

The Pilgrim

Shrine of Our Lady of Martyrs

Auriesville



July 19, 2009

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Upcoming Events

Fr. Richard McAlear Healing Service

Monday, July 27, 2009
7:00 pm
Coliseum

Secular Carmelite Pro-Life Day

Sunday, August 2, 2009
8:30 am
Martyrs Chapel

Magnificat Women's Retreat

Saturday, August 8, 2009
8:30 am
Visitor Center

Madonna Della Catena Mass

Sunday, August 9, 2009
11:00 am
Coliseum

National Shrine of North American Martyrs
Birthplace of Blessed Kateri Tekakwitha

Our Mission

The Shrine of Our Lady of Martyrs is a place of natural beauty and spiritual renewal. We are dedicated to the memory of the martyred Jesuits and Blessed Indian maiden who sanctified this hallowed place. Through the example of the missionaries' courageous faith, which provides the bedrock of our devotions here, we strive to strengthen the faith of all who visit us. We will always be guided by our loving Father, so that these historic grounds may be a place of peace, love, prayer, and reconciliation, where each and every pilgrim may be welcomed with joy, and may leave here with a soul refreshed and renewed.

Daily Prayer This Week

...Prayer is really about our relationship with the Lord, a relationship that is always a gift of the Holy Spirit. That relationship can stay alive, and grow in its intimacy, to the degree we can let the daily events, responsibilities and relationships of our lives become a part of our relationship with our Lord. All it takes is a little focus and some practice.

Every morning this week, we can begin our day with a brief conversation with our Lord that expresses a desire that comes from within us and is shaped by the scriptures this week. We might say, "O Lord, help me trust your presence in what you call me to do today, letting me remember how tiny seeds grow." I may pray: "Dear Lord, thank you for this day. Let me trust your care for me. Let me not be afraid or grumble, but fill me with the nourishment of your presence today." Or we might ask, "Lord, let me do your will today, and experience the closeness you offer me as I do so." Perhaps, we can pray, "Thank you, Lord, for the gift of my children. Help me to trust that not everything I say or do will seem to work, but that you will take care of them and allow my efforts to be fruitful." And, on the weekend, we might be praying, "Dear Lord, the relationship you are offering me is like a treasure that makes me want to sell what has seemed to be so important to me so that I might buy that field - investing more deeply in my relationship with you."

Throughout each day, we can repeat and refine these desires and prayers in our hearts. Each thing we do, each person we relate to, each request that is made of us will help us say this or that expression of gratitude or request for grace.

The practice comes in doing this ongoing conversation and connections with our Lord "in the background" of our day - in the brief in between times: in the shower, while getting dressed, on the way to work, while walking to a meeting, during a meeting, while shopping, as we transition from any part of our day to the next. It all comes together as we take a brief bit of time at night, before we go to bed, to say thanks for the graces we have received, for the opportunity to feel connected and know that we are not alone throughout the day. Sometimes, we'll ask the same thing for several days. At times, we'll notice a "pattern" in what we are asking for and what we experience ourselves as receiving. In this very simple way, with just a little focus and practice, we will find a pearl of great value - a growing relationship with our Lord that transforms our spirits in the midst of our busy lives.

**Browse our
assortment of
medals and chains**

Find it in the Gift Shop
at the Visitor Center

**Assumption
Novena**

Saturday, August 15-
Sunday, July 23

Intention envelopes are available
in all the Shrine buildings.

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Masses

- **Saturday:** 11:30 am & 4:00pm
- **Sunday:** 9:00 am, 11:00 am & 4:00 pm
- **Weekdays:** 11:30 am & 4:00 pm
- *Weekend Masses are held in the Coliseum*
- *Weekday masses are held in the Kateri Chapel, except holy days and feastsdays*

Confessions before Masses

- **Saturday & Sunday:** 30 minutes
- **Daily:** 15 minutes

Benediction & Adoration

- **First Sunday of Month:** 2:30- 3:30 pm

Blessing with Relics

- **Friday after Mass**

Kateri Mass

- **Wednesday:** 4:00 pm

Adoration

- **Wednesday:** 5:00 -7:00 pm

Gift Shop: Open daily 10:00 am - 5:00 pm

(5:30 pm Saturdays)

