

Presentation of the « Guardian Angels » Chapter at the pilgrimage to Chartres

The “Guardian Angels” Chapter refers to real human beings who can’t be physically present during the three Pentecost days but though want to be present spiritually, and nonetheless truly, at the Chartres Pilgrimage.

How is it possible? Can I really go on the Chartres pilgrimage in this way?

The Church teaches us that “In the communion of saints, none of us lives to himself, and none of us dies to himself” (Rm 14, 7). “If one member suffers, all suffer together; if one member is honoured, all rejoice together. Now you are the body of Christ and individually members of it.” (1 Co 12, 26-27). In this solidarity with all men, living or dead, which is founded on the communion of saints, the least of our acts done in charity redounds to the profit of all (Catechism of the Catholic Church, n°953).

Moreover, moved by the Holy Spirit and by charity, we can then merit for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life (Catechism of the Catholic Church, n°2010).

Thus in the communion of saints the prayers and sacrifices done by the “Guardian Angels”, wherever they are and united to God in charity, will merit new graces for the pilgrims, while on the other hand the prayers and sacrifices done by the walkers will merit graces for the “Guardian Angels”.

That reciprocity makes the “Guardian Angels” real pilgrims of the Chartres pilgrimage.

Who can take part in the pilgrimage with the “Guardian Angels”?

The Chartres pilgrimage with the “Guardian Angels” is meant for people who can’t be physically present during the three Pentecost days or who aren’t able to walk.

The “Guardian Angels” concerns the religious, the parents of young children, the invalids and the persons too old to walk the 100 km of the pilgrimage, the prisoners, the expats, the sailors and soldiers on a mission... In short, all people held up out of duty or because of their physical condition.

By creating this huge chain of prayer, we want to involve as many people as possible and enable everyone to be part of the Chartres pilgrimage.

Why shall I be part of the pilgrimage with the “Guardian Angels”?

In these times where the Christian values are directly threatened, it’s urgent to spread and intensify the movement of prayers and penitence constituted by the Chartres pilgrimage. None must be prevented from being part of this movement. The prayer of the “Guardian Angels” united to the walkers will rise to God to implore his mercy, intercede for the Church and our society and convert the souls, so that the graces of

the pilgrimage reach everybody.

What is the spirit of the Chartres pilgrimage with the “Guardian Angels”?

Just like for the walkers, the Chartres pilgrimage with the “Guardian Angels” is based on the three pillars of Tradition, Christendom and Mission.

“We are dwarves on the shoulders of giants”, Bernard de Chartres said in the 12th century: thus based on the doctrinal, liturgical and sacramental Tradition of the Church – with the Tridentine rite which we are attached to – we can ourselves add our stone to the edification of the 21st century.

That is possible above all with the restoration of Christendom. This is no outdated idea to make relive a time gone by: the Christendom is seen as the realization of “the kingship of Christ over all creation and in particular over human societies” (Catechism of the Catholic Church, n°2105). The philosopher Gustave Thibon saw it as “a civilization where the temporal is constantly irrigated by the eternal”.

Thereby the Mission is naturally the supreme charity towards the others. Pope Francis invites us to “a new phase of evangelization, one marked by enthusiasm and vitality”. He adds: “Life is attained and matures in the measure that it is offered up in order to give life to others” (Evangelii gaudium, n°10). With their prayers, the “Guardian Angels” will experience that directly.

How can I go on the Chartres pilgrimage with the “Guardian Angels”?

The “Guardian Angels” of the Chartres pilgrimage make simple and clear commitments adapted to their situation: daily recitation of the pilgrimage’s prayer, and depending on one’s possibilities: rosary, mass, confession, charity work or penance acts.

The pilgrimage’s prayer is recited by all and is thereby an obvious tie between the “Guardian Angels” and the walkers. The “Guardian Angels” can receive the book of the pilgrimage on request and will thus be able to follow the meditations, nearly hour per hour. They will pray for the intentions of the pilgrimage and can conversely entrust the chapters of walkers with their prayer intentions.

