

The Pious Universal Union for the Children of the Divine Will
Official Newsletter for "The Pious Universal Union for Children of the Divine Will –USA"
Come Supreme Will, down to reign in Your Kingdom on earth and in our hearts!



ROGATE!



FIAT !

"May the Divine Will always be blessed!"
Newsletter No. 122 – July 4, A.D. 2012
FREEDOM!



One Nation under God!

GARABANDAL'S PROPHECY ABOUT COMMUNISM

Reprinted from [GARABANDAL JOURNAL](#) November-December 2003

By Barry Hanratty

To speak of communism today seems almost anachronistic. Isn't communism a thing of the past? According to what the Blessed Virgin told the visionaries of Garabandal the answer is no. Communism will again appear on the scene and cause great suffering before its reign of terror is suddenly ended.

On the two nights preceding the feast of Corpus Christi in 1962, the young seers of Garabandal had visions; but the visions they saw on these nights were far different from the ones they had become accustomed to seeing. They were heard screaming in terror as future events unfolded before their eyes. At the Virgin's request, the onlookers were to keep at a distance and this injunction was faithfully observed. But even though farther away, the girls' screams were so terrifying that shock-like currents rippled through the huddled crowd causing tremendous fear. Witness Manolin Diez said these unearthly screams were not the normal screams of 12 and 13 year old girls.

The second night was the worst as the visionaries saw scenes of the Chastisement God will send if the world does not change after the Warning and Miracle. Since the Chastisement will be the subject of the last part in this series we will say no more about it now.

Our focus here is on what the girls saw the *first* of these two nights which have come to be called *las Noches de los Gritos* — the Nights of Screams. On that first night, they saw the time before the Warning, a time of great trial for the Church and the world.

Conchita was not present with the other three on this first night. She had a bad knee so her mother did not allow her to go out. Interestingly enough, she went into ecstasy in her house anyway and fell to her knees with such force that they started to bleed. It is unlikely that she saw the same things as the others although some of the revelations seem to have been imparted to her as well. Later, in subsequent visions, she will learn more.

PERSECUTION

Their tear-stained faces and incoherent speech immediately afterwards attested to the trauma experienced by Jacinta, Mari Loli and Mari Cruz during the first night of screams and it doesn't appear that they gave any details of what they experienced for quite some time.

Mari Loli seems to have been the first to speak about it when in 1967, she provided information to a Mexican priest, Father Gustavo Morelos. Three years later, the same information, in the possession of Maria Saraco, had been written down and confirmed by Mari Loli with her own signature. It reads as follows:

In spite of continuing to see the Virgin, [during the first night of screams] we saw a great multitude of people who were suffering intensely and screaming in terror. The Blessed Virgin explained to us that this great tribulation, which was not even the Chastisement, would come because a time would arrive when the Church would appear to be on the point of perishing. It would pass through a terrible trial. We asked the Virgin what this great trial was called and she told us it was "communism.**" [SHE WENT IN HASTE TO THE MOUNTAIN by Eusebio Garcia de Pesquera, O.F.M. Cap.]**

This first revelation about communism would be expanded upon further by the visionaries in later years. With the coming down of the Berlin Wall and freedom being granted to the former Eastern Block countries, it appeared as though communism — at least Russian communism since much of Asia is still red — was finished. And this is what the media proclaimed. However, everyone was not convinced. A few short years ago while in Canada, I spoke with a priest from an Eastern European country who had lived under communist rule. He said that Americans are very naive in thinking that communism is dead; in his country today, the same people who were in power under communism are still in power. Another gentleman, a Ph.D., from a different Eastern European country, expressed the exact same sentiments.

According to Garabandal, communism will again be a force to be reckoned with in one final attempt at world domination. On September 29, 1978, Father Francis Benac, S.J., interviewed Mari Loli at her home in Massachusetts. Here are some of the questions and answers pertinent to our subject.

FATHER BENAC: Did the Blessed Virgin speak of communism?

MARI LOLI: Our Lady spoke several times about communism. I don't remember how many times, but she said that a time would come when it would seem that communism had mastered or engulfed the whole world. I think it was then that she told us that priests would have difficulty saying Mass, and talking about God and divine things.

FR. BENAC: Did Our Lady ever speak of people being put to death?

LOLI: What Our Lady said was that priests would have to go into hiding but I didn't see whether they were being killed or not. She didn't exactly say they would be killed, but I'm sure they would be martyred.

FR. BENAC: Your mother told me that one night you were upstairs with your father and that you cried and cried for one hour. Afterwards your father said to her: "I have just seen the most touching sight. Loli was crying the whole time while saying, 'Oh, it's going to be like that? People are going to suffer like that? Oh, make me suffer!'" Do you remember what you said at the time?

LOLI: It was all related to communism and what is going to happen in the Church and to the people because all these things are to have repercussions amongst the people. When the Church suffers confusion, the people are going to suffer too. Some priests who are communists will create such confusion that people will not know right from wrong.[THE CALL OF GARABANDAL, Apr-Jun 1984.]

This last statement of Mari Loli's should make us wonder if the blame for all that is wrong in the Church today has always been properly placed. It seems very little consideration has been given to the possibility that an evil force has deliberately infiltrated the Church with the intention of trying to destroy it. The other day I was speaking with Harry Daley, author of *Miracle at Garabandal* Harry was a good friend of the late Father Walter Cizek, S.J., who spent 15 years in Soviet prisons and Siberian labor camps, and lived to tell about it in his book *With God in Russia* (Ignatius Press). Harry visited Fr. Cizek (a believer in Garabandal by the way) often and on one of his visits, Father went to great lengths explaining how the communists tried to recruit him, promising him all kinds of benefits, if he would work as their agent in the Church and join the network that was already in place.

HOW EXTENSIVE WILL IT BE?

What geographic areas will experience this communist persecution? Some references have been made specifically to Spain.

On February 23, 1943, Sister Lucy, the sole surviving seer of the Fatima apparitions who spent 21 years in Spain at Tuy and Pontevedra, sent a statement to Bishop Antonio Garcia of Tuy-Vigo which read: "If the bishops of Spain listen to the desires already manifested by Our Lord, and begin a true reform of the people and clergy, then it I will go well. But if not, she (Russia) will again be the enemy by which God will punish her once more." [SHE WENT IN HASTE TO THE MOUNTAIN] And Conchita has said that communism will return to Spain, [*Garabandal—Nuevo Pentecostes*, 1984.] but she went on to say that it will suffer less than other areas of Europe because of the persecution it had already endured during the Spanish Civil War (1936-39) where 13 bishops and more than 7,000 priests and religious were put to death.

We asked the Virgin what this great trial was called and she told us it was "communism."

Would the persecution just be in Europe? When Loli was asked that question she responded that the way she saw it, she thought it would be more than that. Conchita's Aunt Antonia testified to having heard the visionaries say in ecstasy that "if we don't amend our ways, Russia will take possession of the whole world." [GARABANDAL — EL PUEBLO HABLA by Ramon Perez.] If that be the case, then the persecution will in all likelihood go beyond the confines of Europe. But it appears that Europe will feel the brunt of it as the following excerpt from *Garabandal-Der Zeigefinger Gottes* by Albrecht Weber indicates:

Conchita mentioned that Padre Pio, during her visit with him, said to her "The great wonder of God [Miracle] must be paid for with much blood throughout Europe." [Since this information is new to many English readers we contacted Mr. Weber to confirm the source. He responded that Conchita mentioned it in the presence of his mother, Eloise Deguia and himself, and that his mother wrote it down word for word.]

OTHER SOURCES

Aside from Garabandal, this great trial has been mentioned in the writings of saints, popes and blessed as summarized by Fr. Joseph Brennan, O.C.S. in his article "Prophecy for Our Time" that appeared in the May 1983 edition of the *Homiletic and Pastoral Review*: "Christianity will undergo its most severe test of yet. There will be many casualties, many purifications. Such confusion will reign that it will appear that Christianity has almost vanished."

HOW WILL IT END

With no human force able to stop the persecution, God will have to intervene. Jacinta told Frenchmen Ramon Perez and Jacques Serre in 1979: **"These difficult events will take place before the Warning because the Warning itself will occur when the situation will be at its worst."**

This is corroborated in Father Brennan's article: "But then, as if to fulfill what Jesus said, 'Unless those days be shortened no flesh shall survive,' there will be a direct Divine intervention, both amazing and terrible, that will completely reverse the course of world events."

An excerpt from the above mentioned German book further informs us:

Mrs. [Christine] Bocabeille then asked Mari Loli: **"If you are not allowed to tell me the exact year [of the Warning], perhaps you could tell me approximately when it will happen."**

"Yes, it will be at that time when the world will most need it."

"When is that?"

