

Messages from Jesus and the Blessed Mother

Concerning their Priestly Sons

Excerpted
From

The Heart of God

Recorded
by

Lori G.

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In the spirit of obedience and accord with the *Code of Canon Law*, the Disciples of Mercy have submitted Volumes I, II, and III of *The Heart of God* for review to the Ordinary of the Archdiocese of Miami where Lori G., the recipient of the messages, resided until her death. On June 6, 2000, the Great Jubilee Year, his Excellency, John C. Favalora, Archbishop of Miami, "officially declared that the three volume text *The Heart of God: Messages from Jesus and the Blessed Mother* is free from doctrinal or moral error and may be published. No implication is contained therein that the one granting this *Imprimatur* agrees with the contents, opinions or statements by the author of the texts."

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Archbishop of Miami

Nihil Obstat: Very Reverend Tomás M. Marín, J.C.L.
Chancellor of the Archdiocese of Miami

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Preface

It is with great excitement that the Disciples of Mercy would like to introduce you to the texts, *The Heart of God*. The Disciples of Mercy is a non-profit Catholic lay organization dedicated to spreading the messages of the Lord and the Blessed Mother in the three Volumes of The Heart of God, as given to Lori G., a convert from Judaism, devoted wife, and mother of five. Lori had been receiving daily messages from the Lord and the Blessed Mother since April 30, 1994 until her death on September 23, 1996. This victim soul whom the Lord requested to "allow Him to use for the benefit of the Kingdom" possessed the rare gift of being able to enter into an immediate dialogue with Jesus and the Blessed Mother at any time and circumstance.

Please be advised that we have done our due diligence in this matter acting in good faith under the guidance of the Holy Spirit and our spiritual director, Rev. Roman Schaefer of Our Lady Queen of Martyrs Parish, Fort Lauderdale, Florida. (Father Schaefer has since passed to his heavenly reward in 2012). Pursuant to this activity

we received a copy of the Decree from the Ordinary of the Archdiocese of Miami, Archbishop John C. Favalora, granting the *Imprimatur* and *Nihil Obstat* to the three volumes of *The Heart of God*. Please observe the texts also had been reviewed by noted authorities in the field of mystical theology, i.e., the late Rev. Joachim Tierney, O.C.S.O. and internationally renowned Mariologist, Rev. Rene Laurentin (whose interview with Lori G. is reported in 3 consecutive issues of *Stella Maris* March, April and May 1997) as well as those highly respected for doctrinal theology, specifically, the late Rev. Albert Moraczewski, O.P., former President of John XXIII Center for Medical-Moral Research, and Dr. Sixto Garcia, Professor of Systematic Theology and Biblical Studies at St. Vincent de Paul Seminary, Boynton Beach, Florida.

Because we are dedicated to spreading these messages to "the four corners of the earth," we are grateful when the Lord opens the doors for us to introduce these messages to his beloved priests. May you be blessed as all the Disciples of Mercy pray daily for all priests.

God's Mercy is yours!
The Disciples of Mercy

Introduction - The Promises

Sociologists inform us that the foundational motivation in creating and maintaining an organization is common purposiveness. Inevitably, as organizations grow in membership so does its division of labor and respective offices of authority in order to manage the coordination of its constituents in achieving its primary purpose. The Vatican II document, *Lumen Gentium* (On the Church) defines its membership from the purposiveness of its founder: "Christ the Lord, High Priest taken from among men, made the new people a kingdom and priests to God the Father " (para 10). This document classifies its membership into two categories: "the priesthood of the faithful" and "the ministerial priesthood." The document further states that "though they differ in essence and degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ." (Para 10.5) These two terms, "priesthood of the faithful" and "ministerial priesthood" warrant further elucidation.

The priesthood of the faithful derives its title from the action of Jesus' redemptive act, as John the Evangelist so aptly describes it in the preamble to the *Book of Revelation*, "To him who loves us and has freed us from our sins by his blood, who has made us into a kingdom, priests for his God and Father, to him be glory and power forever [and ever]. Amen" (Rev 1 5-6). Jesus has become the high priest who has atoned for our sins making what was inaccessible (the sanctuary of the Holy of Holies separated by a veil and reserved solely for the high priest) accessible (the tearing of the veil - the dissolution of enmity with God thereby creating an immediacy with the Father). Yes, through our high priest-mediator, Christ, we have become one with (atonement) the Father but to maintain this level of intimacy we must continually put on "the mind of Christ" so when the Father gazes upon us, he sees and loves the Son he perceives within us for "No one can come to the Father except through me" (Jn 14:6). Putting on "the mind of Christ" commences with Baptism into the believing community of "fellow baptized priests" whose purpose is "to offer their lives of sacrifice for others and through these good works become witnesses of the good news of Christ subsequently

bringing glory to God the Father." (*Lumen Gentium*, para 11) But our focus in this essay is not the call to universal priesthood, that is, putting on "the mind of Christ" among the faithful, but rather the ordained ministerial priesthood (*episkopos, presbyteros, diakonos*) which is a specific vocation and office within the priesthood of the baptized intended to serve the priesthood of all.

One of the most awe-inspiring ceremonies of our Catholic Church is the ritual of ordination to the priesthood. This sacrament is filled with symbolism that is rich in meaning. A key highlight of this awesome event is when the presiding bishop poses to the candidates a series of seven questions that encompasses their future role as priests and outlines personal characteristics that, with the help of grace, they are called to embody in their priestly life. Let us explore the meaning of each of these questions, followed by a complimentary excerpt of a message found in *The Heart of God* that Jesus had addressed on the very subject matter raised by the bishop in the specific interrogatory. The response by each of the candidates to these seven questions is in the affirmative "I am."

First Interrogatory

My sons, before you proceed to the order of the presbyterate, do you declare before God's people your intention to assume this priestly office?

What must go through the mind of the soon to be ordained? Undoubtedly, he has progressed through a long process of discernment prior to this event. While he has entered this occasion under his own free will, uncluttered by any external or inner psychological coercion, he truly believes that he is being called by God to a life of service by proclaiming the Gospel, rendering Christ to be sacramentally present in his ministerial duties especially in the Eucharistic Sacrifice, and building up the believing community through his personal witness. This awesome responsibility must weigh upon him but he has confidence that the Lord will honor his intention to consecrate his life to his service. Even the Church assures the ordinand that a special grace is about to be bestowed upon him - an indelible character imprinted upon his soul (accounting for "the difference in essence and degree" with priesthood of the faithful) that, *inter alia*, despite

his occasional falls from grace, the effectiveness of the sacrament he administers is in no way diminished (*ex opere operato* -from the work done).

This public declaration to proceed toward ordination consists of common elements found in the traditional taking of an oath and such is the case here before his bishop and the believing community. When one swears an oath there are certain criteria that must be met: 1) usually the invoking of God's name to witness the solemnity of the occasion, 2) a promise of an exchange not merely of goods and services but of total commitment of the persons, e.g, "I am yours and you are mine," or the more familiar biblical passage, "I am your God and you are my people" (Ex 5:7), and 3) the transcending of the traditional boundaries of a juridical contract which consistently imposes time limitations, conditions for agreement, and restrictions binding both parties. In short, an oath is tantamount to a covenant. The familiar biblical covenant consists of an irrevocable bilateral oath (a solemn agreement) between God and the people of Israel. While the latter often failed in its obligations imposed by their oath, God, on his part, never breached the

agreement. It is not an accident that the Latin word for "oath" is *sacramentum* from which we derive the word, "sacrament." Thus, the Holy Spirit, through its guidance in the Church, has established seven irrevocable covenants (oaths) conferring graces (benefits) to those who are properly disposed to be worthy recipients of these gifts furthering their participation in the life of friendship with God.

Another term often comparable to an oath is that of "consecration." Pope Emeritus Benedict XVI, in an *Address to the General Audience* on Wednesday, January 25th, 2012 defines this term as follows:

"To consecrate" therefore means "to transfer" a reality – a person or a thing – to become the property of God. And two complementary aspects are present in this: on the one hand, removing them from ordinary things, segregating, "setting them apart" from the context of personal human life so that they may be totally given to God; and on the other, this segregation, this transferal into God's sphere, has the very

meaning of "sending", of mission: precisely because he or she is given to God, the reality, the consecrated person, exists "for" others, is given to others. Giving to God means no longer existing for oneself, but for everyone."

This solemnity of consecration by the ordinand to God takes place at the pinnacle of the ordination ceremony precisely during the act of conferral of the sacrament of Holy Orders, that is, the laying of the hands by the presiding bishop, a tradition that has continued since the Apostolic era. As the celebrant lays his hand over each candidate he intones a prayer of consecration - the crux being "Almighty Father, grant to this servant of yours the dignity of the priesthood. Renew within him the Spirit of holiness. As a co-worker with the order of bishops may he be faithful to the ministry that he receives from you, Lord God, and be to others a model of right conduct."