The “Guardian Angels” can also gather locally to pray together.

A last word?

In the present circumstances it is urgent to pray. Praying is within everyone’s reach, whatever one’s situation may be. Therefore we encourage you to recruit “Guardian Angels” in your entourage: if one isn’t able to walk, one is always able to pray!

***Ready to be part of this world-changing Catholic Action?
Follow along with the Pilgrimage at
[www.ChartresPilgrimageUSA.com!](http://www.ChartresPilgrimageUSA.com)***

Saturday June 8th 2019

Theme: DIGNITY OF THE PERSON

under the patronage of Sainte Gianna Beretta Molla (meditation 1)

MASS IN SAINT-SULPICE CATHEDRAL PARIS 07H00

Sermon: The meaning of pilgrimage, road to conversion

Concluding words: The pilgrimage spirit, the choice of this year's theme and its importance

2h45 From Notre Dame Cathedral to Parc Henri Sellier (Plessis-Robinson) (The Apple Stop)

Hymns and Religious songs walking through Paris

Welcoming words to the chapter, presentation of the chapter and its patron saint

General presentation of this year's theme and of the patron saints for the three days

Simple presentation of the theme for the day. **Dignity of the person**

The saint of the day. Sainte Jeanne Beretta Molla (meditation 1)

MEDITATION 1

1. St. Gianna Beretta Molla



By way of a hook/ launching off point... (NB See also the children's version)

Dear pilgrims, we will begin this day of walking by meditating on the life of Saint Gianna Beretta Molla.

All of us, young and old, can find in her story many examples of how to become holy, even if we do not face the trial that she did: offering her life to save the life of the child that she was carrying.

To children, she teaches fidelity in prayer; To teenagers she teaches the apostolate; To the doctors she recalls: "*Christ is in each of your patients*". To the mothers of families she teaches: give the gift of yourself without counting the cost. To all of us she shows, like Christ, that there is no greater love than to give your life for those you love.

May her example also touch the hearts of those who do not respect life from the very beginning.

Main Ideas

- A truly Christian childhood.
- A teenager with radiant faith.
- A second conversion at the age of 20.
- Doctor: more than a profession, an apostolate.
- Wife and mother.
- The trial and the ultimate gift of self.

A truly Christian childhood

Gianna was born on October 4, 1922 in Magenta, in the north of Italy. Tenth of thirteen children, she grew up in a very pious and united family. Her parents were tertiary Franciscans, committed to live the Gospel according to the spirit and example of St. Francis.

They attended Mass every day and led a simple life of penance and charity. "*In the morning, Mother accompanied us to Mass and helped us by her words to prepare for communion; Dad helped us pray during Sunday Mass. In the evening, we all recited the rosary together. Papa also taught us to take great care of the elderly, abandoned or neglected.*"

This Christian education, built on prayer, the gift of self, and the service of others, was for Gianna a true school of holiness.

A teenager with radiant faith

An average student, Gianna was more attached to the demands of her faith, to her prayers, and to Holy Communion than to her studies. *“She had such a communicative faith that everyone who witnessed it felt attracted to the church. We wanted to participate in the Christian life with more fervour, thanks to her example. In addition to morning Mass, she would return to church for vespers in the afternoon and for the evening rosary,”* recalls one of her friends.

At the age of 12, Gianna became a member of the Italian *Catholic Action*, an association of lay people anxious to rebuild society on Christian foundations, in which she was to lead an intensive apostolate.

A second conversion at the age of 20

In March 1938, Jeanne took part in a retreat of Saint Ignatius which gave a boost to her spiritual life. She resolved to imitate Christ, to be his apostle in the midst of others, to pray daily, to avoid sin, and to make many sacrifices. She was to draw from this retreat the strength necessary to face the trials ahead.

At the age of 20, she lost both of her parents, just four months apart. That same year, in 1942, she graduated. Hesitating between the choice to become a religious or to be a missionary in Brazil with her Capuchin brother, she enrolled at the Faculty of Medicine of Pavia. Despite her heavy workload, Jeanne continued to attend Mass daily and recite her rosary every evening as her parents had accustomed her to.

