares us to receive the message of Our Lady at Lourdes in 1858, when Our Lady will reveal Her name to St. Bernadette: ***“I am the Immaculate Conception.”***

Here again, we see how the Miraculous Medal fulfils its mission as herald of the future messages of Our Lady. Like these messages, it not only announces the Last Times and the chastisements to come, but it gives to men the remedies and the supernatural weapons that they need to overcome the Devil and to save their souls. The most powerful weapon and the great remedy given by God to men for their salvation in these days of darkness, is definitively, along with “prayer and penance,” the devotion to **the Immaculate Conception** or as beautifully revealed at Fatima: **the Immaculate Heart of Mary**.

The Immaculate Heart of Mary is, indeed, the most sublime and the most touching manifestation of the Immaculate Conception. It is the manifestation of the purity and of the love which have been dwelling in the loving Heart of Our heavenly Mother since the blessed day when She was preserved by the Holy Ghost from contracting original sin. By the great manifestation of Her Immaculate Heart at Fatima, Mary has, then, revealed and recalled to men that they have a loving and powerful Mother in heaven Who is always ready to succour them in all their needs. Thus, **the presence of the Immaculate Heart on the medal with the invocation to the Immaculate Conception, has two main purposes:**

- Firstly, it reminds men that, in their difficulties and trials of all kinds, they always have a Mother in heaven Who loves them, Who cares for them, Who can help them and Who wants to save them, if only they have recourse to Her.
- Secondly, the presence of the Immaculate Heart on the medal shows that the Blessed Virgin Mary intends to prepare men to receive and to understand the message of Fatima. At Fatima, Mary requested the consecration of Russia to Her Immaculate Heart. Our Lady requests this special consecration, to be performed by the Pope and all the bishops of the world, in order to prevent the chastisements that God is about to send, *“to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father. To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the First Saturdays.”* (Our Lady at Fatima)

Thus, the Miraculous Medal enters into God’s plan as a direct preparation to understand, to receive and to put into practice the coming fundamental message at Fatima. If men, the clergy and the Popes would have grasped the message of the Miraculous Medal, and with it the devotion to the Immaculate Heart of Mary that this medal inspires, they would have understood and received the message of Fatima. They would have realized the importance of consecrating themselves, their families, the Church and especially Russia to the Immaculate Heart of Mary. Today Russia would be a Catholic country and the world would be in peace: *“If my requests are heeded, Russia will be converted, and there will be peace.”* (Our Lady at Fatima)

Sister Lucy confirmed this extraordinary power of intercession which God has given to the Immaculate Heart of Mary in these times, when she declared to her confessor, Fr. Fuentes, that: *“God is giving two last remedies to the world. These are the Holy Rosary and devotion to the **Immaculate Heart of Mary**. These are the last two remedies which signify that there will be no others.”*

Wearing the Medal: a continual reminder of Our Lady’s messages and a commitment to battle with Her:

Who, then, cannot see the importance of the message of the Miraculous Medal and who would not understand the reason why Our Lady strongly recommends to her children that they wear it around their necks? Our Lady, knowing better than anyone else the gravity of the times in which we live and

the awful dangers which are threatening the world, the Church and our souls earnestly desires that Her children wear Her medal as a continual reminder of Her messages. Of course, who likes to think of the fire of hell that She revealed to the children at Fatima? Who likes to be reminded that we have entered into the Last Times? Who wants to face the fact that it is now imperative for all to do penance and to seriously take on the work of our sanctification if we want to save our souls? In other words, who likes to be reminded that we have to consecrate ourselves and our families to the Immaculate Heart of Mary and to live according to this consecration? These are precisely the truths that the Miraculous Medal reminds us of, and this is why so few want to wear it. The reminder is so clear, so strong and so demanding that Mary told St. Catherine: “it tells enough!”