Jesus in the message of *The Heart of God* dated January 13, 1996 beautifully describes the nature of the relationship that exists to those who have chosen to take the step of total consecration to Himself and his Mother

and, in turn, their reciprocal commitment to these devoted souls.

When one consecrates his life to my care, in essence, he is saying, "I do not live on my own any longer for it is you, Lord, who lives within me; do with me what you will." Ah, beloved, there are truly only a few who mean this and desire to live this way. When one is consecrated to me, it means that I am his breath and his heart. It means that I, Jesus, am his eyes and his ears. He does nothing by himself, for it is his desire to serve me. I, Jesus, become the only flower in the garden he grows. I, Jesus, become the only leaf upon the tree in his yard. I, Jesus, become the only garment he wears. I, Jesus, become everything to the soul who is consecrated to me. Truly, we blend and become one heart. I desire to share everything with a consecrated soul, but that soul must embrace the cross as well. The cross always precedes the crown of glory. The rain always precedes the rainbow. Children of my heart, I, the Lord, am asking for consecrated

souls. It is a vow that is honored and expected to be kept by the Eternal Father, for truly, the Eternal Father cherishes any soul who consecrates his life to my care and to the Immaculate Heart of my Mother.

Second Interrogatory

Are you resolved with the help of the Holy Spirit, to discharge without fail the office of the priesthood in the degree of presbyter as a conscientious fellow-worker with the Bishops in caring for the Lord's flock?

This question encompasses the acknowledged need for the candidate to call consistently upon the Holy Spirit for the strength and fortitude in the exercise of his office in service to the people of God and his bishop. The ordinand should develop an unswerving confidence in the Holy Spirit relying upon his daily petitioning of grace to fulfill the office of the priesthood entrusted to him by his bishop. Undoubtedly, in acknowledging one's human limitations there may arise doubts as to one's ability to

succeed adequately in the particular mission he is assigned. These doubts should not permit the ordinand to overcome his faith in God's assistance for "nothing is impossible with God" (Luk 1:37).

There is a wonderful story of St. John Vianney, the patron of parish priests, who had great difficulty in passing his seminary exams. The story goes, that during his final examinations before a panel of his professors, he was not responding adequately to their queries and out of desperation, the lead professor threw up his hands and said, "What would the Lord do with a jackass like you?" John slyly quipped, "If the Lord through Samson could slay a thousand Philistines with just the jawbone of an ass, what could the Lord do with a jackass like me?" John eventually passed his exams and became the most notable priest/confessor throughout all of France. Initially, his bishop recognizing John's marginal academic credentials decided to permit John to say Mass but not hear confession at his first assignment. However, within three years he was granted permission to be a priest/confessor but at a place where his bishop felt his effect upon the parishioners would be largely inconsequential.

He was sent to the remote village of Ars which consisted of only 40 houses and 4 taverns with attendance at Mass to be a very meager number. However, within 12 years his reputation as a confessor had become so legendary that as one biographer put it, "From 1830-1845, more than 300 people visited Ars a day. In fact, the train station at Lyons issued special round-trip tickets to Ars for an eight-day trip because that is how long it took for people to get a chance to speak with John. He would spend 12 hours a day in the confessional in the winter, and up to 16 hours a day in the summer. Rich and poor, lay people and religious—even bishops sought him out." (*Faith ND magazine*, University of Notre Dame, August 4, 2015 p. 4) Truly, this humble priest is proof of the faithful adage, "God does not call the qualified, but qualifies the called."

In *The Heart of God* (message of October 5, 1995), the Lord exhorts us in words what St. John Vianney so exemplified by his faith:

Do not dwell upon your weaknesses. Bring your weaknesses to me and I, Jesus, shall purify them

in my blood. I shall combine your weaknesses with my wounds, and you shall be given strength. Every weakness shall glorify me and shall be transformed. Oh, my children, why do you try to hide from me? Approach me honestly. Approach me in humility. Do not be afraid or embarrassed by your limitations. Your limitations are my strengths. Your trials and tribulations become my battles of victory. Each time you come to me and say, "Lord, I am weak, help me," I rush to your side. I do not turn away from you because of the type of weakness you may possess. On the contrary, the weaker the soul, the more that my strength will be manifested... There is no problem "we" cannot solve together. There is nothing that cannot be accomplished with my help. I am the Unlimited God of Love and Mercy. If you would give me a chance, surely you would love me. Again I, Jesus, call for your hands and your hearts.

One cannot help but see the parallel between Jesus' "call for our hands and hearts" and the trust-filled motto of

Mother Teresa, " I am the little pencil in God's hand."

Third Interrogatory

Are you resolved to exercise the ministry of the Word worthily and wisely, preaching the Gospel and explaining the Catholic faith?

St. Jerome once said, "ignorance of the Scriptures is ignorance of Christ. The mandate to preach the Gospel to all comes directly from Jesus in the last chapter of Matthew, "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 " (Matt 28:19). Undoubtedly, Sacred Scripture is the touchstone to everyone's animated faith but especially those to whom one hopes to be an instrument that leads others to Jesus. The priest must be a constant scholar of the Scriptures. His love of studying should be like the prophet Ezekiel to whom the Lord requested, "You must speak my words to them...Open your mouth and eat what I am giving to you - It was then I saw a hand stretched out to me; in it was a written scroll. He unrolled it before me; it was covered with writing front and back" (Ezekiel 2:8-10). Yes, the priest must

learn to devour the Word of God, assimilate it within his own personal spiritual growth and conscientiously apply the wisdom it contains to the membership of his parish both young and old. Pope Paul VI, in his encyclical, *Dei Verbum* imposes that “all the clergy must hold fast to the Sacred Scriptures through diligent sacred reading and careful study, especially the priests of Christ and others, such as deacons and catechists who are legitimately active in the ministry of the word. This is to be done so that none of them will become an empty preacher of the word of God outwardly, who is not a listener to it inwardly” (para 25). In short, he must be a living voice of the Gospel that resonates through a medium of his contemporaries of which they are most familiar but does not, in any way, dilute the “good news.” This careful balance was exemplified by the esteemed Swiss Reformed theologian, Karl Barth, whom Pope Pius XII called “the greatest theologian since St. Thomas Aquinas.” When inquired as to what advice he may offer the newly ordained ministers of his own creedal congregation, he quipped, “Take your Bible and take your newspaper, and read both. But interpret newspapers from your Bible.”

Because Sacred Scripture is the touchstone by which all measure of spiritual life is compared, Jesus himself, in *The Heart of God* (Message of July 27, 1996) cautions that private revelation and its content should never take precedent over the Scriptures which possess foundational authority:

Children, I, the Lord, have spoken to you in a variety of ways, but never forsake my Holy and Sacred Scripture. It is in my words to you that every question shall be answered. It is through the Holy and Sacred Scripture that innumerable graces flow. My words are food to the hungry and medicine to the sick. Read the Scriptures, my children, and partake of the holy nourishment I desire to give you.

Fourth Interrogatory:

Are you resolved to celebrate with devotion and fidelity the mysteries of Christ, especially the sacrifice of the Eucharist and the sacrament of reconciliation, as the Church has handed them down to us for the glory of God and the sanctification of

Christ's people?

Here, the ordinand humbly asserts his readiness to celebrate the administration of the sacraments and partake in the august mystery of the Mass. This is the culmination of years in the seminary where spiritual development and reverence for the sacraments were anchored in the celebration of the Eucharist. *The Code of Canon Law*, no. 246 states, "The celebration of the Most Holy Eucharist is to be the center of the entire life of the seminary, so that daily the students, sharing in the very love of Christ, may draw especially from this richest of all sources the strength of spirit needed for their apostolic work and their spiritual life." Now the candidate for ordination is soon to become by virtue of the ministerial priesthood the sacramental representation of Christ. His parishioners, like the disciples on the road to Emmaus, will need ongoing instruction about the Scriptures which enlivens their faith ("Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures" (Luke 24:27). The priest, the sacramental representation of Christ, will preside over the Eucharistic mystery that will be the "source and sum

mit" of their grace-filled lives due to their encounter with the risen Lord ("And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight" (Lk 24:30-31).

Next to the Eucharistic celebration, a priest's greatest privilege and most humbling experience is the exercise of the Sacrament of Reconciliation. In *The Heart of God* (Message of Sept 28, 1995), Our Lord framed so eloquently the position of the priest as an instrument for grace to be bestowed to the penitent:

I, the Lord, have provided the means for you to approach me in grace. I have given you the Sacrament of Reconciliation. I have empowered my priests to carry out my desire to have each of you reconciled to me. What do you fear, my children? Do you think I'm unaware of your sins? It is not the priest that grants you forgiveness, children. I am the one who wraps my merciful arms around each of you and showers my

forgiveness upon you. Make use of this sacrament, my children.