She also entered the most fertile period of her apostolate by becoming involved in the society of Saint Vincent de Paul and in the apostolate of her parish.

Full of energy and enthusiasm, she organised excursions for young girls, games, and plays and taught them how to behave in a de-Christianised society. *“Do not be afraid to defend God, the Church, the pope and our priests,”* she told them. *“We cannot remain indifferent, faced with this antireligious and immoral campaign. It is necessary to enter all fields of action, social, family, political. And work because all the forces of evil, dark and threatening, are united. But before acting, let us raise our soul to God. It is only when we are rich with the grace of God that we can spread it around us, because we can give only what we have,”* she told them.

Doctor: more than a profession, an apostolate

Gianna graduated as a surgeon in 1949, and then specialised in pediatrics three years later. She opened a private clinic in Mesero, a suburb of Milan. There, she cared for all her patients with great dedication, never refusing to be called out, including at night. She brought comfort to children, to the elderly, and to expectant mothers during childbirth.

When medications were no longer effective, she helped the sick to prepare for, and welcome, the Lord's will. She saw her profession as an apostolate and emphasised its beauty. *“We doctors work directly on humans. In this body, there is an immortal spirit. God has grafted the divine onto the human so that everything we do for man takes on greater value. ‘Whoever visits a*

sick person, is comforting me,' says Jesus. So we touch Jesus in the body of our sick. May Jesus show Himself through us, let Him find so many doctors who offer themselves for Him." She would also say, *"Every doctor must deliver the patient to the priest."*

Wife and mother of a family

While she was still thinking of joining her brother in the missions, Gianna met Pietro Molla, a very pious engineer, who was also a member of Catholic Action. On a pilgrimage to Lourdes she asked the Blessed Virgin to enlighten her and returned with the certainty that she must get married.

"The ways of the Lord are all beautiful, provided that the goal is always the same: to save our soul and to succeed in bringing many other souls to heaven," she wrote. The couple were married on September 24, 1955.

The trial and the ultimate gift of self

Gianna was pregnant with her fourth child when she learned that she had a tumour in her uterus. She categorically refused the abortion that would save her life. To the doctor who had to operate, she ordered: *"If you have to decide between me and the child, do not hesitate, choose the child. I insist on it!"* The operation was a success. The tumour was removed and the pregnancy preserved.

But when the pregnancy came to term, Gianna knew that danger was not totally ruled out. She arrived at the hospital saying, *"Here I am, I am here to die, it is enough that everything goes well for the baby."* The days following the birth of little Gianna Emanuela saw her sink into excruciating pain.

Gianna gave up her soul on April 28, 1962, at the age of 39, after having repeated *"Gesù, Ti amo - Jesus I love you."*

"Gianna's choice," says her husband, *"is the consistent with the way she lived the whole of her life: a constant progress in self-giving."*

And to those who did not understand his sacrifice, he would explain: *"You knew that the place of the mother to raise our children has no equal. But in your humility, and especially in your full confidence in Providence, you were persuaded not to commit an injustice to our three children; because in this painful circumstance, the one who had the first necessity and who depended entirely on you, was the fruit of your breast [...]. I shared your faith and did not oppose the heroism of your charity."*

Gianna Beretta Molla was canonized by St. John Paul II on May 16, 2004 in the presence of her husband and children.

Let us remember the words he uttered on that occasion: *"Following the example of Christ, who loved his people, loved them to the end (John 13: 1), this holy mother remained heroically faithful to the commitment made on her wedding day. The extreme sacrifice that sealed her life testifies that only one who has the courage to give herself totally to God and her brothers fully*

realises herself. May our time rediscover, through the example of Gianna Beretta Molla, the pure, chaste and fertile beauty of conjugal love, lived as a response to the divine call!"

