

## *Suffocated Moans of the Holy Spirit in the Sacraments*



### **Article 2 THE PASCHAL MYSTERY IN THE CHURCH'S SACRAMENTS (CCC)**

#### **I. The Sacraments of Christ**

**1116** Sacraments are “powers that comes forth” from the Body of Christ,<sup>33</sup> which is ever-living and life-giving. They are actions of the Holy Spirit at work in his Body, the Church. They are “the masterworks of God” in the new and everlasting covenant.

#### **II. The Sacraments of the Church**

**1117** As she has done for the canon of Sacred Scripture and for the doctrine of the faith, the Church, by the Power of the Spirit Who guides Her “into all Truth,” has gradually recognized this treasure received from Christ and, as the faithful steward of God’s Mysteries, has determined its “dispensation.”<sup>34</sup> Thus the Church has discerned over the centuries that among liturgical celebrations there are seven that are, in the strict sense of the term, Sacraments instituted by the Lord.

**1118** The Sacraments are “of the Church” in the double sense that they are “by Her” and “for Her.” They are “by the Church,” for She is the Sacrament of Christ’s Action at work in Her

through the Mission of the Holy Spirit. They are “for the Church” in the sense that “the Sacraments make the Church,”<sup>35</sup> since they manifest and communicate to men, above all in the Eucharist, the mystery of Communion with the God Who is Love, One in Three Persons.

**1119** Forming “as it were, One Mystical Person” with Christ the Head, the Church acts in the Sacraments as “an organically structured priestly community.”<sup>36</sup> Through Baptism and Confirmation the priestly people is enabled to celebrate the liturgy, while those of the faithful “who have received Holy Orders, are appointed to nourish the Church with the Word and Grace of God in the Name of Christ.”<sup>37</sup>

**1120** The ordained ministry or ministerial priesthood is at the service of the baptismal priesthood.<sup>38</sup> The ordained priesthood guarantees that it really is Christ Who Acts in the Sacraments through the Holy Spirit for the Church. The saving mission entrusted by the Father to His Incarnate Son was committed to the apostles and through them to their successors: they receive the Spirit of Jesus to act in His Name and in His Person.<sup>39</sup> The ordained minister is the sacramental bond that ties the liturgical action to what the apostles said and did and, through them, to the words and actions of Christ, the source and foundation of the Sacraments.

**1121** The three Sacraments of Baptism, Confirmation, and Holy Orders confer, in addition to grace, a sacramental character or “seal” by which the Christian shares in Christ’s Priesthood and is made a member of the Church according to different states and functions. This configuration to Christ and to the Church, brought about by the Spirit, is indelible;<sup>40</sup> it remains forever in the Christian as a positive disposition for grace, a promise and guarantee of Divine Protection, and as a vocation to Divine Worship and to the service of the Church. Therefore these Sacraments can never be repeated.

### **III. The Sacraments of Faith**

**1122** Christ sent his apostles so that “repentance and forgiveness of sins should be preached in his name to all nations.”<sup>41</sup> “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”<sup>42</sup> The mission to baptize, and so the sacramental mission, is implied in the mission to evangelize, because the sacrament is prepared for by the word of God and by the faith which is assent to this word: The People of God is formed into one in the first place by the Word of the living God. . . . The preaching of the Word is required for the sacramental ministry itself, since the sacraments are sacraments of faith, drawing their origin and nourishment from the Word.<sup>43</sup>

**1123** “The purpose of the sacraments is to sanctify men, to build up the Body of Christ and, finally, to give worship to God. Because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it. That is why they are called ‘sacraments of faith.’”<sup>44</sup>

### **IV. The Sacraments of Salvation**

**1127** Celebrated worthily in faith, the sacraments confer the grace that they signify.<sup>48</sup> They are efficacious because in them Christ himself is at work: it is he who baptizes, he who acts in his sacraments in order to communicate the grace that each sacrament signifies. The Father always hears the prayer of his Son’s Church which, in the epiclesis of each sacrament, expresses

her faith in the power of the Spirit. As fire transforms into itself everything it touches, so the Holy Spirit transforms into the divine life whatever is subjected to his power.

**1128** This is the meaning of the Church's affirmation<sup>49</sup> that the sacraments act *ex opere operato* (literally: "by the very fact of the action's being performed"), i.e., by virtue of the saving work of Christ, accomplished once for all. It follows that "the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God."<sup>50</sup> From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. Nevertheless, the fruits of the sacraments also depend on the disposition of the one who receives them.

**1129** The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation.<sup>51</sup> "Sacramental grace" is the grace of the Holy Spirit, given by Christ and proper to each sacrament. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature<sup>52</sup> by uniting them in a living union with the only Son, the Savior. V.