With respect to the virtues a priest confessor should emulate, Pope Francis, in his speech, *The Feast of Forgiveness* (Friday, March 11, 2016 *L'Osservatore Romano*, pg 6), exhorts the confessor to possess a constant attitude of humbleness as a witness to God's boundless mercy:

When, as confessors, we enter the confessional to welcome our brothers and sisters, we must always remember that we are instruments of God's mercy for them; thus, we are careful not to set up obstacles to this gift of salvation! The confessor is himself a sinner, a man ever in need of forgiveness; he is the first who cannot do without the mercy of God, who "chose" and "appointed" (cf. Jn 15:16) him for this great task. Therefore, you must always be ready with an attitude of humble and generous faith and the sole desire that every believer experience the love of the Father.

But it is not only within confines of the Mass and the Sacrament of Reconciliation that the priest is to actuate the sacramental signs of the presence of the risen Lord. Sadly, there appears a mind-set among the laity that there are two worlds - the world of the profane and the world of the sacred with the latter sequestered to an hour on Sunday and the remaining sacraments to only those life transitional stages - birth, reconciliation/healing for past transgressions, adulthood, marriage, consecrated life, and death.

This is the challenge of the ministerial priesthood, to awaken the laity to the fact that while the fullness of grace is afforded them via the reception of the sacraments, there is no separation from the opportunity of every moment to be informed by the grace of the risen Lord. By virtue of the incarnation and his subsequent passion, the world is permanently graced at its deepest level of existence. In short, the world is redeemed and every moment is an opportunity to choose grace or decline its potential benefit. The "profane" world is an artificial construct for in the words of the Jesuit paleontologist, Teilhard de Chardin, "by virtue of creation, and

still more incarnation, there is nothing profane for those who have eyes to see." Yes, as St. Pope John Paul II, said "the ministerial priesthood is to habitually look beyond the boundaries of diocese, country or rite...to all who yearn, even though they may not know it or cannot express it - for the truth and salvation of Christ." (*Pastores Dabo Vobis*, para 18)

The concept of the "grace of the present moment" warrants greater explanation and preaching on the part of the priest. This missionary mandate is relegated to both laity and clergy by virtue of their respective priesthoods and failure to conscientiously pursue this mission can have serious consequential effects. Jesus, in *The Heart of God* (Message of February 8, 1996), states so emphatically this imperative :

Children, I, Jesus, am weary, but I will never rest as long as souls are being lost to perdition. Work, children, work until your eyes burn, until your hands ache, until your throat is parched, and then work some more. If you were to see hell, you would understand the grief in my

heart. I did not promise that your earthly life would be easy. I did not promise you would not suffer, but I did promise complete bliss in heaven.

Fifth Interrogatory

Are you resolved to implore God's mercy together with us for the people entrusted to you, fulfilling the mandate to pray constantly?

The most perennial existential question that has been the subject of numerous philosophical disputations down through millennia is the query, "Why is there something rather than nothing?" A comparable question in the realm of theological speculation is, "Why does God find mankind lovable?" While both these questions appear unsettled if we look solely through the canons of rational analysis and science, but through eyes of faith we witness a loving God who calls each one of us by name "for he created our inmost being, he knit me together in my mother's womb" (Psalm 139:13). Interestingly, the word "mercy" and its very close derivatives, such as the Hebrew word, *hesed* - "loving kindness," appears a

total of 454 times in the Scriptures. Salvation history is a testimony of God's irrevocable love and desire for all mankind to be united with him on earth and in its eventual fullness in heaven. Even the letters of Tetragrammaton, YHWH, the Hebrew name God identifies himself to Moses, has been translated by such Jewish scholars as Martin Buber and Franz Rosenzweig as "I will be present as the one who will be there." Already these words imply a irrevocable commitment of continual presence and care to the Hebrew nation and its people. God is drawn to man whom he so loves that he would eventually send his only begotten Son to undergo the Paschal mysteries and in turn, to found a Church, a Mystical Body consisting of officers - bishops (*episkopos*) and priests (*presbyteros*) who will dedicate their lives in cooperating with him in dispensing the graces of mercy and redemption.

This irrevocable commitment of the Lord's presence is not solely reserved for nations, countries, or the Mystical Body as corporate entities but rather for each individual in his unique history of relationship with the Lord for "every soul that has ever been born has been infinitely

precious to me," (*The Heart of God*, Message of Dec 15, 1995), So precious is each soul that "If there was only one among you to desire me, I should go to Calvary again." (*The Heart of God*, Message of July 27, 1995)

Although each person is loved infinitely and equally by the Lord he has elected special graces for his priests, as he says "you have been ordained in heaven long before you were ordained on earth." (*The Heart of God* Message of Jan 28, 1996) The Lord says further, "I have placed a drop of my blood upon their souls. I have done this at the moment of conception." (*The Heart of God*, Message of Nov 30, 1995) The level of service and self-detachment binding upon a priest can often lead to what psychologists call ego-depletion (burn out) arising from loneliness, personal/professional setbacks, fatigue, and a taken-for-granted attitude among the faithful.

The heroic sacrifices of a dedicated priest can only be sustained by grace and prayer. St. John Vianney said that the life of a priest must be a life of prayer. Prayer is like two bookends in the day of a priest when he commences

in the morning and prior to the close of his eyes at night. According to Pope Emeritus Benedict the XVI, in his *Address to Priests, Deacons and Seminarians of the Archdiocese of Brindisi* June 15, 2008, prayer is the most important activity of the priest:

I know it is not easy to stay faithful to this daily appointment with the Lord, especially today when the pace of life is frenetic and worries absorb us more and more. We must convince ourselves: the time he spends in prayer is the most important time in a priest's life, in which divine grace acts with greater effectiveness, making his ministry fruitful. The first service to render to the community is prayer. And therefore, time for prayer must be given a true priority in our life. I know that there are many urgent things: as regards myself, an audience, a document to study, a meeting or something else. But if we are not interiorly in communion with God we cannot even give anything to others. Therefore, God is the first priority. We must always reserve the time necessary to be in communion of prayer

with our Lord.

Thus, a priest must continually pray not only for the flock the Holy Spirit has entrusted to him, but for himself as well so he can be a worthy and edifying resemblance of Jesus himself. Like Jesus, since "the servant is not greater than the master" (Jn 15:20) there will be periods of desolation and darkness. According to ascetical theologians this period of dryness is an integral part of spiritual development and the priest, rather than capitulating to it, should pray even more during these trying times trusting that these events have personal benefit in drawing him closer to the Lord as well as a benefit in terms of reparation to the Lord on behalf of lost souls for "sometimes a life is geared to one specific moment and one specific action whereby another soul is saved from hell." (*The Heart of God*, Message of Jan 7, 1996)

Undoubtedly, one should pray to Mother Teresa of Calcutta, who since 1947 when she began her missionary work in "caring for the poorest of the poor" was bereft of any consolations from the Lord until her a few weeks before her death in 1997 (Cf. Fr. Benedict Groeschel, /

Am With You Always. p. 544). This persevering nun prophetically wrote what her mission in heaven would be, "If I ever become a Saint—I will surely be one of darkness, that is, I will continually be absent from Heaven—in order to light the light of those in darkness on earth." On September 4th, 2016, Mother Teresa will be raised to the altar of saints.

Finally, priests can take consolation in the fact that the Lord lovingly refers to them as "his lights of love" in *The Heart of God*, Message of November 30, 1995:

There are pinpoints of light standing apart from the darkness which permeates this earth. They are my beloved priests... I, the Lord, have placed a candle upon the altar of each heart. For those that I have desired to follow me in the priesthood, I have placed a drop of my blood upon their souls. I have done this at the moment of conception. I have called them to be mine and I have sealed them with my blood. I, Jesus, have given my priests a great responsibility.

Sixth Interrogatory

Are you resolved to consecrate your life to God for the salvation of his people and to unite yourself more closely every day to Christ the High Priest, who for us offered himself to the Father as a perfect sacrifice?