Ten years earlier, at the time of her beatification on April 25, 1994, the Holy Father had declared: *"Gianna Beretta Molla was able to give her life in sacrifice, so that the being she carried within her - and who is today one of us! - could live. As a doctor, she was aware of what was awaited her, but she did not shrink from the sacrifice, thus confirming her heroic virtues. We wish to pay tribute to all the courageous mothers who are devoted to their families without reserve, and who are therefore ready to spare no effort, to make any sacrifice, to transmit to them the very best that they have ..."*

"Presentation of the Rosary" (meditation A)

Recitation of the Rosary. The Joyful mysteries, to be continued during the morning.

1h20 From Parc Henri Sellier to Damoiseaux

Rosary, hymns and songs

"The Sacrament of Penance, how to receive mercy" (meditation B)

Invite chapter members to read during the pilgrimage the text on the examination of conscience

LUNCH HALT

2h40 From Damoiseaux to Billehou

The undertaking of the pilgrim, make suitable commentaries. The spirit (joy, penitence, reparation) behaviour (charity, assistance to others, respect for pilgrimage rules) dress (that of a Christian, a witness for Christ)

"The Holy Mass" (meditation C)

Rosary: the Sorrowful Mysteries (use this rather noisy moment as the pilgrimage goes along the N118 road for 40 minutes)

"I've been created, God gave me my nature and my gifts" (meditation 2).

Hymns, songs and continuation of the Rosary

1h10 From Billehou to Jean Racine, Saint Rémy-les-Chevreuse

"I've been created and called to live in society" (meditation 3).

Rosary: The Glorious Mysteries and hymns and songs

1h25 From Jean Racine to the Campsite at La Ferté-Choisel

‘Tradition’ (meditation H).

Rosary: continuation with hymns and songs

PENTECOST SUNDAY June 9th 2019

Theme: PRIMACY OF COMMON GOOD *under the patronage of Blessed Frederic Ozanam*

1h35 From La Ferté-Choisel to the farm ‘ Les Charmes’

Chapter prayer on setting off. Reminder of why we are on pilgrimage, the spirit of the pilgrimage, the undertakings of the pilgrim.

Simple presentation of the theme for the day. **Primacy of common good.** Putting it in the context of the overall theme of the pilgrimage.

The saint of the day. **Blessed Frederic Ozanam (meditation 4)**

MEDITATION 4

1. Blessed Frederic Ozanam



By way of a hook/ launching off point...

(See also the children's version)

Dear pilgrims,

Do you know that Blessed Frederic Ozanam is the founder of the Society of Saint Vincent de Paul? And that this society is present on all 5 continents and today consists of 800 000 volunteers?

Frederic Ozanam not only served the poorest, he also fought to defend his Catholic beliefs in the service of Society. Pope John Paul II proclaimed him blessed on August 22, 1997 and declared: "*We can see in Frederic Ozanam a forerunner of the social doctrine of the Church, which Pope Leo XIII was to develop a few years later in the encyclical **Rerum Novarum**.*"

Let us follow the example of this apostle of charity who was also an exemplary husband and father.

Major Ideas

- A childhood marked by suffering.
- A fervent Catholic who asserted himself as such.
- Remember the teaching of the Church without neglecting history.
- To fulfill the will of Providence.

A childhood marked by suffering

Frederic Ozanam was born on April 23, 1813 in Milan, the fifth of a large family. His childhood was marked by the death of eleven of his fourteen brothers and sisters. His parents' grief developed a great sensitivity in him, making him **particularly attentive to the life and pains of other people**. On April 23, 1833, he founded a "*Charitable Society*" whose members visited the homes of poor families and established a direct relationship with those who were suffering. He was just 20 years old. In 1835, this society was to become the Society of Saint Vincent de Paul.

In June 1841, Frédéric married Amelie Soulacroix. "Little Marie" was born of this union in August 1845. In spite of their desire, she was to be their only child. The Ozanam couple were radiant with love, and remained so until the end.