Ample Parking & Restrooms

Martyrs Memorial Center & Museum

Kateri Museum & Media Center

- **Daily:** 10:00 - 5:00 pm

St. Mary Magdalene

Wednesday, July 22 is the feast day of St. Mary Magdalene. She was known as a "penitent" and though the mercy and forgiveness of Jesus, she changed her life completely and became a faithful disciple. She whipped Jesus' feet with her hair and stayed with his mother Mary at the foot of the cross on Good Friday. On Easter morning, Mary Magdalene returned to the tomb and it was in the nearby garden that Jesus first appeared to her. She, subsequently told the Apostles of Jesus' Resurrection.

One icon of Mary Magdalene shows her holding a red egg with the words "Christ is Risen" on it. Several stories are told of Mary having eggs which became transformed by the blood of Christ. In keeping with tradition, people of several Eastern European and Russian nations began exchanging dyed eggs on Easter to represent new life.

She has always been the example of great love and great forgiveness, one of those close to Jesus who grasped the truth of God's love for human beings and spent her life bearing witness to that love.

Saints



A Director Looks at Prayer

As a director of a shrine, I have found that getting people to pray is easy at first; and then it becomes harder as the "challenges" of praying become more evident. As time marches on, all of us find lots of reasons not to pray in the early morning, at noon or in the evening. We are too tired; we have too many chores to do; we have to make several phone calls; we need to get extra shopping done, etc. We have so many really important stuff to finish off before we can peacefully sit down and really pray!!

Saint Ignatius certainly knew that Jesuits, too, would get very "caught up" in the cares of life and its business. But he urged every Jesuit to pray daily, and to take time each day (twice, in fact) for what is called the "Examen."

Looking back over the day, I am filled with gratitude, as I examen the parts of the day just passed, and ask, "What have I done for Christ? What ought I do for him?" As lo and importantly, we can think about all God has done for us. Despite our faults, and we know these well, God loves us and will always reach out to us! He is the "Tremendous Lover" of our souls, and wants only to hear us say "thank You" as we test the waters of His divine and affable grace.

Fr. Peter Murray, S.J.

Father McAlear Healing Service

On Monday, July 27, Fr. Richard McAlear, OMI will celebrate Mass at 7:00 pm in the Coliseum followed by a Healing Service. Father McAlear believes that the greatest healing comes through the Eucharist. He instructs those who receive the Eucharist to enter into the healing process at that very moment. After the liturgy, with the Holy Eucharist within us and the Holy Eucharist exposed before us we are embraced by the Merciful Heart of Jesus. Fr. McAlear has been a member of the Association of Christian Therapists since 1977, a past Director of Our Lady of Hope Center in Newburgh, NY and former Director of Vocations for the Oblates of Mary Immaculate. Call Beth Lynch at 853-3033 ext. 223 for more information.



Secular Carmelite Pro-Life Day

The Secular Carmelite Pro-Life Day will be held at the Shrine on Sunday, August 2, 2009 from 9:00 am to 4:00 pm. The day begins with a recitation of the rosary in the Martyrs Chapel followed by a procession to the Shrine of the Unborn. The 11:00 am Mass will be celebrated in the Coliseum followed by lunch, Benediction, Holy Hour and talk by Father Angelo Mary, F.I. All are invited. Please call Beth Lynch at 853-3033 ext. 223 for more information.



Prayer to Our Lady of Martyrs

When overwhelmed with anxiety, pain, disappointment, and suffering, Our Lady of Martyrs is a healing and comforting presence ... and she awaits to embrace us, calming our fears and bringing us peace.

Dear Mary, Mother of Jesus, Our Lady of Martyrs, I call on you today with a heavy heart and with many concerns.

You stood at the foot of the Cross while your Son, a martyr, gave His life for a cold and ungrateful world. As you waited to embrace His lifeless body, I can only imagine how much you wanted to bring all humanity into the fold of His saving grace.

Since you suffered so deeply during many periods in your life, I seek your heavenly intercession now in my days of hardship, pain and disappointment. Help me to experience strength for life's journey. Lead me to share compassion with others despite my own pain; to reach out in caring concern even though I am presently in such desperate need; and to find comfort in the loving embrace of your arms ... the arms that held the broken body of your Son, our Lord and Savior, Jesus Christ.