"When Russia will unexpectedly and suddenly overrun and overwhelm a great part of the free world. God does not want this to happen so quickly. In any case the Warning will come when you will see that Holy Mass cannot be celebrated freely anymore; then it will be that the world will most need the intervention of God."

For our further reflection, keeping in mind that prophecy is a charism of the papacy, is this quote from Blessed Pius IX: **"There will come a great sign that will fill the world with awe. But this will occur only after the triumph of a revolution during which the Church will undergo ordeals which are beyond description."**

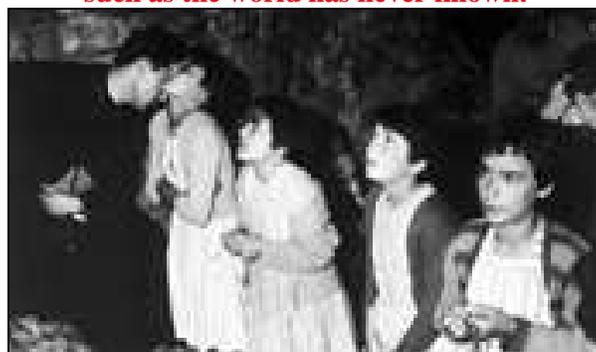
We don't know when all this will happen, but Albrecht Weber's book contains this statement attributed to Conchita: **"The pope will go to Russia, to Moscow. As soon as he returns to the Vatican, hostilities will break out in different parts of Europe." [The source for this information was also requested. Mr. Weber responded: "Conchita said this in a long conversation at her house on November 14, 1965."]**

TO SUM IT UP

A worldwide communist takeover led by Russia will appear to have succeeded and in the midst of this frightful aggression will be a harrowing persecution of the Church. Priests will have to go into hiding, the churches boarded up and it will become very difficult for the faithful to practice their religion. It will seem as though the Church had disappeared. The duration of this persecution is not known but it will take an act of God, the Warning, to stop it.

To close on a positive note, we again quote from Fr. Brennan's 1983 article:

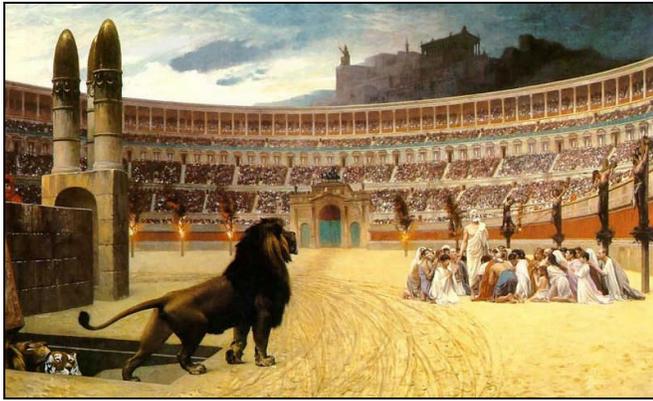
As a result of all this there will be a turning to God that will match the apostasy from God that preceded it, with the result, as Our Lady said at Fatima, that "an era of peace will be granted to humanity." This will be a peace such as the world has never known.



“If the world hate you, know ye, that it hath hated me before you.” (John 15:18)



Saint Stephen



Early Martyrs of Rome



Saints Perpetua and Felicitas



Blessed Fr. Miguel Pro



Communists in Spain



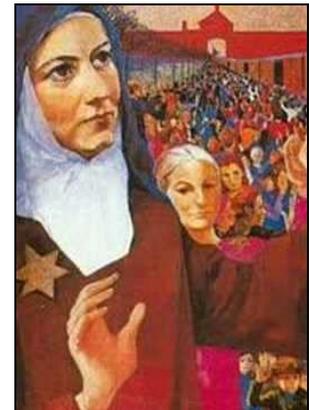
Mexico



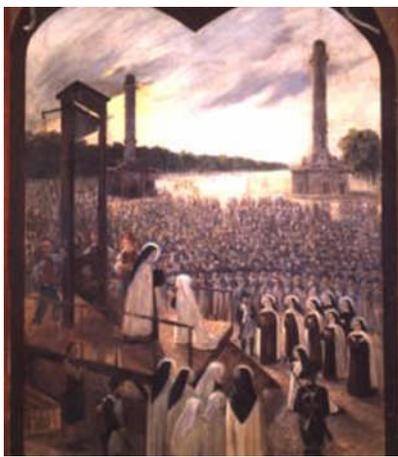
St. Maximilian Kolbe



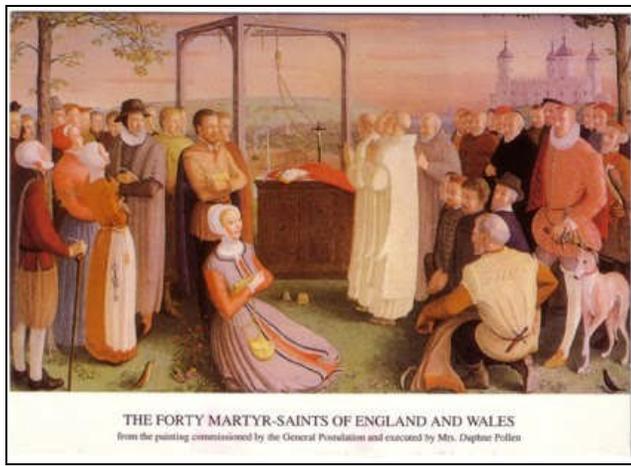
Russia, Nicholas II, with his family



Saint Edith Stein



FRANCE



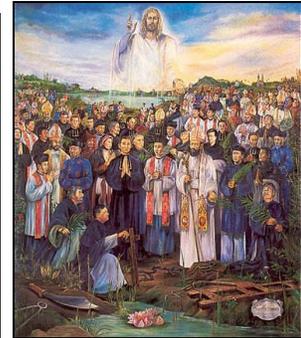
ENGLAND



KOREA



JAPAN



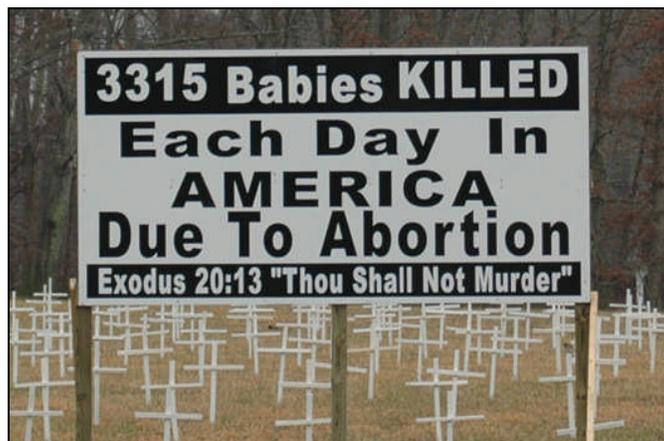
VIETNAM

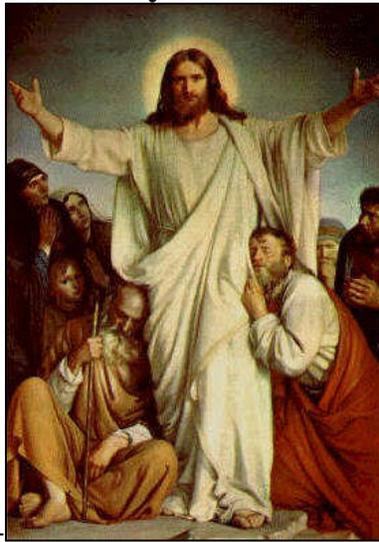


CHINA



UGANDA





...My daughter, how much darkness! It is such that the earth seems to be covered with a black mantle, to the extent that the creatures can no longer see. Either they have remained blind, or they have no light to be able to see; and I want not only divine air for Me, but also light. Therefore, let your acts be continuous in my Will, so that you may not only form air for your Jesus, but also light. You will be my reflector, the reflection of my Love and of my very Light. Even more, I tell you that as you do your acts in my Volition, you will you raise Tabernacles. Not only this, but as you keep forming your thoughts, desires, words, reparations and acts of love, many Hosts will be unleashed from you, because they are consecrated by my Will.

Oh, what a free outpouring my Love will have! I will have free field in everything - no more obstruction. I will have as many Tabernacles as I want. The Hosts will be innumerable; we will communicate each other in every instant, and I too will cry out: 'Freedom! Freedom! Come all into my Will, and you will enjoy true freedom!' Outside of my Will, how many obstructions does the soul not find! But in my Will she is free. I leave her free to love Me as she wants; even more, I tell her: 'Lay down your human remains - take what is Divine. I am not mean and jealous with my goods; I want you to take everything. Love Me immensely - take, take all my Love; make my Power your own; make my Beauty your own. The more you take, the happier your Jesus will be.' The earth forms few Tabernacles for Me; the Hosts are almost numbered. And then, the sacrileges, the irreverences that they do to Me - oh, how offended and hindered my Love is! But in my Will - no hindrance; not a shadow of offense. The creature gives Me love, divine reparations and complete correspondence; she substitutes together with Me for all the evils of the human family. Be attentive, and do not move from the point at which I call you and want you.'