The heart of a priest's consecrated life is intimacy with the Lord. Understandably, the deeper the union with the Lord, the more fully one comes to resemble him in his deepest mysteries. Pope John Paul II, in his encyclical, *Pastores Dabo Vobis*, epitomizes the role the priest plays for his parishioners by virtue of fostering a sacrificial life energized by a deeper intimacy with the Lord:

This is what people ask of the priest: "The priest is the man of God, the one who belongs to God and makes people think about God. When the letter to the Hebrews speaks of Christ it presents him as 'merciful and faithful high priest in the service of God' (Heb. 2:17).... Christians expect to find in the priest not only a man who

welcomes them, who listens to them gladly and shows a real interest in them, but also and above all a man who will help them to turn to God, to rise up to him. And so the priest needs to be trained to have a deep intimacy with God. Those who are preparing for the priesthood should realize that their whole priestly life will have value inasmuch as they are able to give themselves to Christ and through Christ to the Father. (Para 141)

Sadly, young men start out with so much fervor striving to sustain the intimacy that animated their decision to serve the Lord in the priesthood but for a variety of reasons and circumstances such spiritual fire tends to wane and become extinguished. Regretfully, this experience is not uncommon as the noted spiritual writer and biblical scholar, Monsignor Ronald Knox comments, "A priest as years pass, will be tempted to settle down into a rut, satisfied with formal pieties." A priest who has lost the original intimacy with the Lord due to his own failure to make time to kindle the fire of intimacy through acts of daily consecration, prayer, Scripture meditation, prepara-

tion to administer the sacraments, visits to the Blessed Sacrament, spiritual reading, etc., has reached a tepid condition. Such a state of affairs is found to be hurtful and offensive to the Lord who so wishes to ignite the nascent passion that led to a consecration of one's life to him. This is not new in the history of the Church, one only needs to go back to June of 1675, at the third revelation of our Lord's appearance to St. Margaret Mary Alacoque:

See this Heart, He said, which has loved men so much that It has spared nothing, even to exhausting and consuming Itself, in order to testify to them Its love; and in return I receive from the greater number nothing but ingratitude, because of the contempt, irreverence, sacrilege and coldness which they show Me in this Sacrament of Love. But what I feel most is, that they are hearts which are consecrated to Me that treat Me thus. (*Gems of Thought from St. Margaret Mary*, 1941. p. xvi)

In the twentieth century one finds a blessed soul, Sr.

Josefa Menéndez (1890 -1923), a nun of the Society of the Sacred Heart living in the Convent of Les Feuillants de Poitiers who received a plethora of mystical gifts and became a precursor to the Divine Mercy writings of Saint Faustina. Her vocation was to show "the ardent thirst that Jesus has for souls, especially for those he had chosen and consecrated to himself" (*The Way of Divine Love*, p. 29). She recounts Jesus imparting to her the pain he endures in witnessing consecrated souls who have lost their fervor:

And while I looked at those many souls that would feed on this heavenly Bread (Eucharist), I could not but see also the indifference by which so many others - consecrated souls - priests who would wound me in this sacrament. There were those who would grow cold, gradually yield to routine and worse than routine to weariness and lassitude, and little by little to tepidity. I still wait all night and watch in the tabernacle for that soul fervently hoping that he will come and receive me, that he will converse with me with all the trust of a bride and tell me of his sorrows,

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his temptations, his sufferings asking my advice and begging for the graces he needs for himself or others. Come, I say to him, let us discuss everything with perfect freedom. (*Way of Divine Love*, p. 277)

Jesus, in *The Heart of God* (Message of October 11, 1994), likewise, laments such a similar situation and looks to others who may soothe his sorrow over the tepidity of consecrated souls.

My heart is broken, little ones. I am crushed and tormented by many of my consecrated souls. I am permitting you to share with me the bitterness of my humiliations. I am cast aside, children, ignored and ridiculed. Yes, even those I, Jesus Christ, have called my own, wish to see my utter abandonment. I am alone, children, so alone. Share my darkness and discomfort with me. In doing so, children, you bring joy to my sorrow.

Gratefully, hope is never lost for the consecrated souls

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or any soul for that matter, to return to the intimacy that fanned the initial flames of love. Jesus informs Sister Josefa of his desire to forgive them and their return to a fervent union with him:

Let consecrated souls therefore re-animate their trust in my heart. I easily condone their weakness; what I want them to know is that, if after their faults and falls they humbly cast themselves into my heart, I love them always, and pardon them all. Do you not know that the more wretched a soul is, the more I love him? The fact that I have chosen a soul does not mean that his faults and miseries are wiped out. But if in all humility that soul acknowledges his failings and atones by little acts of generosity and love, above all, if he trusts Me, if he throws himself into My Heart, he gives me more glory and does more good to souls than if he had not fallen. What does his wretchedness matter to me, if he gives me the love that I want?" (*Way of Divine Love*, p. 31)

In *The Heart of God* (Message of May 16, 1994) the Lord makes continual overtures to return to his merciful love:

I, the Lord, Jesus Christ, am a merciful God. Over and over again, I wait for my children to return to me. I stand at the door of their hearts knocking, pleading with them to recall my mercy. Oh, children of the earth, unite in my mercy. Unite against Satan. Beware of his treachery and deceit. Journey back to me. Climb the steps of my mercy into the abyss of my heart. Rest, I will refresh you.

In a way, this period of prayerful sterility and perceived distance from the Lord and the consecrated soul's subsequent return to his merciful embrace can be an opportunity to identify with the spiritual aridity of his parishioners thereby providing material for more credible homilies that touch their hearts and encourage them that they have a God rich in mercy and tireless in his pursuit of reconciliation with him. It is in this spirit of confidence that at life's end, when the consecrated soul

"shall stand before the Lord and he shall ask, who have you told about my mercy and forgiveness? Or, have you led people to believe I was a distant, uncaring, and unforgiving God?" (*The Heart of God*, Message of June 8, 1996); the soul shall respond wholeheartedly, "Lord, it was I who was once distant, once uncaring, and once unforgiving, but in your compassion and pity you rekindled that fervor and became my heartfelt refuge. Since that gracious moment, though unworthy, I proclaimed your mercy in the Word and the sacramental exercise of my priestly ministry. Now, Lord, may your mercy abundantly cover my sins and grant your humble servant worthiness to sit at your eternal banquet."

Seventh Interrogatory

Do you promise respect and obedience to the Roman Pontiff, the diocesan bishops, and to your legitimate superiors?

There is no question that the obedience to hierarchical officers and the *Magisterium* is integral to maintaining the common purposiveness that embodies the church. St. Pope John Paul II in *Pastores Dabo Vobis* speaks in

sightfully recognizing "priests are not to seek their own will but the will of him who sent them" for Christ not only founded his church but promised that the Holy Spirit will continually guide it down through the ages.

First of all, obedience is "apostolic" in the sense that it recognizes, loves and serves the Church in her hierarchical structure. Indeed, there can be no genuine priestly ministry except in communion with the supreme pontiff and the episcopal college, especially with one's own diocesan bishop, who deserves that "filial respect and obedience" promised during the rite of ordination. This "submission" to those invested with ecclesial authority is in no way a kind of humiliation. It flows instead from the responsible freedom of the priest who accepts not only the demands of an organized and organic ecclesial life, but also that grace of discernment and responsibility in ecclesial decisions which was assured by Jesus to his apostles and their successors for the sake of faithfully safeguarding the mystery of the Church and serving the

structure of the Christian community among its common path toward salvation. (para 28)

In *The Heart of God*, (Message of January 28, 1996) Jesus, while acknowledging the heroic sacrifice that priestly life entails, obedience to the pope is of utmost primacy and failure to follow his direction leaves the priest bereft of his ministerial graces regardless of the rationalized motivation and religious ideology that initiated the insubordination:

My beloved priests, you have been ordained in heaven long before you were ordained on earth. I have called you to a difficult life and a life of obedience. I have promised your rewards to be in heaven and not on earth. All those who go against my high bishop are in complete disobedience to their vows. My sons, I am grieving. I expressly give this message to those of you who have separated from my Pope and my bride. You DO NOT serve me, my sons. I am grieving, for you are leading my flock to perdition's gates. Take the blinders from your eyes. If you are in

disobedience to my high bishop, then you are in disobedience to me.

Thus ends the interrogatory aspect of the candidates for priesthood. After the soon to be ordained priest completes his "I am," the bishop now bestows a blessing, "May God who has begun his good work in you bring it to fulfillment."

As we conclude this introduction, may we, likewise, offer a blessing to all priests. Following the exhortation of St. Paul in putting on the "mind of Christ," may you always think as Jesus thought, espouse the principles he espoused, be submissive as he was to the Father and live the truths that he lived. If you do this, may the exercise of your priestly ministry never be perfunctory but always near-mystical.

The Messages

Excerpt from the Message of May 1, 1994

The following excerpt is from the second message Jesus had requested of Lori G. that hereafter the daily dictations from himself and his Mother are to be made public to the world. Lori dutifully recorded these messages until her death on September 23, 1996

Should I show this to...?

Lori is requesting the Lord whether to share this message with a priest who has a reputation for not only his degree of sanctity, but also his discernment in determining whether persons who claim to have supernatural visitations and communications are authentic.

Allow him. He is my beloved son. Where are the beloved of my heart, my priests? I have manifested myself to them. I, Jesus, have called them to be my soldiers, to carry my Cross with me. My Cross is heavy from their lack of piety and insincerity. Some do not follow my high bishop.

The Pope, Lord?

Yes. It is I, the Lord, who have chosen him, not men. Tell my priests to listen to my Pope. They are my beloved sons, the twinkle of my eyes.

How should I do that, Lord?