The sensitivity and charisma of Frederick impressed many of his contemporaries. All his life, family, professional and civic, was dedicated to his deep desire **to serve the truth** and "*to encompass the world in a network of charity.*"

When he died at the age of 40, he left a work that he considered unfinished; but which, however, corresponded in fullness to the desire he had expressed at the age of 18, "*to prove the truth of Christianity by the beauty*" **of its temporal achievements**.

A devout Catholic who asserted himself as such

Known especially for his material charitable initiatives, Ozanam also had an (often unrecognized) intellectual apostolate.

First at the Faculty of Law of Lyon, then at the Sorbonne in Paris, and even in the Fraternity of Saint Vincent de Paul, what haunted Frederic Ozanam was **to show and love that alliance of faith and reason** that is the essence of Christianity.

Reason leads to Faith and Faith fulfills Reason

In his intellectual struggle waged in a Sorbonne dominated by secularism, scientism, and all so-called modern follies, Ozanam saw his engagement as a true reconquest.

The ideas that were set up apparently in opposition to the Church - liberty, progress, science, reason, history - are, in fact, Church property. It is the Church that taught them, and without the Church they go mad. But what struck him **as worst of all, was the ignorance of Christians**, and especially Christian students, with regard to the history of the Church and civilization.

That, therefore, was the lesson he wanted to teach.

Remember the teaching of the Church without neglecting history

He expressed that desire in this way: "*Providence, by unforeseen means, of which I now admire the economy, has arranged everything so as to detach me from business, and to attach myself to the work of the mind. A concurrence of circumstances made me study **especially religion, law, and the arts, that is to say, the three things most necessary to my design.***"

"*For while Catholics stood on the defence of doctrine, the unbelievers seized on history. They laid their hands on the Middle Ages, they judged the Church sometimes with enmity, sometimes with the respect due to great ruin, often with a superficiality that they would not have used on profane subjects. We must reclaim this domain which is ours ...*"

"*I want to **show the benefit of Christianity** in those very centuries whose misfortunes are attributed to it.*"

This approach to history made him teach truths that sound very powerful and very topical to us, today.

"*We must see evil, see it as it was, that is to say formidable; precisely in **order to understand better the role of the Church** whose glory - in these poorly studied centuries - was not to have reigned, but to have fought.*"

"*I learn **not to despair** of my own time, by seeing what perils this Christian society in which we are disciples, and in which we shall know how **to be soldiers**, if necessary, has already overcome. I do not close my eyes to the storms of the present time; I know that I can perish, and with me this work - to which I do not promise any lasting success.*"

"*I write, however. I write, just as the craftsmen of the first centuries worked, who turned vases of clay or glass for the daily needs of the Church, and who, in a crude drawing, included the Good Shepherd, or the Virgin with saints. These poor people did not think of the future; however fifteen hundred years later some fragments of their vases, found in cemeteries, **came to bear witness and prove the antiquity of a disputed dogma.***"

To fulfill the will of Providence

"We are all useless servants, but we serve a supremely economical master, who allows nothing to be lost, no more a drop of our sweat than a drop of his dew. "

At the age of 20 he wrote this text which announced his acceptance of his death, at 40:
"We are here only to fulfill the will of Providence. This will is fulfilled every day, and the one who dies leaving his task unfinished is as advanced in the eyes of the supreme justice as he who has the leisure to complete it entirely. "

Recitation of the Rosary. The Joyful mysteries

1h15 From Les Charmes to Parc Fougères (From Charms Farm to Fern Park)

‘Holy Spirit and the 7 gifts’ (meditation E).

Rosary: continuation with hymns and songs

“Know and act for the good”(meditation 5).

1h25 From Parc Fougères to Courlis

Rosary: The Sorrowful Mysteries

Presentation: ‘The gestures of worship’ (meditation D).

MASS

LUNCH HALT

2h10 From Courlis to Batonceau

‘Serving the common good’ (meditation 6).

Rosary: continuation with hymns and songs

Christendom (meditation I). Introduction to the sermon of Dom Gérard of Le Barroux. Invite chapter members to later read the text in the French pilgrim booklet.