* * *

God created man with a free will, and He preserves us in freedom. However, even if it perceives the call to return to its original relationship with the Creator, our will, is not constrained to turn to Him. The Pastoral Constitution *Gaudium et spes* explains: "**True freedom, instead, is in man as privileged sign of the Divine image.** God wants, in fact, to leave man 'in the hand of his counsel' so that he seeks his Creator spontaneously and comes to Him freely so that by adhering to Him he may arrive at full and blessed perfection. Therefore, the dignity of man requires that he act according to conscious and free choices, moved and determined by personal convictions and not by a blind, instinctive impulse or by mere external coercion. Man arrives at such dignity when, freeing himself of all slavery to passion, he tends towards his goal by means of the free choice for good and procures from it the appropriate means with his diligent initiative. This ordering towards God, the freedom of man, truly wounded by sin, cannot be achieved effectively if not by means of Divine Grace." (n. 17). How Divine Grace operates in us we can better understand from a text of the Council of Trent: "The same Jesus Christ, as the head with the members (Cf. Ephesians 4:15) and the vine with the branches (Cf. John 5:15), imparts continuously his virtue to those who are righteous, virtue which always precedes, accompanies and follows their good works, and without which they could never for any reason be pleasing to God nor be meritorious. For this reason, one must believe that nothing else could be lacking to these righteous ones, because it can be maintained that with the acts accomplished in God, these have fully satisfied the Divine law, inasmuch as it is possible in this life, truly worthy to obtain at its time eternal life (provided that they die in a state of grace Cf. Revelation 14:13). Our Lord Jesus Christ says, in fact: 'Whoever drinks of the water that I shall give him, will never thirst again; rather, the water that I shall give him shall spring up for him as a fountain welling up to eternal life' (John 4:14). In this way, we cannot exalt our own righteousness as if it came from ourselves (2 Cor. 3:5), nor can we ignore or refute the justice of God (Romans 10:3). In fact, that righteousness which we call ours because it pertains to us and thus justifies us, belongs to God Himself, because it is infused into us by God through the merits of Christ" (DH 1546-1547). We cannot help but discover the same balanced and respectful inter-weavings of the human will and the Divine Will also in this passage from Luisa's Writings.

July 11th – Feast of Saint Benedict



St. Benedict, 480-547, was an Italian monk who founded the Benedictines. The rule that he wrote for his monks became a model monastic rule. The only source for his life is the second book of The Dialogues written by Gregory I (the Great). After being a hermit for three years, Benedict gathered disciples around him, first at Subiaco and later at Monte Cassino. Recent scholarship has shown that many passages from the Rule of Benedict were copied from an older monastic rule known as the Rule of the Master, dating from the beginning of the 6th century. Benedict's rule, however, was more spiritual, more person-oriented, and less narrow in its approach. Feast day: July 11 (Western)

Luisa and the Benedictines - From Luisa's letters

68. To Miss De Regibus, from Torino
In Voluntate Dei!

My good daughter in the Divine Volition,

Forgive me for my delay in answering you. ***I was truly concerned and I still feel the need to hear news of Fr. Beda (*), but Fiat!*** It happens almost always like this, in this world that runs away from the poor humiliated. Fiat. We remain on the stake, burning in holocaust for that Fiat to which we have the duty to give our life; and so It forms my hiding place, my refuge and my strength. How could anyone live without a Will so holy? It would be as though living without breathing, without motion, without the principle for which we have been created; it would be as though walking with no earth under our feet. My Jesus, my Mama, free me from such a great misfortune!

Therefore, let us be attentive! Let us not give this sorrow to our dear Jesus – to live without the life of the Supreme Fiat. It is our life – fully and always ours; let us not put it aside, let us live together; let us make it breathe and move within us. Let us not lose the seed we have acquired by reading just the little drops of a Will so holy; but rather, let us water it with our repeated acts, so that its Life may grow, beautiful and flourishing, within our souls.

For us, to live in the Divine Will is a sacrosanct duty. No one can prevent us from doing so. And if we don't do it, we will drag ourselves along in good, and true sanctity will be far from us.

I return your wishes: may the Divine Volition make of you one single act of Its Will. Then you would understand our sorrow and that of the Fiat, for not being able to make Its way in order to be known. ***How I'd love to receive a letter from good Fr. Beda!*** How much consolation would it not bring to our souls, lacerated under the press of a pain, which shows no signs of ceasing!

Pray and make everyone pray: it is about rescuing the Life of the Divine Will in our souls. I leave you in the Divine Volition, if you want to be a great saint. Don Benedetto is not feeling very well - pray. He blesses you. In the center of the Divine Volition, I say,
most affectionately yours,

the little daughter of the Divine Will.
Corato, January 7, 1939

(*)Father Ludwig Beda, OSB. (Benedictine Kloster Andesch Monastery, Upper Bavaria, Germany), took care of the two German editions of the Hours of the Passion.

THE ANDECHNS MONASTERY



Andechs Monastery is located on the Holy Mountain above the eastern shore of Lake Ammersee in the middle of Upper Bavaria, the Five-Lakes Region is easily visible from far away. For more than half a millennium it has been a cherished destination for pilgrims.

Around early 1930, Maria de Regibus from Turin asked Don Calvi to send copies of the Treatise on the Divine Will and The Hours of the Passion of Our Lord Jesus Christ to well-known German Benedictine scholar, Fr. Ludwig Beda.

Fr. Beda a well known publisher of numerous books in several languages. A couple of months after reading the Treatise on the Divine Will, Fr. Beda wrote to Don Calvi asking permission to translate it into German. He called the Treatise greatest that has ever been written on this theme of the Divine Will.

Fr. Beda devoted himself primarily to the teachings on the Divine Will. It is reported he told Maria de Regibus: *“To be linked with such a soul as this [Luisa] is more precious to me than possessing half the world, because she communicates to me what is divine, with such abundance. . . I have set aside my great work on stigmatics and humanly speaking I don’t think it will be published anymore . . . even though the editor wants to publish my work, I have not been able to persuade myself to set aside the Kingdom of the Divine Will . . . It seems to me that God wanted to put me to the test, to see what I would prefer. But the Kingdom of the Divine Will is over everything else. I remain faithful to the work to which I have consecrated myself with a vow.”*

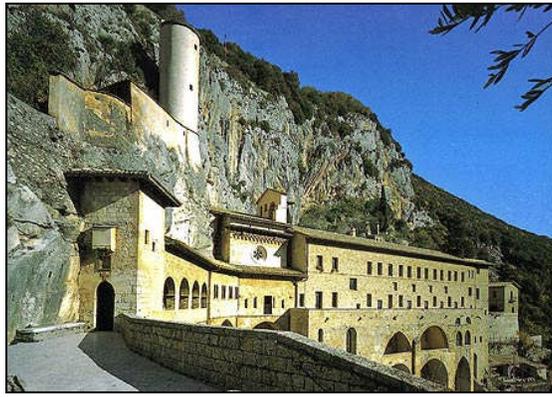
Fr. Beda wrote Luisa: *“The Kingdom of the Divine Will keeps me busy day and night. It is the most important thing in my life, and I would like this Divine Will to be my own life . . . The deeper we penetrate into this Treatise, the more we discover the divine, which absorbs us and penetrates us so gently and sweetly that to follow it and live it is everything.”*

Fr. Beda also translated of The Hours of the Passion . He wrote to Luisa saying he had worked on the Hours every morning, every afternoon, and even at night, without interruption, with the exception of Sundays. Fr. Beda published two German editions of the Hours of the Passion, in 1936 and in 1937, for a total of 55,000 copies. Also, two editions of the Treatise on the Divine Will, for a total of 50,000 copies. Fr. Beda received requests to translate Luisa’s writings into English, Polish, and French. *Fr. Beda’s work resulted in entire monasteries in Germany making the consecration to the Divine Will.*



**Benedictine Priest Father Beda - Buried at the Andechs Monastery
16 June A.D. 1871 - 22 April A.D. 1941**

BENEDICTINE MONASTERY IN SUBIACO



Cardinal Joseph Ratzinger was elected pope of the Roman Catholic Church Tuesday after one of the briefest conclaves in modern history, suggesting the church will begin the third millennium with a strong embrace of strict doctrine.

The best-known cardinal in the world for his decades of service to John Paul II as his top theological advisor and for his pre-conclave prominence as dean of the College of Cardinals, Ratzinger took the name of Benedict XVI.