Pray to the Holy Spirit to reveal my desires to my beloved sons. They are the foundation from which my Church will be united again. I have placed great responsibility on them. Oh, pray for my faltering priests. They are Satan's greatest conquest.

June 11, 1994

Child, I am waiting patiently. Let us begin. This is what I wish you to write:

Children of the earth, unite. Child, hear my words. Consecrate yourselves to my Sacred Heart and to the Immaculate Heart of my Mother. Come to us with hope and joy. We will take you into our bosoms and love will nourish you. Oh, children, you do not realize the seriousness of the times. Soon you shall look for shelter and

you shall not find any. Soon you will seek peace and comfort amongst your worldly possessions, and it shall elude you. Your insurance for the future rests in my heart and the heart of my Mother.

Lord, I'm sorry for what I did today. I don't even feel like I made a good confession. Jesus, I love you.

Child, I have forgiven your sins. You are wretched and weak, that is why I have chosen you. You have no reason to ever have pride because I have created you out of nothing. Think of my perfection, and your lowliness. Always approach me with humility. Do not let arrogance penetrate your heart. Recognize your limitations and your sinfulness and in me you shall find peace. In me, you shall find understanding and compassion.

Holy Spirit, help me to hear you.

Daughter, when you go to Mass, know that I am the High Priest on the altar. I am speaking to you through my priests. I inspire their words. All petitions, spoken or unspoken, are received by me. Every prayer is answered

by me according to the soul's best interest. I welcome all prayers. Pray with faith. Be humble when you pray. Believe in what you ask for, always keeping in mind my holy perfect will. Child, I am the Bread of Life. I am Love, undivided and perfect. I am the Everlasting to Everlasting. Always, be aware of my presence.

Lord?

Child, rest now, little one of my heart. I give my heart to you, children. Will you accept my heart? Will you accept my Mother? Go in peace, little child. Go in the peace of our love. Remember, we are with you always. Amen.

September 14, 1994

My child, let us begin. There is much to do to bring my children to their inheritance of salvation.

Listen carefully to the voice of the Spirit who dwells within your heart. My daughter, there shall come upon mankind such a great and terrible chastisement, the magnitude never before realized in history. For the

chastisement shall be in proportion to men's sins, which have covered the earth in darkness. My child, if you were to see the earth as the soul of Humanity, there shall be no light. For the darkness of sin has suffocated the light, and the light that once was has become darkness. Many of my beloved priests have fallen and with them many of my little souls. So it is that light becomes darkness, but in my great mercy, once again the light of the Lord, thy God, shall consume Humanity and the heavens shall rejoice with the splendor of creation. The earth shall have a new heart. Yes, my child, Humanity shall be one with me and my Sacred Heart shall prevail. Who then shall join their hearts to mine? Who then shall desire the life of the Spirit, which is a life of earthly poverty? Ah, children, the choice is yours. Remember to choose wisely.

I bless you and love you, little disciple of mercy. Go in peace.

September 28, 1994

My little one, today I am rejoicing for I AM shall lead my people back through the desert of sin to the everlasting

fountain of my mercy.

My little one, share in my joy for I, the Lord, have suffered and today is a day of rejoicing. My child, from the beginning I have prepared and instructed you. You were thirsty and hungry and I gave you my body and blood. You shall thirst and hunger no longer. You are my prophet, little one, and my disciple of mercy for I, the Lord, have molded you and lifted you on my wings of love. Give my messages to others, child, and lo, their hearts shall burn with the fire of my love. Do not fear, my little disciple, for I AM has chosen you and shall sustain you. Do not ever be afraid of what you shall speak, for the Spirit that dwells within your heart shall instruct you. Wisdom and Love shall instruct you.

You must continue to pray for my beloved priests, for my adversary has grown exceedingly strong in their lives. To all those who shall read my words, I, the Lord, Jesus Christ, love you with an infinite love. Allow me to become your holy teacher and friend. There is no greater love than the love of your Savior.

Come, my children. Come to me.

I love you and bless you, child. Go in peace.

October 11, 1994

My little children, thank you for your sacrifices of love.

I know you are weary but always remember the weariness of the Lord, Thy God. My heart is broken, little ones. I am crushed and tormented by many of my consecrated souls. I am permitting you to share with me the bitterness of my humiliations.

I am cast aside, children, ignored and ridiculed. Yes, even those I, Jesus Christ, have called my own, wish to see my utter abandonment. I am alone, children, so alone. Share my darkness and discomfort with me. In doing so, children, you bring joy to my sorrow.

My children, do not weep nor despair, for you are mine and I have called you to bring souls to me. Bring others to me that they may leave the darkness and come into

the light. Are you not uncomfortable in the darkness? Do you not yearn for the light? I am the Light of the World, children. I am mourning the dark state of mankind. Will you not share in my sorrow with me?

I love you, little children of my heart. Thank you for writing my words. I bless you.

October 12, 1994

My precious children, listen to the words of your Savior. Children, you must be charitable. Learn to recognize me in your brothers and sisters. Remember how I, the Lord, love sinners, the weak and humble of heart.

The Lord, thy God, is a beggar for your love. Children, in the Blessed Sacrament I am alone, thirsting for your love. With each breath you take, children, think of me as I do you. Oh, my children, I come to you on my knees begging for your love. Be as beggars for the love of your brothers and sisters. You shall not see me in one's outer appearance. It is only the heart I make my dwelling place. Look into men's hearts, children, and there you

you shall recognize your Savior, a beggar for your love.

A great apostasy exists today, beloved children. Many of my chosen ones wish to abolish me. They wish to abolish the Holy Sacrifice of the Mass. Do penance for those who continue to crucify me. Oh, children, come to me in the Mass. Come to the altar of the Lord with repentant hearts. I wait there always for your love and company.

My little children, I love you and bless you. Go in peace.

January 12, 1995

My little disciple of mercy, receive my message of love.

The earth is mine, children, and everything of the earth was created to bring glory to my holy name. Yet you, my children, have made a mockery of my creation and therefore, a mockery of my name. The greatest mockery is your decision to murder my creation. Oh, children, how you have grieved me. You have murdered so many that I, the Lord, have sent to help you. Priests and prophets have you murdered, children, by your arrogance and

hardness of heart.

I, the Lord, am the *only* author of life. Only I, the Lord, can grant life or take life. You, my children, have no authority from me to decide life or death. Your sins are atrocities and are poisoning you, creation. My children, open your eyes. Can you not see the poison of your sins upon your world?

O Wicked Generation, be prepared to account for your lives before me, the Lord God.

We shall continue tomorrow, child. I love you and I bless you.

January 21, 1995

Child, I am here. I am Blessed Virgin Mary and the Mother of the Church. I am the Mother of the Church because my beloved Son, Jesus, is the head of the church as is his role of high priest.

Children, you all are members of the Body of Christ and

as such, you must recognize my Son's guardianship and authority over his Church. Many of you have disregarded my Son's instructions to his Church and you desire to abolish the old ways to institute the new.

My children, my children, by whose authority do you act? You were not given authority from heaven to make these changes. No, on the contrary, the apostasy that exists within the Church is led by Satan and his demons. They have declared war on heaven and all that would strive to follow Jesus. Beware, all of you, my little children.

You are only safe in my Immaculate Heart and the Sacred Heart of Jesus. My children, you must pray for the Church and for all those priests and laity who have been snared and pursued by Satan. Persevere, my beloved children.

That is all we shall write, my child. I love you and I bless you.

I love you and bless you, too, Mama Mary.

Lord?

I am here, little one. We shall continue tomorrow. Go in peace.

September 28, 1995

My beloved children, I am here. I am the Lord, the Holy Spirit.

My beloved children, I am weary. I have called for your love so many times, yet you continue to ignore me. Foolish children, do you believe there was only one Judas? Do you believe there was only one to betray me? Ah, my children, you sleep. Search your hearts, my beloved ones. Each one of you has betrayed me with a kiss. Each time you come to receive me in the Eucharist and you come with sin in your heart, you betray me with a kiss. I, the Lord, have provided the means for you to approach me in grace. I have given you the sacrament of reconciliation. I have empowered my priest to carry out my desire to have each of you reconciled to me. What do you fear, my children? Do you think I'm unaware of

your sins? It is not the priest that grants you forgiveness, children. I am the one who wraps my merciful arms around each of you and showers my forgiveness upon you. Make use of this sacrament, my children, before you partake of me in the Eucharist. Come to me with a humble and contrite heart. Come to me hungry. Come to me thirsty. I am the Bread of Life. From Everlasting to Everlasting, I AM. Partake of me and you shall never hunger, nor shall you thirst.

Thank you, my devoted disciples, for your sacrifices of love. Be secure in my love. I bless you all. Go in peace.

November 28, 1995

Children, I am here. I am the Lamb and the Eternal Guardian of the Soul. Be not afraid, my little children. Let your faith in me be your cloak of armor. The evil one shall not harm you.

