



“The Importance of the Holy Cross” from a Visit of Saint Bonaventure

Ecstasy of Marie Julie Jahenny on June 25, 1878

St. Bonaventure (1221-1274) a disciple of St. Francis of Assisi, he became Cardinal, General of the Franciscan Order and papal legate at the Council of Lyons.

He wrote many works on theology and philosophy that earned him the name of the Seraphic Doctor.

He was above all a great mystic and a great champion of Divine Love. (Feast on July 14.) He came several times to advise Marie-Julie of the Crucifix who was a 3rd Order Tertiary (Biography from the Sanctuary website.)

“I am the messenger of God. May the peace of God be in your soul and in the heart of the victims.

I am St. Bonaventure.

I come to speak a word with you. We are all in the Way of the Cross. We must all taste the Cross and Savior It with delight. That the Cross is precious and few souls relish it! The true friends of God are those who have the most crosses. This mark must be a great consolation for them.

As for the victims and friends of the Cross, God predestined and destined great things and great graces for them. Victims of the Cross go by another name. Our Lord calls the soul of the victims of the Cross, souls destined and designed for

greatness, high, to a profound destiny, impenetrable and hidden from God. This is how He treats them: they are a hidden sun to the world and the earth, and known only to God and including the designs He has for them. It is necessary the victims of the Cross are broken, crushed. The tearing, breaking, they give God honor and glory that takes shape in the soul of the victims and gives them a large share in grace.

Victims of the Cross must be regenerated, they must shake off their first life to enter the Secrets of the Love of God, that is to say, that there must be a transformation in the soul, in strength, the resignation of the victims.

God withdraws the rays of His glory that marked His designs over the persecutors of the victims and He turns His grace onto the victims who suffer and are burdened under a load of pain but who are innocent.

Here is a word for the victims of the Cross. God gives tests through all sorts of pains, known to Him alone. For the victims there will be only one joy, it will be in contempt, insults and humiliations, that is where the glory of God is.

The victims have already entered these pleasures.

There are a lot of correspondences and lights for them. God makes a mixture of pains with His tenderness and His love, and this mixture passes through the suffering parts of the victims. That is why they suffer quietly. Those on earth who do not have neither cross nor pains are to be pitied. They do not enter the road to God, in the road where He spreads His graces and blessings.

Shun those who do not suffer, for God our Father does not admit them to the source of His wealth. They are like a weed and the smell they carry is not the scent of the virtues of Jesus Christ.

That is why the victims are called to a high predestination. It is the Cross from which commences the predestination that God will complete. The Cross begins in all our work and God nourishes it, in us, by His Power. There is no work more worthy than the work of the Cross.

Our Lord, to accomplish all His grand designs and His great wonders, had the Cross first present in His mind. Our Lord commenced all with the Cross and everything ends with the Cross. I say this for the victims of the Cross. We all carry a cross in our souls, our minds, in our hearts. Which is more profitable?

They all are, but the most profitable operates the greatest work in the soul, for the soul is the mother and the source of all other parts that bear the Cross. That is why God loves to perfect us by the Cross.

The cross of our body is the most painful, most sorrowful, the most desperate. It is our body that is the cross. God, who wants to render this cross perfect, will be challenged. (Or it is a challenge.) God will put forth His hand. He will polish, use the plane to make everything sweet and pure. This cross will be so polished that it will be like a gentle oil that is found perfect when you run your finger through it.

We have much to suffer on account of the rebellions of the spirit, the revolt of the flesh that do not bend under the plane of God. God is at work and at the same time, He prepares and opens the path of predestination and of destination. I speak for the victims of the Cross: Perfection and destination in the glory of God, it costs much to reach the final degree of perfection, I know, I was there myself. But after this work, we are all God's.

All the legions of the devil are against us, armed with pikes and hooks made by hell, they are like lions devouring, they hate us and curse us. But I smile with happiness to have seen you resist. God in His love, rests and watches over you. So victims of God, if you are torn, it is that the devil has passed his rage into the hearts of those who insult you; do not be frightened, do God's work all the same. There is but one goal: God above all."

Marie-Julie:

"Bless me, good Saint, you who so loved Jesus Christ in the Holy Tabernacle."

St Bonaventure: "I will pray for you and for the victims."