Heavenly Mother, I dedicate myself to your call for peace in our world, in our hearts, and in our homes. Guide me in all my actions, so I may do what is most pleasing to your Son, Jesus. Amen.

by Fran Ralph

Christians Must Be People of Prayer as Well as Action

Good Shepherd
We rush to find you too.
Where and when shall we look
for you?

In the crowds and in the deserted
places?

When carrying others and when
we ourselves are being carried?
Wherever we are, in whatever we
do,

let us find you,
O Lord
liturgy.slu.edu

Expectant Waiting for the Dear Ones

A story from the life of Mother Teresa shows her love for the lonely and unwanted people, the "sheep without a shepherd," who, while materially well off, are sometimes "the poorest of the poor." On one occasion, she visited a well-run nursing home, where good food, medical care and other facilities were offered to the elderly. As she moved among the old people, she noticed that none of them smiled unless she touched them and smiled at them first. She also noticed that many of them kept glancing expectantly towards the door while listening to her. When she asked one of the nurses why this was so, she was told: "They are looking for a visit from someone related to them. But, except for an occasional visit, birthday gift or a "get well" card, this never happens." Jesus invites us, in this weekend's gospel, to show concern, mercy and compassion for such shepherdless sheep.

The Christian life is a continuous passage from the presence of God to the presence of people and vice versa. Prayer is essentially listening to God and talking to Him. One of our main problems is that we do not truly allow God the opportunity to speak to us. We also do not know how to "be still and to listen." Hence, we are often in danger of refusing to allow God to recharge us with spiritual energy and strength. Besides, we do not set aside enough time for Him to speak to us and for us to speak to God. How can we shoulder life's burdens if we have no contact with the Lord of Life? How can we do God's work unless we rely on God's strength? And how can we receive that strength unless we pray to him individually, in the family and as a parish community in the church and receive His grace by participating in the Holy Mass and through the reception of the sacraments?

Of course, there can be the danger of too much withdrawal for prayer. To avoid this danger, we must remember that devotion, which does not issue in action, is not real devotion. Prayer must find its fulfillment in our work of sharing Christian love. We must never seek God's fellowship in order to avoid the fellowship of men but in order to prepare for it. From our reflection on this weekend's gospel, let us remind ourselves that the Christian life consists of meeting with God in the secret place so that we may serve people more effectively in the market place.

The Church Has the Responsibility of Teaching and Feeding

People today find it difficult to balance those two aspects of the Christian life. Some apparently believe that the social ministry of the church is all that is needed to make Christ present in the world.



Others seem to believe that the church's major concern should be preaching the gospel, rather than feeding the hungry and healing the sick. The church's duty, so the argument goes, is to spread the gospel and provide for public worship. Both views are one-sided. There can be no true Christianity without the proclamation of the gospel. Teaching the Word of God is essential to a Christian community. But that is only half of the story. Christians must also display the same compassion for the suffering that Jesus exhibited by meeting the social and material needs of others--even those who are not members of our church.

The Church Needs Ideal Pastors in This Year of the Priests

The pastor must be a person of compassion. He must be able to feel deeply the suffering of others, to understand why they fear and tremble. The pastors are also called to lead and "govern wisely" (Jeremiah 23:5), living the teaching they communicate. They are to guide people in right paths and are to be concerned about what is right and just. Their pastoral care should be involved with peaceful care and guidance. There are very many people searching for truth today, people hungering for instruction, good people who are looking for direction. They may be parents who are sick with grief over the future of a troubled child; a man stripped of his dignity by unemployment; a woman facing a pregnancy alone; elderly people who feel the diminishing surge of life in their bodies; people who are angry and confused because they have lost confidence in their leaders, whether political or religious. They are people who are looking for answers and for meaning. They are like sheep without a shepherd. They all need ideal pastors filled with the spirit of Christ the "Good Shepherd."