Children, I am the Alpha and the Omega, from Everlasting to Everlasting. Why did I choose to die on the Cross? Why did I not choose to be stoned or beaten to death?

Why would I, the Lord, permit two pieces of wood to be the trademark of your salvation? I shall tell you, my beloved ones. Every work of my hands is productive and has special significance. What is a primary purpose of wood? It is used in the fire to keep the fire burning and alive for a long period of time.

Remember, that I, the Lord, have placed a candle upon the altar of each heart. I also desire for this fire to burn eternally. I use the wood of the Cross to keep the spiritual fire within each heart alive as well. Everything in my creation has a three-fold purpose. This is something you cannot understand but it stems from the Holy Trinity. The wood of the cross was used to light fires in those days. And as the means of my death, I use it to burn the fire in each heart. What does it mean to come to the foot of the Cross?

The Holy Sacrifice of the Mass is a re-enactment of my Crucifixion. Those who consume my body and blood will reap the full benefits of my Resurrection as well. If you could visualize the events of the Mass, you would see me nailed to the Cross. You would see a priest holding a

a chalice under each one of my wounds to collect the blood. You would see my death and Resurrection. This is why you cannot comprehend the magnitude of the graces at the Holy Mass.

However, my beloved ones, because I have made an altar on your heart, you can come to the foot of the Cross in prayer. Because it is the wood from the Cross on Calvary that keeps the fire alive in your heart, when you kneel in prayer, you are kneeling at the foot of the Cross.

There is yet another way. The soul that fully acknowledges my death and resurrection on the Cross at Calvary is given the grace by the Eternal Father to come to the foot of the Cross each time he prays. Children, love and mercy flows from the Cross. The soul that acknowledges my kingship and authority is taken spiritually by the Eternal Father to Calvary when he prays. He is given the blessings as if he was actually present on that day.

Everything upon the heavens and the earth is done in a three-fold manner. The Holy Trinity of God is as the roots to a tremendous tree, the tree being all creation, and

being sustained by the Holy and Blessed Trinity.

You must pray for your brothers and sisters, children, for my other flock. They are not brought to the foot of the Cross by my Eternal Father. Children how can they be brought to a place they do not believe exists? I have many graces for them but they will not accept them. It is the gift of faith from the Holy Spirit that permits the soul to embrace the Cross. This is why I, Jesus, have told you that faith is a priceless gem. Always pray for faith, my beloved ones.

Thank you, my beloved scribe, for recording my words. I bless you all.

November 30, 1995

Welcome, my beloved and devoted children. I am pleased that you have gathered together in my name. I am in the midst of you, my precious ones.

There are pinpoints of light standing apart from the darkness which permeates this earth. They are my beloved

priests, my daughter. In the heavenly gardens there are many varieties of flowers. These gardens represent my consecrated souls. In the heavenly gardens it is the rose with its unique beauty that represents my priests upon the earth. I have explained that I, the Lord, have placed a candle upon the altar of each heart. For those that I have desired to follow me in the priesthood, I have placed a drop of my blood upon their souls. I have done this at the moment of conception. I have called them to be mine and I have sealed them with my blood. I, Jesus, have given my priests a great responsibility.

Children, how many of you have gone to a State Fair or an equally large event? There are small booths throughout the grounds whereby the employee gives information and directions. This is so the people who are visiting will not become lost and confused, but rather enjoy the event in a peaceful way. I, Jesus, am giving you an example in simplicity. I have my priests responsible to provide information and guidance to those desiring the kingdom of heaven. You must understand, my beloved, Satan wishes to destroy each of my priests. Aside from my youth, my priests are his largest target.

Beloved ones, many of you mock and ridicule my beloved priests. You blame them for your own shortcomings. Remember, little ones, they are my lights of love to shine upon the dark earth. Who among you has the right to criticize one of my beloved priests? Silence your tongues, children. Speak not against them. Think no evil about them but rather pray for them. Encourage them, always remembering that I, Jesus, have chosen them above all others to be soldiers in my army.

I ask each of you, children, what would you do to serve the kingdom of God? Would you be willing to detach from all material consolations, to accept the consolations I desire to give you? There is something else, my children. I have asked my priests to serve me unselfishly and to place the needs of the community before their own. I have asked them to discard their concept of time to accept unlimited service on my behalf.

Children, I have told you time is my adversary. Your concept of time blocks you from fully giving your heart to me. For all those who desire to be my disciples I, Jesus, am asking you to pray for my priests. Cast aside your

criticisms and mockeries, for I, the Lord, stand beside each one of my priests. When you mock and criticize my priests, you are doing so to me and to the Eternal Father who sent me.

Continue in your efforts, my beloved children. Though the road to salvation is narrow and often difficult, remember I, Jesus, go before you always. I bless you all, my children. Go in peace.

December 4, 1995

Just a few hours prior to this message one of the disciples informed me of how another disciple had initiated the process of becoming a deacon. The disciple with whom I was speaking said, "Wouldn't it be beautiful if the Lord were to give a message, as he did for his priests on November 30, concerning his consecrated souls - the religious brothers, sisters, and deacons who also serve the Church?" The Lord heard this request and responded with the following message.

My beloved child, I am here. I am the Lord, the God

of All Creation. I am the God of the weak and of the strong. I, Jesus, am the architect of my Church. I am the designer and master builder of my Holy Jerusalem.

Daughter, every structure has certain components that contribute to the fullness of the structure. In a building sometimes a small screw can be just as important as a large steel beam. But you may say that such a small screw is insignificant! But I, Jesus, assure you that if enough of these metal screws are missing, the building will eventually collapse. The metal beams cannot support the building alone.

Now, children, think of my Church. I am referring to my religious brothers and sisters. I am referring to all those participants in my Church who are not considered to be as important as the beams of steel in the building. Surely, without these people supporting my priests and encouraging my flock, my Church would crumble. Is my Church not a structure made of various parts as well?

Remember what I, Jesus, have previously taught you. It is the smallest hidden flowers in a vast garden that are given the most important tasks by the Eternal Father.

Children, though my priests are the beams of steel within my church, consider the brothers, and sisters, and deacons, and even the secretaries to be the walls and windows of my church. Have respect and admiration for all the members of my church beginning with my high bishop and extending to someone who may occasionally run an errand for one of my priests. Remember, the small hidden leaf is loved just as much as the mighty tree by the Eternal Father.

Daughter, thank you for writing my words. Go in peace, my little lamb. I bless you.

December 27, 1995

My beloved children, I am here. I am the Blessed Virgin Mary and Mother of God. I am the Mother of the Church

and the Mother of every heart that loves my Son. I have come from heaven to help my children to recognize my beloved Son, Jesus. I have come from heaven to help my beloved priests recognize the voice of my Son. I have come as a messenger and servant of the Most High God.

When the disciples recognized my Son, Jesus, on the road to Emmaus, their eyes were opened to the fullness of faith the Eucharist affords. Each one of you travel the road to Emmaus every day. It is the road between life and death. It is at the intersection of good and evil that you must be able to recognize Jesus. The road to Emmaus is as a large quilt to warm every member of the Body of Christ. Those who do not recognize my Son shall find themselves cold despite the warmth of the quilt.

The road to Emmaus is a long winding road running through every Mass as well. At the Holy Sacrifice of the Mass it is as if the road divides; those with faith will see my Son, Jesus, in the breaking of the bread and will continue their journey with abundant graces. Those who approach the altar without faith and with hardness of

heart will not see Jesus in the breaking of the bread. They are as travelers who have lost their way.

The road to Emmaus is the one that a precious soul travels all the days of his life. The traveler with faith and a humble heart will see my beloved Son walking with him. Remember, there are two ways to travel any road: you can go someplace or you can return from someplace. Those who walk with Jesus and who are fed by him, by the Holy Eucharist, will never be lost on this journey. There are intersections, my children, but those who see Jesus in the Holy Eucharist will not take the wrong path.

I thank you, beloved ones, for recording my words. Be at peace, little ones, on the road to Emmaus. My Son and I are with you always.

Jesus, do you wish to comment further on what the Blessed Mother has said?

No, my child, we shall continue tomorrow.

January 7, 1996

Yes, my devoted servant, your perseverance has pleased me. So many of you hear my call, yet you give up so easily. Many of you have been called to my priesthood, yet you have discarded this calling because of the obstacles in the way. Did I, Jesus, not fall three times as I made my way to Calvary? What would have happened if I, Jesus, became discouraged by the weight of the Cross? What if I did not get up and never finished my journey to the place of atonement? Ah, beloved, then there would be no heaven for sinners, only eternal wallowing and grief. Instead, I persevered to the place of sacrifice whereby the reason I came into this world could be accomplished.

Children, my children, each one of you was brought into the world for a reason. Remember I have told you that the small insignificant soul is given the most responsibilities by the Eternal Father. Sometimes a life is geared to one specific moment and one specific action whereby another soul is saved from hell. What is more important, my children?