Truths on the Cross From the Book of Heaven

V1 - *Other times, I remember that, in renewing these crucifixions, my sweet Jesus would say to me: "My beloved, the cross allows one to distinguish the reprobates from the predestined. Just as on the day of judgment, the good will rejoice upon seeing the cross, so even now it can be seen whether one will be saved or lost. If, as the cross presents itself to the soul, she embraces it, carries it with resignation and patience, kissing and thanking that hand which is sending it – here is the sign that she is saved. If, on the contrary, as the cross is presented to her, she gets irritated, despises it, and even reaches the point of offending Me – you can say that that's a sign that the soul is heading on the way to hell. So will the reprobates do on the day of judgment: upon seeing the cross, they will grieve and curse. The cross tells everything; the cross is a book that, without deception and in clear notes, tells you and allows you to distinguish the saint from the sinner, the perfect from the*

imperfect, the fervent from the lukewarm. The cross communicates such light to the soul that, even now, it allows one to distinguish not only the good from the evil, but also those who are to be more or less glorious in Heaven – those who are to occupy a higher or a lower place. All other virtues remain humble and reverent before the virtue of the cross, and grafting themselves to it, they receive greater glory and splendor."

V3 – Dec. 2, 1899 - *After this, I remained in silence, and He (Jesus) added: "Today I take pleasure in spending time with you. Tell Me something." And I: 'You know that all my contentment is in being with You, and in having You, I have everything. So, in possessing You, it seems I have nothing else to desire, or to say.' And Jesus: "Let Me hear your voice that cheers my hearing. Let us converse together a little; I have spoken to you many times about the Cross; today, let Me hear you speak of the Cross."*

I felt all confused; I did not know what to say. But as He sent me a ray of intellectual light, to make Him content I began to say: 'My Beloved, who can say to You what the Cross is? Your mouth alone can speak worthily of the sublimity of the Cross; but since You want me to speak, I will do it.

The Cross, suffered by You, freed me from the slavery of the devil, and espoused me to the Divinity with an indissoluble bond. The Cross is fecund and gives birth to Grace in me. The Cross is Light, It disillusion me of what is temporal, and reveals to me what is eternal. The Cross is fire, and reduces to ashes all that is not of God, to the point of emptying my heart of the tiniest blade of grass that might be in it. The Cross is coin of inestimable value, and if I have, O Holy Spouse, the fortune of possessing it, I will be enriched with eternal coins, to the point of becoming the richest in Paradise, because the currency that circulates in Heaven is the Cross suffered on earth. The Cross, then, makes me know myself; not only this, but It gives me the knowledge of God. The Cross grafts all virtues into me. The Cross is the noble pulpit of the uncreated Wisdom, that teaches me the highest, the finest and most sublime doctrines. So, only the Cross will reveal to me the most hidden mysteries, the most secret things, the most perfect perfection, hidden to the most erudite and learned of the world. The Cross is like beneficent water that purifies me; not only this, but It administers to me the nourishment for the virtues, It makes them grow, and only then does It leave me, when It brings me back to Eternal Life. The Cross is like celestial dew, which preserves and embellishes for me the beautiful lily of purity. The Cross is the nourishment of Hope. The Cross is

the beacon of operating Faith. The Cross is like hard wood, which preserves the fire of Charity, keeping it always lit. The Cross is like dry wood, which dispels and puts to flight all the smokes of pride and of vainglory, producing the humble violet of humility in the soul. The Cross is the most powerful weapon that offends the demons, and defends me from all of their claws. Therefore, the soul who possesses the Cross is the envy and admiration of the very Angels and Saints, and the rage and indignation of the demons. The Cross is my Paradise on earth, in such a way that if the Paradise of the Blessed up there, is of delights, the Paradise down here is of sufferings. The Cross is the chain of most pure gold that connects me to You, my Highest Good, and forms the most intimate union which can possibly be given, to the point of making my being disappear. And It transforms me in You, my Beloved, to the point that I feel lost within You, and I live from your very Life.'

After I said this (I don't know whether it is nonsense), my lovable Jesus was all delighted in listening to me, and taken by enthusiasm of love, kissed me all over, and said to me: "Brava, brava, my beloved - you spoke well! My Love is fire, but not like the terrestrial fire which, wherever it penetrates, renders things sterile and reduces everything to ashes. My fire is fecund, and it renders sterile only that which is not virtue. To all the rest it gives life, it makes beautiful flowers bloom, it makes the most delicious fruits mature, and forms the most delightful celestial garden. The Cross is so powerful, and I communicated so much grace to It, as to render It more effective than the very Sacraments; and this, because in receiving the Sacrament of my Body, the dispositions and free concourse of the soul are needed in order to receive my graces, and many times these may be lacking; while the Cross has the virtue of disposing the soul to grace."

V3 - April 20, 1900

The Cross gives us the features and the likeness of Jesus.