Fr. Anthony Kadavil

Mother Image of a Shepherding God

Jim Wallis, the founding editor of *Sojourners* magazine writes: "At times I think the truest image of God today is a black inner-city grandmother in the U.S. or a mother of the disappeared in Argentina or the women who wake up early to make tortillas in refugee camps. They all weep for their children and in their compassionate tears arises the political action that changes the world. The mothers show us that it is the experience of touching the pain of others that is the key to change." This weekend's gospel presents such a God in Jesus who laments over the "sheep without shepherd."

Who is the Shepherd?

The young pastor was teaching the 23rd Psalm to the Sunday school children. He told them that they were sheep who needed guidance. Then the priest asked, "If you are the sheep then who is the shepherd--obviously indicating himself. A silence of a few seconds followed. Then a young boy said, "Jesus. Jesus is the shepherd." The young priest, obviously caught by surprise, said to the boy, "Well then, who am I?" The boy frowned thoughtfully and then said, "I guess you must be a sheep dog."

Prayer is a meeting which nourishes our hearts. It is presence and communion. The secret of our being is in the kiss of God by which we know we are loved and forgiven.

Jean Vanier

Care of Pets

A 2-year-old girl in Central Florida was found dead on July 1st Wednesday morning, strangled by a pet Burmese python that escaped from a snake cage in her house. If you have a house full of pets and ignore them there is disaster! If you don't take notice of their needs there is a problem. There are so many discussions in every house between parents and their children regarding the care of their pet animals and birds. Many of us would be very concerned if we went to a zoo or an animal preserve and saw that the animals in the care and the charge of the managers of that place were not properly nurtured and taken care of. Jeremiah's contemporaries knew what happened when a shepherd didn't do his job. But perhaps those shepherds didn't realize they were accountable – didn't know Someone was watching.



Stewardship Offerings

weekend of July 12
\$4,554.50

Thank you for your generosity!

Remembering God's Past Goodness

We are God's property by creation, by redemption, by regeneration. He has a triple claim on us.

Let us thankfully commemorate the many mercies he has vouchsafed to us in times past: the many sins He has not remembered, the many dangers he has averted, the many prayers He has answered, the abounding comfort he has from time to time given us.

John Henry Cardinal Newman

Readings for the Week

Sunday - Jeremiah 23:1-6

Psalm 23:1-6

Ephesians 2:13-18

Mark 6:30-34

Monday - Exodus 14:5-18

Exodus 15:1-6

Matthew 12:38-42

Tuesday - Exodus 14:21-15:1

Exodus 15:8-10, 12, 17

Matthew 12:46-50

Wednesday - Exodus 16:1-5, 9-15

Psalm 78:18-19, 23-28

John 20:1-2, 11-18

Thursday - Exodus 19:1-2, 9-11, 16-20

Daniel 3:52-56

Matthew 13:10-17

Friday - Exodus 20:1-17

Psalm 19:8-11

Matthew 13:18-23

Saturday - 2 Corinthians 4:7-15

Psalm 126:1-6

Matthew 20:20-28

Conditions of Prayer

Our Lord revealed to me two conditions of prayer. One is a right attitude. A right attitude prays for God's will to be done, to His glory. The other necessity is a complete trust in God.

Our trust, however is often incomplete because we doubt God hears us. We don't always think God hears us because we believe we're undeserving and because we often don't feel anything as we pray. Instead, we frequently feel as dry and barren after we've prayed as we felt before we prayed.

But remember--when we feel this way--our foolishness is the cause of our weakness and wrong understanding. I've experienced this myself. Suddenly the Lord brought this truth to my mind, "I'm the ground of your praying. I put your yearnings in your heart. It's my will you should pray for them, and if you pray, why wouldn't you have what you pray for?"

Julian of Norwich

Catholic Devotions

Many popular spiritual practices which are a part of our Catholic faith exist outside of our public liturgy. These practices have been officially sanctioned by the Church as beneficial for spiritual growth. This series will focus on these Catholic Devotions for each of us to review our own individual practice of our faith.

Medals

The wearing of a religious medal is one of the most common sacramentals. This has been a pious practice among Christians since the earliest centuries. A 2nd-century medal has been found, bearing the image of Sts. Peter and Paul. Others, from the 4th to the 8th centuries, bear the image of other martyrs. St. Zeno spoke of this practice as a means of purifying pagan customs.