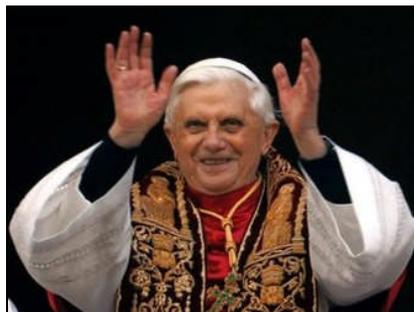
Ratzinger's decision to take the name of Benedict XVI could be based on a number of historical factors. St. Benedict is the patron saint of Europe, a continent that has seen a sharp decline in church attendance under John Paul II. *Ratzinger left Rome the night of before John Paul died to attend an award ceremony at a Benedictine monastery in Subiaco, Italy, where he was given the "St. Benedict Prize for the Promotion of Life and Family in Europe."*

At his first audience of his pontificate, Pope Benedict XVI explained why he chose the name Benedict. His first reason was his admiration for Pope Benedict XV who led the Catholic Church during World War I. "He was a courageous and authentic prophet of peace," said the pope. The second reason for choosing Benedict was "to evoke the spirit of St. Benedict, founder of Western monasticism." *The Holy Father noted that St. Benedict is a co-patron of Europe along with Sts. Cyril and Methodius*, and Sts. Bridget of Sweden, Catherine of Siena and Edith Stein. From the news report about the pope's first general audience:

Pope Benedict said the expansion of Benedictine monasticism had "an enormous influence on the spread of Christianity over the whole continent."

"St. Benedict is very venerated in Germany, particularly in Bavaria, my homeland; he is a basic point of reference for the unity of Europe and a strong reminder of the undeniable Christian roots of its culture and civilization," he said. Pope Benedict asked the saint "to help us keep Christ firmly at the center of our existence. May he always have first place in our thoughts and in all our activities."

Almost as much as John Paul II is Polish, Joseph Ratzinger is Bavarian. In 1998, when he presented his new autobiography to the German-speaking world in a press conference, he did so in the Kloster Andech monastery in Upper Bavaria. Introducing Ratzinger, Abbot Odilo Lechner said in praise of the cardinal, "You have always made it clear that heaven and earth are bound together in a special way in Bavaria." When the Roman Empire fell, Bavaria was divided into three sections: the north occupied by the Franks, the west by the Alemanni, and the south and east by the Baiuvarii, the tribe that eventually gave the territory its name. This division still exists today, as Bavaria is an amalgam of three distinct regions: Franconia in the north, Swabia in the west, and the "real Bavaria" in the south and east. *Ratzinger's family comes from this "real" Bavarian stock.*



GERMANY WILL BE CATHOLIC



VATICAN CITY Apr 24, 2005 — Pope Benedict XVI formally began his stewardship of the Roman Catholic Church on Sunday, reaching out to Jews, other Christians and "non-believers alike," and asking for prayers from the hundreds of thousands of pilgrims and dignitaries gathered in St. Peter's Square as he assumed "this enormous task."

The former Cardinal Joseph Ratzinger, who was known as the enforcer of church orthodoxy, said in his installation homily that as pope he would listen along with the church to the will of God in governing the world's 1.1 billion Catholics.

"My real program of governance is not to do my own will, not to pursue my own ideas, but to listen, together with the whole church, to the word and the will of the Lord, to be guided by Him so that He himself will lead the church at this hour of our history," he said in his homily, read in Italian.

Joseph Ratzinger was born in Marktl am Inn, Germany, April 16, 1927

Jesus to Luisa on October 16 A.D. 1918

....Jesus placed His arm around my neck and said to me: "Calm down, calm down, it is I - listen to Me. Don't you remember that months ago, when you were lamenting to Me for poor Italy, I said to you, *'My daughter, those who win, lose - those who lose, win'?* *Italy and France have already been humiliated, and they will be no longer, until they are purged and they return to Me, freely, voluntarily and peacefully.* *In the merely apparent triumph which they enjoy, they already suffer the greatest humiliation: they did not do it by themselves, but a foreigner, not even European, came to drive the enemy away. So, if this could be called a triumph - which it is not - it belongs to the foreigner. But this is nothing. Now more than ever, they lose more - in moral things, as much as in the temporal - because this will dispose them to commit greater crimes, to fierce internal revolutions, such as to surpass the very tragedy of war. And then, what I told you did not regard only the present times, but also the future, and all that is not happening now, will happen then. And if someone will raise difficulties and doubts, it means that he knows little about my way of speaking. My speech is eternal, just as I am.*

Now I want to tell you something consoling. Italy and France now lose, while Germany wins. All nations have some black stains, and all of them deserve humiliations and crushings. There will be a general uproar - confusion everywhere. I will renew the world with the sword, with fire and with water, with sudden deaths, and with contagious diseases. I will make new things. The nations will form a sort of tower of Babel; they will reach the point of being unable to understand one another; the peoples will revolt among themselves; they will no longer want kings. All will be humiliated, and peace will come only from Me. And if you hear them say 'peace', that will not be true, but apparent. Once I have purged everything, I will place my finger in a surprising way, and I will give the true Peace. Then, all those who are humiliated will return to Me.

Germany will be Catholic; I have great designs upon for her. England, Russia, and all the places where blood has been shed, will rise again to Faith, and will be incorporated into my Church. There will be great triumph and union among peoples. Therefore, pray - and it takes patience, because this will not be so soon, but it will take time."

July 16th – Feast of Our Lady of Mount Carmel



Mount Carmel is mentioned in the Bible in 1 Kings 18:16-40. It was there that the prophet Elijah took his stand against the pagan prophets of Baal and Asherah. He revealed to them all the power of Our Lord and God.

During the 12th Century, the Carmelite Order was founded on Mount Carmel. Today, being July 16, the Church honors the Blessed Virgin Mary under the title of Our Lady of Mt. Carmel. We remember her appearance to St. Simon Stock, the superior general of the Carmelites, in Cambridge, England, on Sunday, 16 July, 1251. St. Simon Stock had appealed to Mary through prayer to help the new Carmelite order to overcome oppression. She appeared with the Brown Scapular and said to him: "***Take, beloved son, this scapular of the order as a badge of my confraternity and for you and all Carmelites a special sign of grace; whoever dies in this garment, will not suffer everlasting fire. It is the sign of salvation, a safeguard in dangers, a pledge of peace and of the covenant***"

Later that day, St. Simon Stock was called promptly by Lord Peter of Linton: "*Come quickly, Father, my brother is dying in despair!*" St. Simon Stock placed his large Scapular over the dying man and prayed that Mary would keep her promise. The man instantly repented of his sins and died in a state of grace. Blessed Pope Gregory X was buried wearing the Scapular, only 25 years after the vision. When his tomb was opened over 600 years later, the wool scapular remained perfectly intact and had not degraded in the least.

Two great founders of the Religious Orders, St. Alphonsus, of the Redemptorists and St. John Bosco of the Salesians had a very special devotion to Our Lady of Mount Carmel and both wore Her Brown Scapular. When they died each was buried in priestly vestments and Scapular. Many years later their graves were opened, the bodies and sacred vestments in which they were buried were decayed-dust! BUT THE BROWN SCAPULAR WHICH EACH WAS WEARING WAS INTACT. The Scapular of St. Alphonsus is on exhibit in his Monastery in Rome.

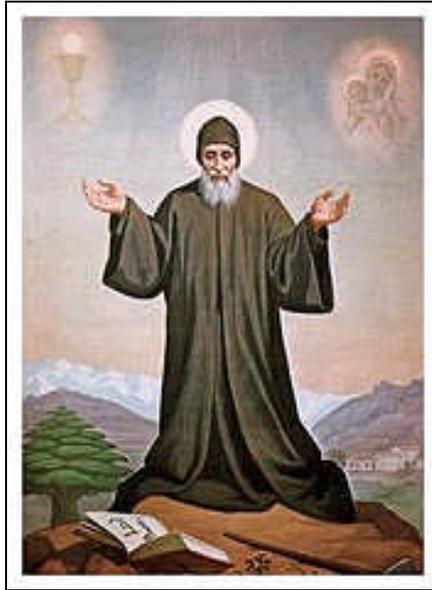
Every single baptized Catholic in the world can be enrolled in the Confraternity of the Brown Scapular and be able to wear the brown Scapular. If you would like to be enrolled, just ask a priest. The prayer he says to enroll a person is very short. By the wearing of the Brown Scapular, Mary promises to pray for us at the hour of death. And more than that - intercede with God to obtain the graces we need to remain in the state of grace. And if we are in a state of mortal sin, she will intercede for us that sanctifying grace may come back into our soul before we die. Mary also promises that the Scapular will be "a safeguard in danger." Those are the two promises by Mary for those that wear the Scapular.

Now, does Mary's promise (***Whoever dies wearing this scapular shall not suffer eternal fire***) allow us to live a sinful lifestyle and go to Heaven? No! One who wears the scapular must be in the state of grace, live their lives according to their vocation, pray the rosary, and try to live a holy life. This must not be viewed as magical or a superstition.