Thus, it is essential to realize that the wearing of the Miraculous Medal around our neck is not only a search for Mary’s protection and favors, but **it is most of all both a reminder and a commitment:**

1. **It is a constant reminder of Her multiple messages;** a reminder of the great power that God has given to the Immaculate Heart to protect us in these Last Times. It is also a reminder of the necessity to belong to Mary, to consecrate ourselves to Her Immaculate Heart and to live, by prayer and penance, according to this consecration.
2. **It is a commitment to battle with “The Woman against the Dragon”** (cf. Genesis and Apocalypse). “Father,” wrote Sr. Lucy to Fr. Fuentes, *“the devil is in the midst of waging a decisive battle against the Blessed Virgin... We should not wait for an appeal to the world to come from Rome on the part of the Holy Father, to do penance...No! Our Lord has already very often used these means and the world has not paid attention. That is why now, it is necessary for each one of us to begin to reform himself spiritually. Each person must not only save his own soul but also the souls that God has placed in our path...The devil does all in his power to distract us and to take away from us the love for prayer; we shall be saved together or we shall be damned together.”*

Therefore, if we wear our Miraculous Medal as an ever-present reminder of Our Lady’s message and as the expression of our commitment to truly live according to this message, then it will be our protection and the source of many Marian and Divine favours. We can say that the Miraculous Medal has three roles: **firstly, it is a banner** which represents the message and the army of Our Lady; **secondly, it is a shield** which protects the soldiers of Mary against the attacks of the enemies; and **thirdly, it is a key** which opens the gates of God’s grace and Mary’s blessings.

Let us, then, devoutly wear this Medal as the most precious treasure bestowed upon us, in these evil times, by our good Heavenly Mother! Who would refuse this motherly gift when knowing the wonderful benefits he would lose by denying this gracious favour? The Miraculous Medal is not an optional object of piety, it is not a decorative jewel of vanity, it is not a magic charm: **it is a sacramental blessed by the Church and given by Mary to men to help them to save their souls!** This is why wearing this heavenly sacramental with devotion is a sign of predestination. Mary gazes upon Her children who wear Her Medal and She protects them with Her mighty and motherly power. Thus, it is impossible for one who has recourse to the powerful intercession of the Miraculous Medal in temptation to fall into sin. Let us then, when tempted, get into the habit of devoutly kissing our Medal, as if kissing the hand of Our heavenly Mother, while unceasingly repeating this celestial prayer which surrounds the image of Mary: **“O Mary conceived without sin, pray for us who have recourse to Thee.”** Those who will acquire this filial reflex in their temptation will not only avoid sin, but, triumphing over the devil and their passions, they will grow in virtue, in holiness and in the love of Jesus and Mary.

The Symbolism of the Miraculous Medal summarizes the divine plan of Redemption:

“Then I saw on the back of it the letter ‘M’ surmounted by a cross, with a crossbar beneath it, and under the monogram of the name of Mary, the Holy Heart of Jesus and of His Mother; the first surrounded by a crown of thorns and the second transpierced by a sword.” (St. Catherine Labouré).

The divine plan to accomplish the redemption of men has not changed. It was accomplished by Jesus on the Cross, together with the cooperation of Mary at the foot of the Cross. These are the two unique Persons who brought about the salvation of mankind and no one else! This work of Redemption will continue to be offered until the end of the world by the sacrifice of the same divine Person, Jesus Christ. Although this sacrifice will no longer be offered in a bloody manner as it was on Calvary, it will continue to be offered in a sacramental way at the Holy Mass. But it will still be the same divine Person offering the same sacrifice to His Father for the Redemption of men. This is the plan that God has foreseen from all eternity for the Redemption of men and it will remain untouched, in spite of the enemies of God and of His Church, until the end of the world.

Similarly, the Blessed Virgin Mary continues to cooperate for the salvation of Her children, no longer by standing at the foot of the cross, but by Her mystical presence at each Holy Mass, offering the divine Victim as She did on Calvary. This is precisely what the design of the ‘M’ intertwined with the cross so perfectly expresses. Thus, we can see how this monogram beautifully represents the mystery of Calvary, and how it brilliantly summarizes the economy of Our Redemption accomplished by Jesus and Mary. As Our Lady said to St. Catherine Labouré: *“It tells enough!”* Indeed, it tells that all the graces that men receive come from the merits of the Passion of Jesus on the cross (**this is the reason why the cross comes first and at the top of the medal**), but these graces are merited with the cooperation of Mary (**the cross is intertwined with the ‘M’**), and they are distributed to them by Her mediation (**this is the reason why the ‘M’ is underneath the cross**).