By the 4th century, the newly baptized were given a medal as a remembrance of that event. In the 12th century, it became popular for pilgrims to wear medals stamped with a sign of a particular shrine.

Religious medals as we know them today became popular only in the 16th century. It was then that indulgences began to be attached to them with a blessing. This new kind of medal bore the image of Jesus and Mary, events in their life, a favorite saint, or particular devotion.

Catholic Customs & Traditions

The "Miraculous Medal" is probably the most popular medal and developed out of an appearance of the Blessed Mother to a member of the Daughters of Charity of St. Vincent de Paul in 1830. Because of conversations which occurred by those who saw this same image, the medal became known as "Miraculous."

By wearing a medal, you display your faith to others. To the wearer, the medal can be a reminder of your relationship to God, of a prayer to say and to ask for the intercessions of that person. The medal has no power of itself, it is not a magic charm. When blessed by a priest, the medal also can remind us that we too are called to be blessed.

Spirituality

A little reflection will lead us to the realization that true religion very much involves spirituality: religion is life with God; life without God is hell. And "religions," all of them, propose to be ways in which God's revelation of himself is interpreted by men in order to help us lead our lives in union with God. In ordinary Christian lives, we have no doubt that it is God's grace that shares with us the life of God, through Christ our Lord, through the intercession of the saints.

What then is the problem? Well, at some stage in our lives we have all experienced other motivations that control our way of living. For example, that fear which moves us to avoid certain actions, or follow certain rules. We are not always inspired by love of God: sometimes it is the fear of the consequences (hell, or rejection by people we respect, or danger to our image of ourselves, etc.) and, for sure, merely belonging to, or professing our allegiance to our religion without allegiance to the spiritual heart of that faith, can be disastrous. Religion without spirituality makes us: desolate, without a sense of community; intolerant, without a sense of charity or understanding of other viewpoints; controllers, obsessed with conformity; pretenders, concerned with outward observance rather than inward motivation; concerned with externals (dress, style, buildings, etc.); hypocritical; and blind to our own faults. "If a person says he does not believe in God, perhaps it is your idea of God he is rejecting?" These characteristics, especially when manifested by religious leaders, are associated with "churchiness" (and perhaps we have suffered from it). They are the characteristics of a person who is living without the Spirit of God.

What is spirituality then? It is a mystery. Like love, spirituality is a way that we are, not a thing or quality. St. Ignatius found in Francis Xavier a person who was intent on being a soldier, a knight, an honorable person. Through the Spiritual Exercises, Ignatius brought about a change in him, a change of his desires. His new spirituality pointed beyond the

ordinary, beyond the narrow confines of self, and beyond all expectations. He had experienced the presence of God.



The presence of God: this is the grace beyond all graces, when we find joy in his constant presence during the day, and I have an increasing sense of where I've been and where I'm going, where I'm being drawn - towards God or away from him. What have I done for Christ, what am I doing for Christ, what shall I do for Christ? It's not a question of how I feel, but of choices which are not self-centered but generous. It is my spirituality, my consciousness of the presence of God in my life. For us whose mission is not to convert the Indies, but to deal with the problems of work or family or personal health, daily life is the privilege place to discover our Lord. It's like those disciples in John's gospel who were on their way to Emmaus after the resurrection, and were walking with Jesus without recognizing him. "Did we not feel our hearts burning with in us?"

I was talking to a parent a few days ago who told me how much her son had enjoyed going on a service trip to Mexico: he enjoyed it much more, he said, than going to church. But it was when he made a retreat afterwards that he realized how much that trip was a blessing; that he had been doing Christ's work, and that the Eucharist, the Communion with Christ and his Church, was the food that gave him the strength.

Spirituality, the presence of his grace, gives us also the power to understand and deal with the times of desolation and dryness. Ignatian Spirituality, in its capacity for contemplation in action helps us recognize the action of God while we are doing it, the power to encounter God in the world, in the action of God in the day-to-day of ordinary life. Spirituality is not the action itself, but God's grace in our actions. It is like the fragrance of the rose, like an embrace on returning to a loved one, or, as my Irish father would say, like the salt and butter on the potato. It's all a matter of taste, tasting God in all things.

Fr. Jack Ryan, S.J.



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