1h20 From Batonceau to Emancé

Rosary: The Glorious Mysteries

‘Consecration to Our Lady’ (meditation F)

Presentation: Purity before marriage (page 185). Invite Chapter members to read the text in the pilgrim booklet.

1h30 From Emancé to the campsite at Gas

'Eucharistic Adoration' (meditation G)

Rosary: continuation with hymns and songs

BENEDICTION AND ADORATION OF THE MOST HOLY SACRAMENT

WHIT MONDAY June 10th 2019

Theme: THE RESPONSIBILITY

under the patronage of Saints Louis and Zélie Martin

1h35 From Gas to Bois du Séminaire from Gas to Seminary Wood

Chapter prayer on starting the day.

Simple presentation of the theme for the day. **The Responsibility.**

Saints of the day. **"Saints Louis and Zélie Martin". (meditation 7)**

MEDITATION 7

1. Saints Louis and Zélie Martin



By way of a hook/ launching off point...

(See also the children's version)

The Chartres pilgrimage is certainly an opportunity to make better known Saints Louis and Zélie Martin, the parents of Saint Teresa of the Child Jesus and the Holy Face. The life of this home speaks to all the families of the world. A family *just like others*: a home, a business, a parish ... Welcome to the Martin Family!

Main Ideas

- The mystery of a meeting.
- The reasons why Louis and Zélie shone forth in Society.
- Louis, a knight concerned with the salvation of his compatriots.
- Zélie, at the service of all.

The mystery of a meeting

On August 22, 1823, Louis Martin was born into a deeply Christian family. From his soldier father, he inherited the faith and love of his homeland, France. His mother wrote to him in 1842: "*Always be humble, my dear son.*" Louis initially tried his vocation in religious life.

Back in Alençon, he became a watchmaker, pursuing a profound spiritual life centered on Christ. Returning from his workshop, he lived like a monk, creating a time of silence and solitude with the Lord.

Zélie Guérin was born on December 23, 1831. Often ill, she received little affection from her mother. She was marked by the memory of a stubborn uncle who was a priest, and who was resistant to revolutionary barbarism, and firm in the Faith. At the threshold of adulthood, she nourished the desire to devote herself to the poorest and made contact with the Daughters of Charity. The superior dissuaded her from continuing on this path.

Zélie embarked on making lace, the famous point lace of Alençon. She was to manage up to a dozen workers.

One day, crossing the Saint Leonard Bridge, in Alençon, she saw Louis, coming in the opposite direction. Without knowing him, she was immediately certain that he would be her husband. Louis and Zélie really met because each of them had built a living relationship with Our Lord and Our Lady. They remained available, praying every day and giving themselves generously to others.

Thus they were able to discover the will of God for them. Nothing is the fruit of chance: the souls given to Christ quickly recognise what is essential, and therefore can engage in a short time. With their hearts open to others, they wanted to make Catholic doctrine shine in the heart of the world.

The reasons why Louis and Zélie shone forth in Society

In Zélie's letters **appear three supports of spiritual growth in the family:**

- **the recognition of the sovereignty of God;**
- **faith in His Providence;**
- **abandonment to His will.**

In short, the whole life of the home is organized with a view to eternity. Nothing that is earthly must occupy us to the point of making us forget the essential. Their eldest child, Mary, wrote: “*My father and mother had a deep faith and, hearing them speak together about eternity, we felt ready, young as we were, to look at the things of the world as pure vanity.*”

Their love for Catholic doctrine and the faithful observance of the commandments of God and the Church were a source of freedom and joy. Every morning, the whole family went to Holy Mass and, often during the day, the house sounded to prayers and hymns.

Louis, a Knight concerned about the salvation of his compatriots

The Martins were patriots and royalists. But they were above all anxious to extend the social reign of Jesus Christ. They did not hesitate to denounce the perversion of Freemasonry, and the secularization of French society. Louis forcefully took the hat off a disbeliever who was mocking the procession of the Blessed Sacrament.