My adorable Jesus continues to come, for just a little and like a shadow, and even when He comes He does not say anything. This morning, after He renewed in me the pains of the cross as many as two times, looking at me with tenderness while I was suffering the spasm of the piercings of the nails, He told me: "The cross is a mirror in which the soul admires the Divinity, and by reflecting herself in it, she acquires the features and the likeness which most resembles God. The cross must not only be loved and desired, but one must consider it an honor and a glory. This is to operate as God and to become like God by participation, because I alone

gloried in the cross and considered suffering an honor, and I loved it so much that in my whole life I did not want to be one moment without the cross.”

Who can say what I understood about the cross from this speaking of blessed Jesus? But I feel mute in expressing it with words. Ah, Lord, I pray You to keep me always nailed to the cross, so that, having this divine mirror ever before me, I may clean all my stains and embellish myself ever more in your likeness.

V3 - April 21, 1900

More than Sacrament, the Cross seals God in the soul.

As I was in my usual state, or rather, with a little bit of concern about something which it is not necessary to say here, my sweet Jesus, on coming, told me: “...And they are sacred vessels, and every once in a while it is necessary to dust them off. Your bodies are as many sacred vessels, in which I make my dwelling, therefore it is necessary that I do some little dusting every now and then – that is, that I visit them with some tribulation, so that I may remain in them with more decorum. Therefore, be calm.”

Later, after I received Communion, having renewed in me the pains of the crucifixion, He added: “My daughter, how precious is the cross! See now: in giving Itself to the soul, the Sacrament of my Body unites her with Me, It transforms her, to the point that she becomes one with Me. But as the species are consumed, the union, truly established, ceases. Not with the cross. The cross takes God and unites Him with the soul forever, and It places Itself more surely as a seal. Therefore, the cross seals God in the soul, in such a way that there is never separation between God and the crucified soul.”

v3 - May 1, 1900

The Eucharist and the Cross. Suffering is not to be feared.

After I received Communion, my sweet Jesus made Himself seen all affability; and as it seemed that the confessor was placing the intention of the crucifixion, my nature felt almost a repugnance to submit itself. My sweet Jesus, to cheer me, told me: “My daughter, if the Eucharist is the deposit of the future glory, the cross is the disbursement with which to purchase it. If the Eucharist is the seed which prevents corruption – like those aromatic herbs that prevent decomposition when applied to cadavers – and gives immortality to soul and body, the cross embellishes and is so powerful that if debts have been contracted, it becomes their guarantor, and it more surely obtains the restitution of the debt’s deed. And after it has

satisfied every debt, it forms for the soul the most refulgent throne in the future glory. Ah, yes, the cross and the Eucharist alternate, and one operates more powerfully than the other.”

Then He added: “The cross is my flowery bed, not because I did not suffer harrowing spasms, but because by means of the cross I delivered many souls to grace, and I could see many beautiful flowers bloom, which would produce many celestial fruits. So, in seeing so much good, I held that bed of suffering as my delight, and I delighted in the cross and in suffering. You too, my daughter - take pains as delights, and delight in being crucified on my cross. No, no, I do not want you to fear suffering, almost wanting to act as a sluggard. Up, courage! Be brave and, on your own, expose yourself to suffering.”

As He was saying this, I saw my good guardian Angel ready to crucify me; I stretched out my arms on my own, and the Angel crucified me. Oh, how good Jesus delighted in my suffering! And how content I was, that such a miserable soul could give pleasure to Jesus! It seemed a great honor for me to suffer for love of Him.

V3 - May 3, 1900

The Feast of the Cross in Heaven.

This morning I found myself outside of myself, and I saw all of Heaven studded with crosses – some small, some large, some medium; some which were larger, emanated more splendor. It was a most sweet enchantment to see so many crosses adorning the firmament, more refulgent than suns. Then, it seemed that Heaven opened, and one could see and hear the feast that the Blessed were making for the cross. Those who had suffered more were celebrated more on this day. One could distinguish in a special way the martyrs and those who had suffered in a hidden way. Oh, how esteemed were the cross and those who had suffered more, in that blessed dwelling!

As I was seeing this, a voice resounded throughout the whole of Heaven, saying: “If the Lord did not send the crosses upon the earth, He would be like a father who has no love for his own children - who wants to see them poor and dishonored, instead of honored and rich.”

The rest that I saw during this feast I have no words to describe. I can feel it within me, but I am unable to express it; so I remain silent.

V27 – Nov. 20, 1929 – “...I (Jesus) was to make the ancient disordered earth of your human will disappear in order to call back the order of the Divine Fiat in the

depth of your interior, that, making the ancient earth of your whole being disappear, would make heavens, suns, seas of surprising truths rise again with Its creative strength. And you, Luisa, know how all this was matured through the Cross, through segregating you from everything, making you live on earth as if it were not earth for you, but Heaven, keeping you always absorbed, either with Me, or in the Sun of My Divine Fiat..."