Once a man that lived a horribly sinful lifestyle that also wore the Brown Scapular. He hated everything holy and thought that just because he wore the Scapular, without a conversion of heart, that he would enter Heaven. Now the time of his death came, and his scapular began to glow red and burn his skin. It became so intense that he had to remove the Scapular. He then died.

Wearing the Scapular must be the outward sign of an individual's trust in the Blessed Virgin Mary. Pope Pius XII said that wearing the Brown Scapular should be an outward sign of one's consecration to the Blessed Virgin Mary.

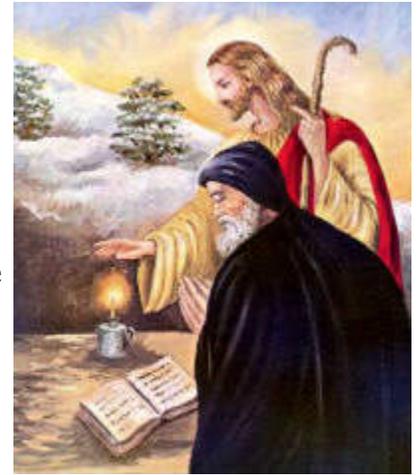
July 24th – Feast of Saint Sharbel (Charbel) Makhloof



Joseph Makhloof was born in 1828 at Beqa-Kafra, Lebanon. His peasant family lived a strong faith, were attentive to the Divine Liturgy, and had a great devotion to the Mother of God.

At the age of 23, Charbel (the name he chose when entering Novitiate) left his closely knit family to enter the Lebanese-Maronite Monastery called Notre-Dame de Mayfouk. Following studies and profession at St. Cyprian de Kfifane Monastery, he was ordained in 1859.

For the next seven years, Charbel lived in the mountainous community of Anaya. After that he spent the next twenty-three years in complete solitude at Sts. Peter and Paul Hermitage near Anaya. He died there on Christmas Eve, 1898.



Charbel had a reputation for his austerity, penances, obedience, and chastity. At times, Charbel was gifted with levitations during prayer, and he had great devotion to the Most Blessed Sacrament.

In all things, Charbel maintained perfect serenity. He was beatified in 1965 by Pope Paul VI and canonized by Pope John Paul II in 1977.

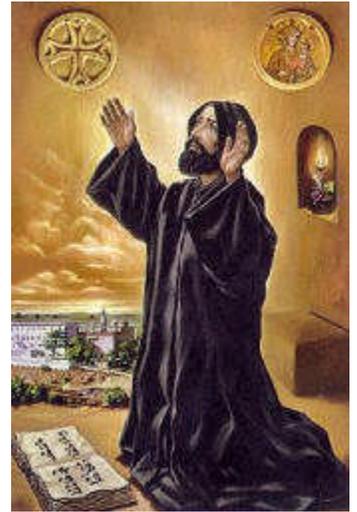
On May 8, 1828 in a mountain village of Beka'kafra, the highest village in the near-east, Charbel was born to a poor Maronite family. From childhood his life revealed a calling to "bear fruit as a noble Cedar of Lebanon". Charbel "grew in age and wisdom before God and men." At 23 years old he entered the monastery of Our Lady of Mayfouk (north of Byblos) where he became a novice. After two years of novitiate, in 1853, he was sent to St. Maron monastery where he pronounced the monastic vows of poverty, chastity and obedience. Charbel was then transferred to the monastery of Kfeifan where he studied philosophy and theology. His ordination to the priesthood took place in 1859, after which he was sent back to St. Maron monastery. His teachers provided him with good education and nurtured within him a deep love for monastic life.

During his 19 years at St. Maron monastery, Charbel performed his priestly ministry and his monastic duties in an edifying way. He totally dedicated himself to Christ with undivided heart to live in silence before Nameless One. In 1875 Charbel was granted permission to live as a hermit nearby the monastery at St. Peter and Paul hermitage. His 23 years of solitary life were lived in a spirit of total abandonment to God.

Charbel's companions in the hermitage were the Sons of God, as encountered in the Scriptures and in the Eucharist, and the Blessed Mother. The Eucharist became the center of his life. He consumed the Bread of his Life and was consumed by it. Though this hermit did not have a place in the world, the world had a great place in his heart. Through prayer and penance he offered himself as a sacrifice so that the world would return to God. It is in this light that one sees the importance of the following Eucharistic prayer in his life:

"Father of Truth, behold Your Son a sacrifice pleasing to You, accept this offering of Him who died for me..."

On December 16, 1898 while reciting the "Father of Truth" prayer at the Holy Liturgy Charbel suffered a stroke. He died on Christmas Eve at the age of 70. Through faith this hermit received the Word of God and through love he continued the Ministry of Incarnation.



On the evening of his funeral, his superior wrote: "Because of what he will do after his death, I need not talk about his behavior". A few months after his death a bright light was seen surrounding his tomb. The superiors opened it to find his body still intact. Since that day a blood-like liquid flows from his body. Experts and doctors are unable to give medical explanations for the incorruptibility and flexibility. In the years 1950 and 1952 his tomb was opened and his body still had the appearance of a living one.

The spirit of Charbel still lives in many people. His miracles include numerous healings of the body and of the spirit. Thomas Merton, the American Hermit, wrote in his journal: "Charbel lived as a hermit in Lebanon—he was a Maronite. He died. Everyone forgot about him. Fifty years later, his body was discovered incorrupt and in short time he worked over 600 miracles. He is my new companion. My road has taken a new turning. It seems to me that I have been asleep for 9 years—and before that I was dead."

At the closing of the Second Vatican Council, on December 5, 1965 Charbel was beatified by Pope Paul VI who said:

"...a hermit of the Lebanese mountain is inscribed in the number of the blessed...a new eminent member of monastic sanctity is enriching, by his example and his intercession, the entire Christian people... May he make us understand, in a world largely fascinated by wealth and comfort, the paramount value of poverty, penance, and asceticism, to liberate the soul in its ascent to God..."

On October 9 A.D. 1977 during the World Synod of Bishops, Pope Paul VI canonized Blessed Charbel among the ranks of the Saints.

July 25th – Feast of Saint James



James was the son of Zebedee and Salome (who was the daughter of a priest, and may have been a sister of the Blessed Virgin Mary). He was the older brother of John, "the beloved disciple". James, John, and their father, Zebedee, lived in or near Bethsaida (perhaps in Capharnaum) and were fisherman on the Lake of Galilee.

James and his brother John were at first followers of John the Baptist (as were St. Andrew and his brother St. Peter). After John the Baptist called Jesus the "Lamb of God" all four began to follow Him, and answered Jesus' call to become "fishers of men".

St. James and his brother St. John were named "sons of thunder" by our Lord (Mark 3:17); because they were religious, hardy, industrious, brave, and the strongest defender of the Jewish nation. They were burning and impetuous in their evangelical zeal and severe in temper. The two brothers showed their fiery temperament against "a certain man casting out devils" in the name of the Christ. James forbade him from using Christ's name because he was not a follower. (Luke, ix, 49). When the Samaritans refused to receive Christ, James and John said: "Lord, wilt thou that we command fire to come down from heaven, and consume them?" (Luke, ix, 54; cf. v. 49).

Peter, James, and John were the only three Apostles present at the miracle of the raising of Jairus's daughter (Mark, v, 37; Luke, viii, 51), at the Transfiguration (Mark, ix, 1; Matt., xvii, 1; Luke, ix, 28), and at the Agony in Gethsemani (Matt., xxvi, 37; Mark, xiv, 33). Jesus had Peter, James and John accompany him to a secluded area to pray (leaving the other Apostles behind). They watched as the Master's face became saddened with grief and drops of blood began to form on his brow.

Because of their close relationship, it's no wonder that James, along with John, felt that he had the right to go to Jesus and ask him to give them whatever they asked. As a mark of his love, Jesus didn't rebuke them but asked them what they wanted. They showed their lack of understanding of his mission when they asked that he let one of them sit on his right and the other on his left when he came into his glory. Jesus replied that they didn't know what they were asking. They didn't see the cross in his future, but an earthly throne. Could they drink of the cup he would drink of? They replied that they could. He assured them they would indeed drink of that cup. The other apostles were furious at their request. But Jesus used this opportunity to teach them all that in order to be great one must be a servant to others.

Many legends abound about James. In one, he brought back to life a boy who had been unjustly hanged, and had been dead for five weeks. The boy's father was notified of the miracle while he sat at supper. The father pronounced the story nonsense, and said his son was no more alive than the roasted fowl on the table; the cooked bird promptly sat up, sprouted feathers, and flew away.