### **The Sacraments of Eternal Life**

**1130** The Church celebrates the mystery of her Lord "until he comes," when God will be "everything to everyone."<sup>53</sup> Since the apostolic age the liturgy has been drawn toward its goal by the Spirit's groaning in the Church: *Marana tha!*<sup>54</sup> The liturgy thus shares in Jesus' desire: "I have earnestly desired to eat this Passover with you . . . until it is fulfilled in the kingdom of God."<sup>55</sup> In the sacraments of Christ the Church already receives the guarantee of her inheritance and even now shares in everlasting life, while "awaiting our blessed hope, the appearing of the glory of our great God and Savior Christ Jesus."<sup>56</sup> The "Spirit and the Bride say, 'Come . . . Come, Lord Jesus!'"<sup>57</sup> St. Thomas sums up the various aspects of sacramental signs: "Therefore a sacrament is a sign that commemorates what precedes it—Christ's Passion; demonstrates what is accomplished in us through Christ's Passion—grace; and prefigures what that Passion pledges to us—future glory."

### **From the Book of Heaven**

**V18 – 11/5/25** - I was fusing myself in the Holy Divine Volition according to my usual way; and while I was trying, as much as I could, to requite my Jesus with my little love for all that He has done in Redemption, my lovable and sweet Love, Jesus, moving in my interior, told me: "My daughter (Luisa), with your flight in My Will, reach all the Sacraments instituted by Me; descend into the depths of them, to give Me your little requital of love. Oh! how many of My secret Tears you will find, how many bitter sighs, how many suffocated Moans of the Holy Spirit. His moaning is continuous, before the many disillusionings of Our Love. The Sacraments were instituted in order to continue my Life on earth in the midst of my children. But,

*alas!, how many sorrows. This is why I (Jesus) feel the necessity of your little love. It may be small, but My Will will make it great. My Love does not tolerate for one who must Live in My Will not to associate herself with My Sorrows, and not to give Me her little requital of love for all that I have done and that I suffer. Therefore, My daughter (Luisa), see how My Love Moans in the Sacraments.*

*If I (Jesus) see a newborn being baptized, I cry with sorrow, because, while through Baptism I restore his innocence, I find My child again, I give back to him the rights over Creation which he had lost, I smile at him with Love and satisfaction, I make the enemy flee from him, that he may no longer have any right over him, I entrust him to the Angels, and all of Heaven makes feast for him – soon My smile turns into sorrow, the feast into mourning. I see that the one who is baptized will be an enemy of Mine, a new Adam, and maybe even a lost soul. Oh! how My Love Moans in each Baptism; especially, then, if one adds that the minister who is baptizing does not do it with that respect, dignity and decorum which befit a Sacrament that contains the New Regeneration. Ah! many times they pay more attention to a bagatelle, to whatever show, than to administering a Sacrament. So, My Love feels itself being pricked by the baptizer and by the one who is baptized, and it Moans with unutterable Moans. Would you not want, then, to give Me a requital of Love, a loving moan, for each Baptism, so as to keep company with My sorrowful Moans?*

*Move on to the Sacrament of Confirmation. Ah! how many bitter sighs. While, through Confirmation, I (Jesus) restore his courage, I give back to him the lost strengths, rendering him invincible to all enemies and to his passions, and he is admitted to the ranks of the Militia of his Creator, that he may fight for the acquisition of the Celestial Fatherland, and the Holy Spirit gives him His loving Kiss again, lavishes a thousand Caresses on him, and offers Himself as the companion of his career – yet, many times He feels Himself being requited with the kiss of a traitor, His Caresses being despised, His company shunned. How many Moans, how many sighs for his return, how many secret voices to the heart, for the one who shuns Him - to the point of tiring Himself from speaking. But – no, it is in vain. Therefore, do you not want to give your requital of Love, your loving kiss, your company to the Holy Spirit, who Moans because of so much neglect?*

*But, do not stop, keep flying, and you will hear the anguishing Moans of the Holy Spirit in the Sacrament of Penance. How much ingratitude, how many abuses and profanations, on the part of those who administer it and on the part of those who receive it. In this Sacrament, My Blood places Itself in act over the contrite*

*sinner, in order to descend upon his soul, to wash him, embellish him, heal him and strengthen him, to give back to him the lost grace, to place in his hands the keys of Heaven, which sin had snatched away from him; to impress on his forehead the peacemaking kiss of forgiveness. But, ah! how many harrowing Moans, in seeing souls approaching this Sacrament of Penance without sorrow, out of habit, almost as a vent of the human heart. Others – horrible to be said – instead of going to find the life of their souls, of grace, go to find death, to pour out their passions. So, the Sacrament is reduced to a mockery, to a nice chat; and My Blood, instead of descending as a bath, descends as fire, which withers them even more. And so, in each Confession, Our Love cries inconsolably and, sobbing, repeats: ‘Human ingratitude, how great you are. Everywhere you try to offend Me; and while I offer you Life, you turn the very Life I offer you into death.’ See, then, how Our Moans await your requital of Love in the Sacrament of Penance.*