Very involved in the formation of social doctrine in his city, he wanted to evangelize at all levels of society, not forgetting the workers. Already Catholics were in a fight. The schools and the mission of the Church are the target of the laïcisers. Freemasonry prepared the way for a generalized offensive: to secularize institutions and expel God from consciences.

Louis responded with... his deep, loyal, warm conviction, and his delicate and selfless charity. In other words, he understood faith as the unity and coherence of the whole human being. He also perceived the irrepressible missionary strength that emanates from the Holy Spirit.

He knew no false human respect. He courteously challenged the blasphemers he met. He never refused an argument, when the good of a man was at stake.

With regard to his professional activity, Louis was honest, and respectful of Sundays as a day of rest. That was how his business made him one of the richest fortunes in Alençon.

His influence extended into the city, especially to a whole circle of friends grouped around Vital Romet. He strove to evangelize worldly pleasures... He trained his comrades at the Albert de Mun Circle, and also at the Saint Vincent de Paul Conference in which he was involved.

Many of these friends participated with him in a work he was very fond of: Nocturnal Adoration. Each month, Louis spent a long time in the middle of the night at the feet of the Divine Master. He possessed to a high degree "*the contagious charm of charity*". His familiarity with his patron saint, King Saint Louis, is well known.

Zélie, at the service of all

Mother of the family, Zélie had nine children, only five of whom were to reach adulthood. Zélie led her house staff and her workers. *“They must feel that we love them,”* she wrote to her brother. In the Martin’s house, servants did not feel foreign or mercenary. In the same way, her workers were pampered! Every Sunday after vespers, Zélie visited her sick workers and provide for their needs.

It has been said that the salvation of souls was what fanned the ardour of these holy Martin spouses. Zélie, for her part, gave herself with a mother's heart, to her children, of course; but also to the poorest. Often, she was called to a dying neighbour to help him reconcile with God ... And thanks to her intervention, many would receive the holy viaticum. It is because she was in daily contact with the Eucharist that she knew how to recognize Christ in her sick brothers.

The material well-being of the family made it possible to give alms without counting the cost. After all, money was made to help those in need and to serve just causes. For his part, Louis took time to help the poor in practical ways. He often drove the tramps he met to the hospice in the city. And we should also note the close ties of charity to the grandparents, who for a long time were welcomed into the very heart of the family home.

Conclusion

The Martin children: Thérèse, of course, but also Léonie, and Marie, Pauline and Céline, were to take giant strides in holiness in response to such an example. More widely, neighbours, friends, parishes, and the whole Alençonnaise society would taste the holiness of Louis and Zélie. They grew in holiness because they were rooted in the interior life, and sound doctrine. The social kingship of Jesus Christ is "the bath" into which the holy spouses wanted to plunge the world ... Zélie died of breast cancer on August 28, 1877. As for Louis, after a long period of decline, his life ended on July 29, 1894.

More than a century after their death, their radiance on the earth is just beginning to shine forth...

Recitation of the Rosary.

‘My responsibility, make use of my freedom for good’ (meditation 8).

Rosary: continuation with hymns and songs

2h05 From Bois du Séminaire to Saint Prest from Seminary Wood to Saint Priest

‘Vocation’ (meditation K)

Presentation: ‘Tradition, Christendom, Mission’. The three pillars of Notre Dame de Chrétienté (‘Our Lady of Christendom’, the pilgrimage organisers). Invite chapter members to read the Charter in the pilgrim booklet.

‘To work to make a man’s and a Christian’s life possible and easy for everyone’ (meditation 9).

Presentation: of the 2002 teaching ‘**On the participation of Catholics in Politics**’

Rosary: continuation with hymns and songs

LUNCH HALT

1h55 From Saint Prest to Notre Dame Cathedral Chartres

‘**The Mission**’. (meditation J).

Rosary: continuation with hymns and songs

‘**Build your life by a personal Rule of Life**’ (meditation L). Invite pilgrims to read the text about the importance of **spiritual accompaniment**.

Hymns and religious songs in the streets of Chartres

MASS IN THE CATHEDRAL NOTRE DAME de CHARTRES

Sermon: Sending forth on Mission