Dear ones, do not give up so easily. Rather, come to me and I, Jesus, shall help you to persevere. Help me, my beloved ones, to save souls and I shall share my eternal crown with you. Do not permit obstacles to prevent you from seeking and finding your true treasures. I am he, the true treasure of each soul.

Thank you, beloved soul, for writing. Go in peace.

January 16, 1996

My beloved ones, I am here. I am the Blessed Virgin Mary and the Mother of God. I am the Mother of the Shepherd and the Mother of the Flock.

My beloved ones, I am the Mother of the Church and I have embraced her within my Immaculate Heart.

The Church, my beloved ones, was born of my womb and is the only rose upon the earthly garden. With great delicacy and tenderness do I ask my beloved priests and ministers to care for this rose.

If you are a Eucharistic Minister, then you must realize the great responsibility placed upon you by the Eternal Father. When my Son knocked upon a door of a house, sometimes he was invited to eat and rest, and this house was blessed by the Eternal Father. Sometimes the door was slammed in my beloved Son's face, and all the blessings upon this house were taken and given to another. If you are a Eucharistic Minister, you must be as the one who invited my Son for supper. You must desire to dine with my Son before you have others do so.

I, your Mother, say this because many who participate in the holy banquet are as the Pharisees, they do not really care about my Son. Prepare yourselves in this way: 1) come to Mass hungry that you may understand the hunger of the people you feed; 2) be reconciled to God; 3) be reconciled to your brothers; and 4) leave your grievances at the altar with my Crucified Son and know that the Eucharist will heal you.

You may say the following words to the Holy Spirit:

O Spirit of Wisdom and Truth, with gratitude I accept this great opportunity to feed your poor and hungry people. Cleanse me and forgive me for all of my offenses. Let me be a pure vessel to bring the Bread of Life to God's people. I am only a servant at the foot of the Cross. As the blood from your wounds spills upon me, allow me to place it in the chalice of your mercy and give it to your people to drink. Allow me to carry your broken and wounded body in my arms and present you to those who hunger. And if I should wander from the flock, come and find me, Lord. Nurture me, forgive me, and feed me, so that once again I may become one of the gardeners to take care of your precious rose upon the earth. Amen.

Many Eucharistic Ministers take my Son from place to place, yet you say nothing to him. You spend hours with him, yet you say nothing to him. He loves you so, that he remains silent wherever it is you place him. But I grieve in the silence, my heart breaks to see the silence between you and my Son. If you are a Eucharistic Minis-

ter, do not take for granted the time you have been given to spend with Jesus. Truly, it is the wise man who realizes he is in the presence of his Lord. And truly, it is the wise man who spends this time in prayer, in petition, and thanksgiving. It is also the wise man who realizes he is nothing more than a grain of sand, and it is by God's loving grace that he has been granted such a position.

Children, any endeavor to attain holiness and to do the will of my Son will always be blessed. Go in peace, my little children, but remember, be the one who invites my Son to dinner when he knocks, for that day occurs in everyone's life.

January 28, 1996

The Lord was particularly upset today due to a local newspaper account of a "priest" who established his own church and was calling it a member of the "Independent Catholic Diocese." The Lord had requested that I and two other disciples convey a personal message to this "priest" stating that "he, the Lord, is not present in his (the priest's) liturgy" and to return to

his true Church. We did this in obedience. Despite how much this aberrant behavior offends him, the Lord stills offers reconciliation to those who will repent and amend their ways.

Yes, my little lamb. Record my words of love. These messages which I now give were present in my heart as the nails were driven in my hands and feet. I loved all of you then as I do now.

I, the Lord, am grieving for my Church. It is by my blood that my Church was formed and I have given her the most holy sacraments. These sacraments are for my people, Israel, and all those who partake of these sacraments shall find a place at my banquet.

My beloved priests, you have been ordained in heaven long before you were ordained on earth. I have called you to a difficult life and a life of obedience. I have promised your rewards to be in heaven and not on earth. All those who go against my high bishop are in complete disobedience to their vows. My sons, I am grieving. I expressly give this message to those of you who have sep-

arated from my Pope and my bride. You DO NOT serve me, my sons. I am grieving, for you are leading my flock to perdition's gates. Take the blinders from your eyes. If you are in disobedience to my high bishop, then you are in disobedience to me.

I shall not honor those who do not honor me. I shall not bless the places of worship you have designated apart from my Church. If you abandon my teachings and the teachings of my high bishop, you shall be as an arm or a leg that has gangrene. You shall be as poison to the rest of the body and I, Jesus, shall amputate you.

My sons, come to my holy mountain and be reconciled to me. I will forgive all who make a true and sincere act of amendment. You must stop dividing my Church and dividing my Mystical Body. Come back to my Church, my beloved sons. You are lost from me. I extend my merciful heart to all who have fallen away from me. I shall forgive you, if you so desire it.

My child, I am so grieved by my faltering priests. "Share this message as an act of mercy that they will stop their

evil ways and return to me," thus says the Lord God of Hosts.

My beloved child, be not afraid to distribute this message. Thank you for writing. I bless you.

January 29, 1996

My beloved one, I am here. I am the Blessed Virgin Mary and the Mother of God. I am the Mother of the Shepherd and the Mother of the Flock.

My beloved one, go to those who are lost from my Son and tell them my Son's words. Tell them to return to the embrace of their Mother who will protect them and secure God's mercy for them. Child, my Son is grieving for his priests that have broken their vows. They have turned their backs on my Son and have refused His Holy Precious Blood.

Mama, whom are you referring to?

My beloved daughter, many of my Son's priests have

separated from the Holy Church. Oh, such a grievous error, if they do not repent, many souls will be lost. If they do not return to the one true Church, my Son's bride, then they shall lose their places at the eternal banquet. I shall go to each one of my lost sons and I shall pursue them as a mother pursues a lost child. I shall pursue them relentlessly, but they will not all return to me.

My children, time is running out. The rivers of mercy are drying up. Soon the dam holding the hand of God will burst, and justice shall go through the earth as a tornado. Nothing will be left untouched.

Please, my beloved sons, you were handpicked by God long before you were born. By turning your back on the Pope, you are as the ones who hammered the nails into Jesus' body. You are as Judas; you knew Jesus, yet you betrayed him with a kiss. Return to your vows, my children, and I shall shelter you in my motherly mantle.

Daughter, my Son has told you to deliver his words. You may deliver my words as well.

Thank you for writing, my child.

I love you, Mama.

I love you too, child. Go in peace.

February 6, 1996

My precious lamb, record the words of the King of Israel.
I AM WHO AM.

Obedience, my child, is more valuable than the most precious gem. Obedience to my will turns an evil soul into a holy flower. Obedience to my will is the building block of sanctity. Children, I demanded obedience from my apostles when I was with you, and I still do. I demand obedience from all my priests to the rules of my church. My precious child, when one is obedient to my will, heaven will open her storehouses of treasures for that soul. Obedience secures numerous blessings and riches that cannot be measured.

Children, the fertilizer in my garden of virtues is obedi-

ence. This is what transforms a useless weed into a magnificent rose. Obedience is the desire for the soul to please me more than to please itself. Obedience to my holy will brings the soul into the light of my love and into closer union with me. I, the Lord, honor obedience. I honor and bless the soul who is obedient. I do not honor nor condone disobedience. When one is disobedient to my will, he falls from grace. He falls from the light of goodness into the darkness of pride. Though my love for this wretched soul does not waiver, I wait until the soul repents and is restored to a state of obedience and thus grace.

Rest, my little lamb. Go in the peace of my love.

February 7, 1996

My beloved children, I am waiting for you at Calvary. Children of my Sacred Heart, be not afraid of persecution. I, the Lord, am rebuilding my Holy Jerusalem. My Holy Spirit has completely dismantled my old Jerusalem and now, brick by brick, heart by heart, and tear by tear, my temple shall be rebuilt.

I am calling for workers to help rebuild my city of glory. The concrete to hold the stones together will be a mixture of blood and persecution. The walls of my holy temple will be humility. The windows of my holy temple will be faith. The altar will be the stone that was the stone of prideful hearts, for is not a prideful heart as stone? I, Jesus, shall remove the stone from men's hearts and I shall build my new altar from it. The seats in my holy temple will be my Sacred Heart. My Sacred Heart is the only true resting place for the soul.

My beloved children, there will be stairs for you to enter into my sanctuary. This shall be the stairway of perseverance, for if you cannot climb those stairs, you shall not be able to come into my temple.

Oh, beloved ones, the day is approaching when I, Jesus, shall walk among you. Prepare, my children. Make your homes in order that when I come, I shall find you ready and waiting.

My children, there shall be a desert outside the walls of my Holy Jerusalem. All those who do not wish to follow

my commandments may leave my city of glory. But remember what I have told you, children, there is no life in the desert. There is only the snake and the scorpion. You shall not find food nor drink. You shall not find warmth when you are cold, nor a breeze when you are hot. The gates surrounding my holy city are made from acts of contrition. Only a humble and contrite soul can enter through these gates.