*Do not let your love stop; go through all the Tabernacles, through each Sacramental Host, and in each Host you will hear the Holy Spirit moan with unutterable sorrow. The Sacrament of the Eucharist is not only their own life that souls receive, but is My very Life that gives Itself to them. So, the fruit of this Sacrament is to form My Life in them, and each Communion serves to make My Life grow, to develop It, in such a way that one may be able to say: ‘I am another Christ.’ But, alas!, how few take advantage of it. Even more, how many times I (Jesus) descend into hearts and they make Me find the weapons to wound Me, and repeat for Me the tragedy of My Passion. And as the sacramental species are consumed, instead of pressing Me to stay with them, I AM forced to leave bathed with tears, crying over My sacramental lot; and I find no one who calms My crying and My sorrowful Moans. If you could break those veils of the Host, which cover Me, you would find Me bathed with crying, knowing the lot that awaits Me in descending into hearts. Therefore, let your requital of Love for each Host be continuous, in order to calm my crying, and to render less sorrowful the Moans of the Holy Spirit.*

*Do not stop, otherwise We will not find you always together with Us in Our Moans and in Our secret Tears; We will feel the void of your requital of Love. Descend into the Sacrament of Ordination. Here, yes, you will find Our most intimate hidden Sorrows, the most bitter Tears, the most harrowing Moans. The Ordination constitutes man to a supreme height, to a divine character – the repeater of My Life, the administer of the Sacraments, the revealer of My Secrets, of My Gospel, of the most Sacred Science; the peacemaker between Heaven and*

earth, the bearer of Jesus to souls. But, alas!, how many times We see, in the ordained one, how he will be a Judas for Us, a usurper of the character which is being impressed in him. Oh! how the Holy Spirit Moans in seeing, in the ordained one, the most sacred things, the greatest character which exists between Heaven and earth, being snatched away from Him. How many profanations! Each act of this ordained one, not done according to the character impressed, will be a cry of sorrow, a bitter crying, a harrowing moan. The Ordination is the Sacrament which encloses all other Sacraments together. Therefore, if the ordained one is able to preserve whole within himself the character he has received, he will almost place all other Sacraments in safety, he will be the defender and the savior of Jesus Himself. But, not seeing this in the ordained one, Our Sorrows are sharpened more, Our Moans become more continuous and sorrowful. Therefore, let your requital of Love flow in each priestly act, to keep company with the moaning Love of the Holy Spirit.

Lend Us the ear of your heart and listen to Our profound Moans in the Sacrament of Marriage. How many disorders in it! Marriage was elevated by Me to a Sacrament, in order to place in it a Sacred Bond, the symbol of the Sacrosanct Trinity, the Divine Love which It encloses. So, the love which was to reign in the father, mother and children, the concord, the peace, was to symbolize the Celestial Family. I was to have on earth as many other families similar to the Family of the Creator, destined to populate the earth like as many terrestrial angels, to then bring them back to populate the Celestial Regions. But, ah! how many Moans in seeing families of sin being formed in the Marriage, which symbolize hell, with discord, with lack of love, with hatred, and which populate the earth like many rebellious angels, who will serve to populate hell. The Holy Spirit Moans with harrowing Moans in each Marriage, in seeing so many infernal dens being formed on earth. Therefore, place your requital of Love in each Marriage, in each creature which comes to the light; in this way, your loving moan will render less sorrowful Our continuous Moans.

Our Moans are not yet finished; therefore, let your requital of Love reach the bed of the dying one when the Sacrament of the Extreme Unction is administered. But, ah! how many Moans, how many of Our secret Tears! This Sacrament has the virtue of placing the dying sinner in safety at any cost; it is the confirmation of Sanctity for the good and the holy; it is the last bond which it establishes, through its Unction, between the creature and God; it is the seal of Heaven which it impresses in the redeemed soul; it is the infusion of the merits of

*the Redeemer, in order to enrich her, purify her and embellish her; it is the final brush stroke which the Holy Spirit gives her in order to dispose her to depart from the earth, so as to make her appear before her Creator. In sum, the Extreme Unction is the final display of Our Love, and the final clothing of the soul; it is the rearranging of all the good works; therefore, it acts in a surprising way in those who are alive to Grace. With the Extreme Unction, the soul is as though covered by a Celestial Dew, which extinguishes, as though in one breath, her passions, her attachment to the earth and to all that does not belong to Heaven. But, alas!, how many Moans, how many bitter tears, how many indispositions, how many negligences. How many losses of souls; how few the sanctities it finds to be confirmed; how scarce the good works to be reordered and rearranged. Oh! if all could hear Our Moans, Our crying, over the bed of the dying one, in the act of administering the Sacrament of the Extreme Unction - all would cry with sorrow. Do you not want, then, to give Us your requital of love for each time this Sacrament is administered, which is the final display of Our love toward the creature? Our Will awaits you everywhere, to have your requital of Love and your company with Our Moans and sighs."*