Legend has it that when the Apostles divided the known world into missionary zones, the Iberian peninsula fell to James. James went on to preach the Gospel in Samaria and Judea, then traveled a great distance to Spain where he evangelized. In Zaragosa, Spain around 40 A.D. the Blessed Mother made her first recorded apparition, (before her Assumption), appearing to James in a vision as Our Lady of Pillar. Her purpose was to summon him back to Jerusalem where he was eventually put to death.

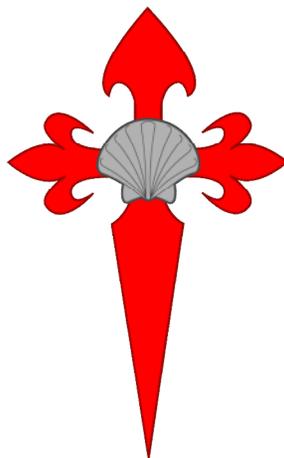
James won the crown of martyrdom in A.D. 44. Herod Agrippa I, son of Aristobulus, grandson of Herod the Great (who tried to kill the infant Jesus), nephew of Herod Antipas (who killed John the Baptist, and examined Jesus on Good Friday) reigned at that time. On the occasion of the Passover, Agrippa perpetrated cruelties upon the new Church, whose rapid growth incensed the Jews. The zealous temper of James, along with his leading role in creating the Jewish Christian communities, probably led Herod Agrippa to choose him as the first victim. "He killed James, the brother of John, with the sword." (Acts 12:1-2). According to legend, the accuser who led the Apostle to judgment, was moved by James' confession of faith, became a Christian and they were beheaded together.

His followers are believed to have carried his body down to the coast and put it into a stone boat, which was carried by angels and the wind beyond the Pillars of Hercules (the straits of Gibraltar), to land near Finisterre, at Padrón, on the Atlantic coast of northern Spain. He was buried a little way inland, and the site of his tomb was forgotten for some 800 years.

Early in the 9th century a hermit, Pelayo, was led by a vision to the spot. The tomb was rediscovered, and the relics authenticated as those of St. James by the local bishop. Spain at this period sorely needed a new champion to inspire Christians against the invading Moors. St. James, or according to the Spanish form of his name, St. Iago, is also the great military patron of Spain. **His mission to defend the Christian Church against the Infidel was however reserved until after his death. In the course of the celebrated battle of Clavijo he suddenly appeared on a milk-white charger, waving aloft a white standard, and leading the Christians to victory.** This manifestation was in response to the soldiers' invocation of his name, "Sant Iago!" being the battle-cry of that day. Hence the name of the ancient city (Santiago) which contains the cathedral founded in his honor.

St. James is the patron saint of those who suffer from arthritis or rheumatism, and to pharmacists, veterinarians, blacksmiths, equestrians, knights, laborers, pilgrims, soldiers, Spanish conquistadors, and tanners. He's also patron for Spain, Nicaragua, Chile, and Guatemala.

Saint James is pictured in our window with a long staff and a scallop shell. The shell symbolized his occupation as a fisherman prior to his call by Jesus, and the walking staff is because he is the patron of pilgrims.



“The Word of God is the Power of God and the Power of God is Love.”

July 26th – Feast of Saints Joachim and Anne



Uniting the blood of kings with that of pontiffs, the glory of St. Anne's illustrious origin is far surpassed by that of her offspring, without compare among the daughters of Eve. The noblest of all who have ever conceived by virtue of the command to "increase and multiply," beholds the law of human generation pause before her as having arrived at its summit, at the threshold of God; for from her fruit God Himself is to come forth, the "fatherless" Son of the Blessed Virgin, and the Grandson of Sts. Anne and Joachim.

Before being favored with the greatest blessing ever bestowed on an earthly union, the two holy grandparents of the Word Made Flesh had to pass through the purification of suffering. Traditions which have come down to us from the very beginning of Christianity, tell us of these noble spouses subjected to the trial of prolonged sterility, and on that account despised by their people; of St. Joachim cast out of the temple and going to hide his sorrow in the desert; of St. Anne left alone to mourn her widowhood and humiliation.

Warned from Heaven to leave the desert, St. Joachim met his spouse at the golden gate which leads to the Temple on the east side. Not far from here, near the Probatica pool, where the little white lambs were washed before being offered in sacrifice, now stands the restored Basilica of St. Anne, originally called St. Mary of the Nativity. Here, as in a peaceful paradise, the rod of Jesse produced that blessed branch that had blossomed from eternity in the bosom of the Father.

Virgin Mary in the Kingdom of the Divine Will - Day Ten: The soul to the Queen of Heaven

“Here I am, O Holy Mama, near Your cradle, to be spectator of Your Prodigious Birth. The heavens are stupefied, the sun is fixed upon You with its light, the earth exults with joy and feels honored to be inhabited by its Little Newborn Queen; the Angels compete among themselves in surrounding Your cradle, to honor You and to be ready for Your wishes. So, all honor You and want to celebrate Your birth. *I too unite myself with all, and prostrate before Your cradle, where I see, as though enraptured, Your mother Anne and Your father Joachim,* I want to tell You my first word, I want to entrust to You my first secret. I want to empty my heart into Yours, and say to You: “My Mama, You who are the Dawn, Herald of the Divine Fiat upon the earth, O please! put to flight the gloomy night of the human will in my soul and in the whole world. Ah! yes, may Your birth be our hope which, like a New Dawn of Grace, may regenerate us in the Kingdom of the Divine Will.”

Virgin Mary in the Kingdom of the Divine Will - Day Twelve: The soul to the Celestial Little Queen

“Here I come again to You, my dear little Baby, in the house of Nazareth. I want to be spectator of Your tender age; *I want to give You my hand as You take Your first steps and speak with Your holy mama and with Your father Joachim. Little as You are, after you have learned how to walk, You help Saint Anne in the little tasks.* My little Mama, how dear You are to me, and all striking. O please! give me Your Lessons, that I may follow Your childhood and learn from You, also in the little human actions, to live in the Kingdom of the Divine Will.”

The soul:

“Holy Mama, who can resist seeing You cry and not listening to Your holy lessons? I, with all my heart, promise, swear, never to do my will - never again. And You, Divine Mama – never leave me alone, so that the Empire of Your presence may crush my will, to let me reign, always – always in the Will of God.”

Ejaculatory Prayer: “Powerful Queen, captivate my heart, to enclose it in the Will of God.”

July 31st – Saint Ignatius of Loyola



Early Life of St. Ignatius Inigo de Loyola was born in 1491 in Azpeitia in the Basque province of Guipuzcoa in northern Spain. He was the youngest of thirteen children. At the age of sixteen years he was sent to serve as a page to Juan Velazquez, the treasurer of the kingdom of Castile. As a member of the Velazquez household, he was frequently at court and developed a taste for all it presented, especially the ladies. He was much addicted to gambling, very contentious, and not above engaging in swordplay on occasion. In fact in a dispute between the Loyolas and another family, Ignatius and his brother plus some relatives ambushed at night some clerics who were members of the other family. Ignatius had to flee the town. When finally brought to justice he claimed clerical immunity using the defense that he had received the tonsure as a boy, and was therefore exempt from civil prosecution. The defense was specious because Ignatius had for years gone about in the dress of a fighting man, wearing a coat of mail and breastplate, and carrying a sword and other sorts of arms - certainly not the garb normally worn by a cleric. The case dragged on for weeks, but the Loyolas were apparently powerful. Probably through the influence of higher-ups, the case against Ignatius was dropped.



Eventually he found himself at the age of 30 in May of 1521 as an officer defending the fortress of the town of Pamplona against the French, who claimed the territory as their own against Spain. The Spaniards were terribly outnumbered and the commander of the Spanish forces wanted to surrender, but Ignatius convinced him to fight on for the honor of Spain, if not for victory. During the battle a cannon ball struck Ignatius, wounding one leg and breaking the other. Because they admired his courage, the French soldiers carried him back to recuperate at his home, the castle of Loyola, rather than to prison.

His leg was set but did not heal, so it was necessary to break it again and reset it, all without anesthesia. Ignatius grew worse and was finally told by the doctors that he should prepare for death.

On the feast of Saints Peter and Paul (29 June) he took an unexpected turn for the better. The leg healed, but when it did the bone protruded below the knee and one leg was shorter than the other. This was unacceptable to Ignatius, who considered it a fate worse than death not to be able to wear the long, tight-fitting boots and hose of the courtier. Therefore he ordered the doctors to saw off the offending knob of bone and lengthen the leg by systematic stretching. Again, all of this was done without anesthesia. Unfortunately, this was not a successful procedure. All his life he walked with a limp because one leg was shorter than the other.

Conversion of St. Ignatius

During the long weeks of his recuperation, he was extremely bored and asked for some romance novels to pass the time. Luckily there were none in the castle of Loyola, but there was a copy of the life of Christ and a book on the saints.