My beloved priests, I have given you a difficult task. Your rewards shall be found inside my new Jerusalem. You must bring my flock through the desert and into my holy city. But I caution you, my beloved sons, you must teach my flock perseverance, lest they shall not be able to climb the steps leading to my sanctuary. My beloved priests, so great is my love for you that I permit you to crucify me during the Holy Sacrifice of the Mass, that you may feed my flock. My beloved sons, I embrace you and I have placed you in the arms of my beloved Mother. I know that your task is difficult, my sons, but I, Jesus, shall carry you up the steps into my sanctuary. I, Jesus, shall carry you over my shoulder that you may carry others. My priests are my greatest joy and there is a special

seat for each one of you at the eternal banquet.

Children of my heart, today I invite each one of you to plant a garden whereby my Mother and I shall be the only flowers in your garden.

Thank you, my beloved children, for recording my words. I love and bless each one of you. Go in peace.

February 18, 1996

Yes, my little lamb. Record the words of the Shepherd of Israel. My precious lamb, many of my children make promises to me. Oh yes, I, the Lord, am promised an array of changes and efforts. How many of you, my little ones, are unable to keep a promise? How many of you are unable to fulfill a vow? But do I, Jesus, condemn you? No, my children, for I am well aware of your shortcomings and weaknesses. I know whether you will keep your promise or not.

Oh, my children, hear the words of your God who is your Creator and Father. If you who are weak cannot keep

a promise to me, why then do you criticize one of my priests if he has fallen? I, Jesus, shall remind you that my priests have taken vows for life. Why do you treat them as if they were not human, as if they had no weakness? Oh, children, pray for my priests. Many of them are lost, and I, the Lord, miss them terribly.

My little ones, if you make a vow to me, regardless of what it is, the Eternal Father shall expect you to honor it. If you vow not to eat a particular food, and then you are tempted to eat it, do not break your promise. Rather, my children, at that moment of temptation, pray for my help and recall your love for me. Let your love for me overcome your temptation. Let your love for me be the sweetness to fill you up rather than the food.

Children, you can accomplish fasting and other mortifications if you pray and place your love for me first. Do you love me more than the item you desire to give up? Do not be afraid to ask for my help, for it is pride which fools the man into believing he can accomplish anything on his own.

My beloved lamb, rest. Thank you for recording my words. Go in peace.

February 27, 1996

Just a few minutes prior to this message one of the disciples requested that the Lord clarify the statement he made in the message of February 7, 1996: "My beloved priests, so great is my love for you that I permit you to crucify me during the Holy Sacrifice of the Mass." In addition, a priest who possesses a tremendous healing charism was present for this message. He fasts throughout the day and eats only after the healing service (which always includes the Mass) is over. This priest has a great devotion to Our Lady of Sorrows. I have no doubt that his effectiveness as a conduit for our Lord's healing touch is precisely because of his sacrificial attitude and openness to being entirely vulnerable to the Lord's will, which may not choose to physically heal a particular person even though the priest may emotionally and personally wish God to do so.

My beloved children, welcome. I, the Lord, have extended my mercy and you have accepted it.

My precious ones, you cannot comprehend the magni

tude of graces afforded at each Mass. At each Mass I am sacramentally presented to the Eternal Father. So great is my anguish for not only do I recall my physical sufferings, I must recall my emotional sufferings as well.

Children, there are many chalices of my blood in heaven. When one of my beloved priests consecrates a host, the chalices of my blood spill upon the people. They are united to me by your immersion in my holy sacred blood. Yes, the blood of the Lamb consumes his people Israel.

My priests, children, have a special mark upon their souls. In essence, it is as a wound. It is so that the petitions of my people may pass through the wound upon the soul of my priest and enter into my holy sacred wounds. Children, every plan of mine is perfect. It is meaningful and productive. Why did the nails have to pass through my hands? Why did they not pass through my neck or my shoulders? I say this to you, my precious ones: "I, Jesus permitted my hands to be pierced to sanctify the hands of my priests." In essence, my children, each priest not only bears a wound upon his soul but he bears the wounds upon his hands and feet as well. As an example, the gift

of healing passes through the wounds in my hands and then through the wounds in my priests' hands thereby being purified and sanctified.

Why did my feet have to be nailed to the Cross? It is the same reason, my children. My priests have wounds in the feet as well. If they did not, then how would they be able to lead my flock through the desert of sin? How could they follow in my footsteps if they possessed no wounds? Each one of my priests is a very special rose in the earthly garden. I have given my priests an exceedingly difficult task. I have called my priests to nurture my flock and to bring my people to the gates of the new Jerusalem. From the Cross, my children, I saw each and every one of you. I gave you my beloved Mother. She is the Mother of my flock. Call to my Mother, my children.

Those who are too weak to walk shall be carried in the Immaculate Heart of my Mother. It is my desire that my beloved priests honor my Mother and teach their flock to do the same. You have a great responsibility, my priests. As I, Jesus, defeated the malignant one in the desert, I obtained the blessing of purity for my priests and for

my Church. I immerse each one of my priests into the depths of purity of my Sacred Heart. I cover each of you with a mantle of purity that you may bless my people Israel. Remember, only the pure shall see God.

I know you are weary, my priests, for I share my wounds with each one of you. You are sealed in my love, but the evil one despises you. Never fear, my children, wear a cloak of faith about your shoulders. Remember, when you touch one that is ill, you are touching him with my hands. When you walk with one from darkness into light, you are walking with my feet. When you grieve for a lost child, you are grieving with my heart.

My beloved sons, when the wounds I have given you overcome you, I, the Lord, shall always send you a Veronica to wipe your brow. I, the Lord, shall always send you a Simon to help carry the cross.

My little suffering children, my heart grieves for you. I know your burden is great, but so shall your reward in heaven be great. You are my little lambs upon the earth.

Thank you, my beloved, for recording my words. I bless you all, my little lambs. Go in peace.

March 12, 1996

My beloved ones, I am the Lord, the God of Abraham, Isaac, and Jacob. I am the Eternal, Holy, and Blessed Trinity. I am the Sovereign and Omnipotent Power of Creation.

Dearest children, how many of you have visited a harbor? There are boats of all different sizes and for a variety of purposes. My boat is in the harbor as well. It is called the "S.S. Mercy," the "S.S." standing for the Salvation of Souls. My boat has a crew as do other vessels. My priests are the crew, for they are the navigators to guide this boat to my new Jerusalem. The passengers are sinners who have accepted my invitation. But, my children, where have these passengers come from? They were drowning in the ocean of sin and I, Jesus, have cast the net of my mercy that these drowning sinners may be rescued.

Yes, children, you may consider me to be the commander of a coast guard rescue mission. Though my ship of mercy patrols the ocean of sin, many shall swim away from my nets of mercy. They shall not want to be rescued by me. And then, what shall happen, my children? Satan and his demons shall take hold of this poor sinner and he shall be fooled into believing Satan's trickery. He shall be convinced that Satan is the rescuer and I, the Lord, am the terrorist. But this I tell you, my ship of mercy shall gather all those who are wet and discouraged. On my ship I shall give you new garments and a holy meal.

Do you know, my children, that anorexia exists in the soul as much as it does in the body? The soul that does not partake of me in Holy Communion is dying of starvation. Therefore, say I, the Lord of Hosts, ask to be rescued from sin, and I shall extend the net of my mercy. You shall be lifted from the ocean of sin and despair and tenderly placed within the sanctuary of my Sacred Heart.

Thank you, my precious child, for writing my words. Go in the peace of my love.

July 1, 1996

Child of my heart, all those who are a part of my Mystical Body, though they be separated by oceans and great distances, are not really separated at all. For truly I tell you that my Mystical Body is a continent upon the earth which is completely independent of all the other continents. The government is the Ten Commandments, which are to be carried out by my people but assisted by my priests and heavenly court. The continent of my Mystical Body even has a name. The name is Love. The capital city is where I, the Lord, have established my throne.

This continent is not sustained by the normal methods of communication. No, there are no televisions, telephones, or newspapers. The only method of communication is prayer. The only book is the Holy Bible. Oh beloved ones, the continent of Love has no supermarkets for it is completely sustained by me, the Lord God. The Holy Eucharist, which is my true Body and Blood, nourishes and feeds the hungry and thirsty. Everything that is ever needed is provided by me.

Do you wish to be a part of my Mystical Body? Realize how easy it is for you to communicate and pray for your brothers and sisters in faraway lands. You only need to pray for them and they, in turn, for you, and truly you shall be as one family.

I shall teach you, my beloved children, how to rest within my Sacred Heart, thereby permitting my heart to be your pillow.

Thank you for writing, my little sparrow. Go in peace.