This right understanding of the symbolism of the Medal makes wearing it a powerful Profession of Catholic Faith in the exclusivity of the cross, along with the cooperation and mediation of Mary, for the salvation of men: *“Hail Cross, our only hope!”* (Hymn: Vexilla Regis). *“The Cross,” said Archbishop Lefebvre, “is the deepest and most admirable expression of what Our Lord Jesus Christ, true God and true Man, has done for us. Order was restored by the Cross. It was at the moment Our Lord died that order was re-established, the devil was vanquished, and God served as He should be.”* (The Mass of All Times, p.4). This is the Catholic doctrine and this is what the Miraculous Medal by *“the ‘M’ with the Cross”* expresses so well! Thus, when the modernist hierarchy preaches today the universal salvation of men, regardless of their religion, the Miraculous Medal stands as an antidote against this new ecumenical heresy and proclaims very clearly, as once did the banner of Joan of Arc: the Glory of God and the salvation of men solely by the Holy Names of **“Jesus and Mary!”**

The Two Hearts of Jesus and Mary:

These Two Hearts, symbols of the love of Jesus and Mary, are like the signature of the entire message of the Miraculous Medal. Even though this message has reminded us of the exclusivity of salvation by the Cross, the necessity of penance and recourse to Mary to save our souls, this message is still a message of love: love coming from the Hearts of Jesus and Mary for the salvation of men; love stronger than the raging hell; love which *“at the end will triumph.”*

We now can truly understand why Our Lady said to St. Catherine Labouré: ***“The ‘M’ with the Cross and the Two Hearts tell enough!”***

For these reasons, I would like to encourage you to increase your devotion to, your confidence in, and your love towards the Sacred Heart of Jesus and the Immaculate Heart of Mary. These two devotions cannot and must not be separated. They are but one in essence, which is the love of God, communicated and given to men through these two vessels of charity: the Heart of Jesus and the Heart of Mary.

It is important to note that the devotion to the Immaculate Heart of Mary is meant to lead us towards the devotion to the Sacred Heart of Jesus, but the devotion to the Sacred Heart is meant, in turn, to lead us towards the Immaculate Heart of Mary. One might ask why these two Sacred Hearts work this way within us. Simply stated, it is because we are their children, and, like children who receive the mutual love of their parents, these two Sacred Hearts want to communicate to us the fire of their love in order to enkindle in our own hearts the same love they have for the Father and for the Holy Trinity. Thus, our devotion towards these two Hearts makes us enter into the divine exchange of love that they have in heaven for one another, and into the love that they have, together, for the Holy Trinity.

By the Fiat of Mary and by the action of the Holy Ghost, these two Hearts were united forever at the moment of the Incarnation in order to work out our redemption and to glorify the Holy Trinity. It would be easier to separate the light from the sun than to separate these two Hearts because of the divine link which has united them since the Incarnation, and also because these loving Hearts have together, with all the plenitude of grace which dwells in them, agreed to accomplish the redemption of mankind for the love of God and of our souls.

Therefore, if the union and the work of these two Sacred Hearts cannot be separated, our devotion to them also must not be separated. On the contrary, our devotion must embrace these two Hearts in a single act of love, even though it might appear to be separated when the exterior manifestations of it are regarded.

May these few considerations about the Sacred Hearts of Jesus and Mary help us to better realize how our devotion towards them should be a constant reminder of our end, as well as the epitome of the message of the Gospel! Is not the main and central message of the Gospel the love of God and of our neighbor? Now, is there a better image to remind us of this First Commandment and of the work of Redemption accomplished by Jesus and Mary on Calvary, but the image of the Miraculous Medal?

Very sincerely yours in the Sacred Hearts of Jesus and Mary,

Father Jacques Emily

Matching Fund for St. Aloysius Retreat House and the New Seminary in Virginia

Dear Faithful, I would like to ask your help with a very important mission. As you may know, St. Thomas Aquinas Seminary is building a new seminary. I ask that you consider making a donation to this most worthwhile project, and I am most happy to announce that twenty thousand dollars was donated as a matching fund to help both the seminary and the retreat house. By donating to St. Thomas Aquinas Seminary you will also be contributing to St. Aloysius Retreat House. Please make checks out to St. Aloysius with a notation in the memo section of the check that the donation is for the matching fund for the seminary. Thank you in advance for your generosity.

Please note our new mailing address:

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