Desperate, Ignatius began to read them. The more he read, the more he considered the exploits of the saints worth imitating. However, at the same time he continued to have daydreams of fame and glory, along with fantasies of winning the love of a certain noble lady of the court, the identity of whom we never have discovered but who seems to have been of royal blood. He noticed, however, that after reading and thinking of the saints and Christ he was at peace and satisfied. Yet when he finished his long daydreams of his noble lady, he would feel restless and unsatisfied. Not only was this experience the beginning of his conversion, it was also the beginning of spiritual discernment, or discernment of spirits, which is associated with Ignatius and described in his *Spiritual Exercises*.



The *Exercises* recognize that not only the intellect but also the emotions and feelings can help us to come to a knowledge of the action of the Spirit in our lives. Eventually, completely converted from his old desires and plans of romance and worldly conquests, and recovered from his wounds enough to travel, he left the castle in March of 1522.



He had decided that he wanted to go to Jerusalem to live where our Lord had spent his life on earth. As a first step he began his journey to Barcelona. Though he had been converted completely from his old ways, he was still seriously lacking in the true spirit of charity and Christian understanding, as illustrated by an encounter he had with a Moor on his way. The Moor and he came together on the road, both riding mules, and they began to debate religious matters. The Moor claimed that the Blessed Virgin was not a virgin in her life after Christ was born. Ignatius took this to be such an insult that he was in a dilemma as to what to do. They came to a fork in the road, and Ignatius decided that he would let circumstances direct his course of action. The Moor went down one fork. Ignatius let the reins of his mule drop. If his mule followed the Moor, he would kill him. If the mule took the other fork he would let the

Moor live. Fortunately for the Moor, Ignatius' mule was more charitable than its rider and took the opposite fork from the Moor. He proceeded to the Benedictine shrine of Our Lady of Montserrat, made a general confession, and knelt all night in vigil before Our Lady's altar, following the rites of chivalry. He left his sword and knife at the altar, went out and gave away all his fine clothes to a poor man, and dressed himself in rough clothes with sandals and a staff



The Experience at Manresa



He continued towards Barcelona but stopped along the river Cardener at a town called Manresa. He stayed in a cave outside the town, intending to linger only a few days, but he remained for ten months. He spent hours each day in prayer and also worked in a hospice. It was while here that the ideas for what are now known as the Spiritual Exercises began to take shape. It was also on the banks of this river that he had a vision which is regarded as the most significant in his life. The vision was more of an enlightenment, about which he later said that he learned more on that one occasion than he did in the rest of his life. Ignatius never revealed exactly what the vision was, but it seems to have been an encounter with God as He really is so that all creation was seen in a new light and acquired a new meaning and relevance, an experience that enabled Ignatius to find God in all things. This grace, finding God in all things, is one of the central characteristics of Jesuit spirituality.

Ignatius himself never wrote in the rules of the Jesuits that there should be any fixed time for prayer. Actually, by finding God in all things, all times are times of prayer. He did not, of course, exclude formal prayer, but he differed from other founders regarding the imposition of definite times or duration of prayer. One of the reasons some opposed the formation of the Society of Jesus was that Ignatius proposed doing away with the chanting of the Divine Office in choir. This was a radical departure from custom, because until this time, every religious order was held to the recitation of the office in common. For Ignatius, such recitation meant that the type of activity envisioned for the Society would be hindered. Some time after the death of Ignatius, a later Pope was so upset about this that he imposed the recitation of the Office in common on the Jesuits. Fortunately, the next Pope was more understanding and allowed the Jesuits to return to their former practice.

It was also during this period at Manresa, still lacking in true wisdom concerning holiness, that he undertook many extreme penances, trying to outdo those he had read of in the lives of the saints. It is possible that some of these penances, especially his fasting, ruined his stomach, which troubled him the rest of his life. He had not yet learned moderation and true spirituality. This is probably why the congregation he later founded did not have any prescribed or set penances, as other orders had.

He finally arrived at Barcelona, took a boat to Italy, and ended up in Rome where he met Pope Adrian VI and requested permission to make a pilgrimage to the Holy Land. Once he arrived in the Holy Land he wanted to remain, but was told by the Franciscan superior who had authority over Catholics there that the situation was too dangerous. (Remember, the Turks were the rulers of the Holy Land.) The superior ordered Ignatius to leave. Ignatius refused but when threatened with excommunication, he obediently departed.

The Return to School

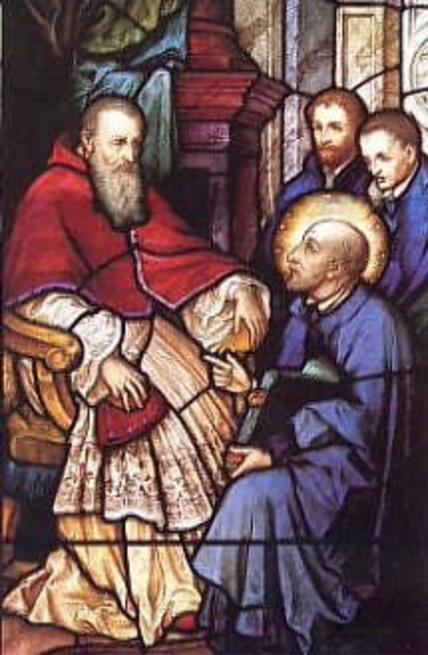
By now he was 33 years old and determined to study for the priesthood. However, he was ignorant of Latin, a necessary preliminary to university studies in those days. So he started back to school studying Latin grammar with young boys in a school in Barcelona. There he begged for his food and shelter. After two years he moved on to the University of Alcalá. There his zeal got him into trouble, a problem that continued throughout his life. He would gather students and adults to explain the Gospels to them and teach them how to pray. His efforts attracted the attention of the Inquisition and he was thrown into jail for 42 days. When he was released he was told to avoid teaching others. The Spanish Inquisition was a bit paranoid and anyone not ordained was suspect (as well as many who were ordained).

Because he could not live without helping souls, Ignatius moved on to the University of Salamanca. There, within two weeks, the Dominicans had thrown him back into prison again. Though they could find no heresy in what he taught, he was told that he could only teach children and then only simple religious truths. Once more he took to the road, this time for Paris.

At the University of Paris he began school again, studying Latin grammar and literature, philosophy, and theology. He would spend a couple of months each summer begging in Flanders for the money he would need to support himself in his studies for the rest of the year. It was also in Paris that he began sharing a room with Francis Xavier and Peter Faber. He greatly influenced a few other fellow students (Xavier was the hardest nut to crack, interested as he was mainly in worldly success and honors), directing them all at one time or another for thirty days in what we now call the *Spiritual Exercises*. Eventually six of them plus Ignatius decided to take vows of chastity and poverty and to go to the Holy Land. If going to the Holy Land became impossible, they would then go to Rome and place themselves at the disposal of the Pope for whatever he would want them to do. They did not think of doing this as a religious order or congregation, but as individual priests. For a year they waited, however no ship was able to take them to the Holy Land because of the conflict between the Christians and Muslims. While waiting they spent some time working in hospitals and teaching catechism in various cities of northern Italy. It was during this time that Ignatius was ordained a priest, but he did not say Mass for another year. It is thought that he wanted to say his first Mass in Jerusalem in the land where Jesus himself had lived.



The Company of Jesus



Ignatius, along with two of his companions, Peter Faber and James Lainez, decided to go to Rome and place themselves at the disposal of the Pope. It was a few miles outside of the city that Ignatius had the second most significant of his mystical experiences. At a chapel at La Storta where they had stopped to pray, God the Father told Ignatius, "I will be favorable to you in Rome" and that he would place him (Ignatius) with His Son. Ignatius did not know what this experience meant, for it could mean persecution as well as success since Jesus experienced both. But he felt very comforted since, as St. Paul wrote, to be with Jesus even in persecution was success. When they met with the Pope, he very happily put them to work teaching scripture and theology and preaching. It was here on Christmas morning, 1538, that Ignatius celebrated his first Mass at the church of St. Mary Major in the Chapel of the Manger. It was thought that this chapel had the actual manger from Bethlehem, so, if Ignatius was not going to be able to say his first Mass at Jesus' birthplace in the Holy Land, then this would be the best substitute.

During the following Lent (1539), Ignatius asked all of his companions to come to Rome to discuss their future. They had never thought of founding a religious order, but now that going to Jerusalem was out, they had to think about their future - whether they would spend it together. After many weeks of prayer and discussion, they decided to form a

community, with the Pope's approval, in which they would vow obedience to a superior general who would hold office for life. They would place themselves at the disposal of the Holy Father to travel wherever he should wish to send them for whatever duties. A vow to this effect was added to the ordinary vows of poverty, chastity and obedience. Formal approval of this new order was given by Pope Paul III the following year on September 27, 1540. Since they had referred to themselves as the Company of Jesus (in Latin *Societatis Jesu*), in English their order became known as the Society of Jesus. Ignatius was elected on the first ballot of the group to be superior, but he begged them to reconsider, pray and vote again a few days later. The second ballot came out as the first, unanimous for Ignatius, except for his own vote. He was still reluctant to accept, but his Franciscan confessor told him it was God's will, so he acquiesced. On the Friday of Easter week, April 22, 1541, at the Church of St. Paul Outside-the-Walls, the friends pronounced their vows in the newly formed Order.

The Last Years

Ignatius, whose love it was to be actively involved in teaching catechism to children, directing adults in the *Spiritual Exercises*, and working among the poor and in hospitals, would for the most part sacrifice this love for the next fifteen years - until his death - and work out of two small rooms, his bedroom and next to it his office, directing this new society throughout the world. He would spend years composing the Constitutions of the Society and would write thousands of letters to all corners of the globe to his fellow Jesuits dealing with the affairs of the Society and to lay men and women directing them in the spiritual life. From his tiny quarters in Rome he would live to see in his lifetime the Society of Jesus grow from eight to a thousand members, with colleges and houses all over Europe and as far away as Brazil and Japan. Some of the original companions were to become the Pope's theologians at the Council of Trent, an event which played an important role in the Catholic Counter Reformation.

At first Ignatius wrote his own letters, but as the Society grew in numbers and spread over the world, it became impossible to communicate with everyone and still run the new order. Therefore a secretary, Fr. Polanco, was appointed in 1547 to help him in his correspondence. We know that Ignatius wrote almost 7,000 letters during his lifetime, the vast majority of them after he became the Superior General of the Jesuits. Ignatius considered the correspondence between members of the Jesuits one of the most important elements in fostering unity. Separation of Jesuits throughout the world was one of the greatest dangers to the growth, apostolate and unity of the Society. He not only wrote, therefore, to all the houses of the Order, but he also required the various superiors throughout the world to write to Rome regularly, informing him of what was happening. This information could be passed on to the houses of the Society everywhere.

In his letters to members of the Society, he treated each one as an individual. He was overly kind and gentle with those who gave him the most problems. On the other hand, with those who were the holiest and humblest, he seemed at times to be too harsh, obviously because he knew they were able to take his corrections without rancor, knowing that Ignatius loved them and was looking only to their greater spiritual good. Fr. James Lainez, one of Ignatius' original companions, was the provincial in northern Italy. He had done a couple of things that put Ignatius on the spot, including making commitments that Ignatius could not fulfill. In addition, Lainez had expressed his disagreement to others about a change of personnel which Ignatius made.

Ignatius wrote to Lainez through his secretary Polanco: "He, (Ignatius) has told me to write to you and tell you to attend to your own office, which if you do well, you will be doing more than a little. You are not to trouble yourself in giving your view of his affairs, as he does not want anything of the kind from you unless he asks for it, and much less now than before you took office, since your administration of your own province has not done much to increase your credit in his eyes. Examine your mistakes in the presence of God our Lord, and for three days take some time for prayer to this end." So much for saints being all sugar and spice.

It was to Lainez' credit that he took this severe reproof with humility and grace, asking to be assigned several harsh penances, such as being removed from office and being assigned the meanest job possible in the Society. Ignatius never even referred to the incident again, leaving Lainez to carry on as before. Lainez was to succeed Ignatius as the second Superior General of the Jesuits.

A superior of somewhat less humility than Lainez could not see the importance of writing to Rome of all the happenings in his house. With tact and kindness, so as not to hurt the superior's feelings, but perhaps with a touch of sarcasm, Ignatius wrote: "It will not be a matter of surprise to you to learn that reproofs are sometimes sent out from Rome ... If I have to dwell at some length on them, do not lay the blame on your own desserts alone, but also on the concept that has been formed here of your fortitude, in the sense that you are a man to whom can be said whatever needs saying ... you did well to observe obedience in the matter of writing every week... What you should have done was to try to find someone, once the letters were written, to carry and deliver them."

While zealous to bring people to God and to help them spiritually, Ignatius still remained a person of practicality and common sense. A Jesuit had complained of having trouble with overly pious people who monopolized his time for no good reason. Through Polanco, Ignatius instructed him on how to deal charitably with such people without giving offense. "Our father (Ignatius) made another remark as to how to free oneself from one whom there was no hope of helping. He suggests talking to him rather pointedly of hell, judgment and such things. In that case he would not return, or, if he did, the chances are that he would feel himself touched in our Lord."

There was a bishop who had a great animosity to the Society. He refused to have this new Order in his diocese, and he excommunicated anyone who made the *Spiritual Exercises*. He was known as Bishop "Cilicio" by the Jesuits (that is, "the hairshirt bishop"). Ignatius told the Jesuits who were worried about his attitude to relax. "Bishop Cilicio is an old man. The Society is young. We can wait."

Last Illness

Ever since his student days in Paris, Ignatius had suffered from stomach ailments and they became increasingly troublesome in Rome. In the summer of 1556 his health grew worse, but his physician thought he would survive this summer as he had done others. Ignatius, however, thought that the end was near. On the afternoon of July 30th he asked Polanco to go and get the Pope's blessing for him, suggesting by this to Polanco that he was dying. Polanco, however, trusted the physician more than Ignatius and told him that he had a lot of letters to write and mail that day. He would go for the Pope's blessing the next day. Though Ignatius indicated that he would prefer he (Polanco) go that afternoon, he did not insist. Shortly after midnight Ignatius took a turn for the worse. Polanco rushed off to the Vatican to get the papal blessing, but it was too late. The former worldly courtier and soldier who had turned his gaze to another court and a different type of battle had rendered his soul into the hands of God. Ignatius was beatified on July 27, 1609 and canonized by Pope Gregory XV on March 12, 1622 together with St. Francis Xavier. Ignatius' feast day is celebrated by the universal Church and the Jesuits on July 31, the day he died.



Fr. Norman O'Neal, S.J. wrote this brief account of the life of St. Ignatius in order better to acquaint the teachers, staff, and students of Jesuit High in New Orleans with the roots of the order which founded and has influenced that school since 1847. We are grateful to him for permission to reprint it.

SPECIAL REMERANCE

Katherine A. Celso

Celso, Katherine A.



Newark: Went to her Lord Jesus early Tuesday (June 12, 2012) morning at her home at age 84. Her son, Rev. B Thomas Celso, who single handedly and lovingly cared for her during her eight year long illness, was by her side praying with her. Kathy is survived by her children Michele Celso of Auburn, Rev. B. Thomas Celso of Newark, Daniel (Meg) Celso of Rochester, Timothy (Kathleen) Celso of Jupiter, FL and Mary (Steven) Seely of Stanley; eleven grandchildren and two great grandchildren; her brother Lewis Ross of Newark and many nieces and nephews. She was predeceased by her husband of 61 years, Bernard in 2008; her brothers Robert and Phillip Ross and her sister Mary Jane Scutella.

Friends may call from 6-8 P.M. on Thursday (June 14th) at the Paul L. Murphy & Sons Funeral Home, 127 East Miller Street, Newark. Father B. Thomas will celebrate a Mass of Christian Burial at 10 A.M. on Friday (June 15th) at St. Michael's Church, South Main Street, Newark. Burial will be in East Newark Cemetery. Memorials, in her name, may be made to St. Michael's Church.

Mrs. Celso was born on August 9, 1927, in Newark the daughter of the late Lewis and Mary Troche Ross. A 1945 Newark High School graduate, she was a faithful communicant of St. Michael's Roman Catholic Church. Katherine was a member of the Rosary Altar Society, Cursillo, Teen Seminar, participant in Family Camp, Reality Group for teens and Religious Ed. She played guitar and sang in the choir at St. Michael's. She also was a Girl Scout leader, taking troops camping and on an excursion to the 1964 World's Fair in New York City and the Girl Scout Roundup in 1962. She leaves her family a legacy of love of God and nature as well as a life of hard work, deserving a peaceful rest. Proverbs 31:25-31.

Book of Heaven - June 9 A.D. 1912

Feeling a little in suffering, I was saying to my always adorable Jesus: 'When will you take me with You? Please hurry, O Jesus; let death cut this life of mine and let me reunite with You in Heaven!'

And Jesus: "My daughter, for the soul who does My Will and lives in My Volition there is no death. Death is for one who does not do My Will, because he has to die to many things: to himself, to passions and to the earth. But one who lives in My Will has nothing left to die for; he is already used to living in Heaven. For him, death is nothing other than setting down his remains, as one would remove the clothes of a poor one to wear the garments of a king, in order to leave exile and reach the Fatherland.

The soul who lives in My Will is not subject to death and receives no Judgment; his life is Eternal. All that death had to do, love did in advance, and My Will reordered him completely in Me, so that I have nothing for which to judge him.

Therefore, remain in My Will and, when you least expect it, you will find yourself in My Will in Heaven."
