

**THE RESPONSIBILITY OF A PRIEST CONSECRATED
TO THE IMMACULATE HEART OF MARY
IN THE END TIMES**

Last year, here at San Marino, our Mother used a word which, I think, has never been used before in all the messages:

"You must be My own *impassioned* and faithful presence" (*M 547 - 28th. June 1996*).

"We must listen carefully to the urgency in Her Heart as She speaks. As we come to the end of our century, which is the time covered by Her plan, we have entered into the times which our Mother calls "decisive", for which we have a special responsibility: "I am leading you because it is for you to carry out the most important task at the moment of the decisive struggle" (*M 207 - 2nd. September 1980*).

We have been named by Her as *Her Apostles of the Last Times*. (*M 533 - 8th. December 1994*). As such we have, for years, been formed "in hiddenness and silence", but the time is to come in which

"the Movement will then go out into the open, to fight openly that cohort which the devil, ever My adversary, is now forming for himself from among the Priests" (What a horrifying expression!) (*M 5 - 16th. July 1973*).

Just how this emergence is to come about, our Mother has not made clear, but what is clear is that our Movement, even with no juridical form, is a very clear and powerful *presence* in the Church, and will be seen and identified.

The wonder is that, while there are already many Priests in the Movement - it is said, perhaps 80.000 - it remains true that very many in the Church have never heard of it. But while it is for our Mother to choose Her moment for this, but it is my impression, though perhaps I am wrong, that She has already begun to do so. I offer you three possible little indications:

- a. We seem to have acquired a title, that is, "*the Marian Priests*". It is so in my country, and I know it is so in others. We have never sought this title, and our Mother has never given it to us.

- b. I think that many National Responsibles can speak, from the experience of their postbags, that a notable number of people seems to hold the Movement in *high regard*, seeing in it "something special". Many come to us, seeking spiritual direction from a "Marian Priest" in their districts, feeling sure of receiving accurate replies to their problems, in an atmosphere of loyalty to the Holy Father.
- c. In a very small number up to now, but it must be seen, some Bishops and religious Superiors have given their consent to their priests to *work full-time for the Movement* (like my General), something which seems to imply a recognition that the Movement has a "serious" presence in the Church.

In what way are we to "come out"? What form will it take? Again, we have to wait to see what She will ask of us. Certainly, it is not a question of a physical battle - we are the grey-haired army! But for some it will take a very serious form:

"I will form you to a great love for the Pope and for the Church united to him. I will prepare you for a heroic witnessing to the Gospel which, for some, will be even to the shedding of their blood" (M 5 - 16th. July 1973).

"In these times, the Angels of Light are going about the world to sign all those who form part of My victorious army with the sign of the Cross. Against these, the Star of the Abyss will have no power, even if they will be called to great sufferings and some of them to shed their own blood" (M 458 - 13th. October 1991).

For some, "even unto death", but from all it will demand everything. But it is well to remember that we already have our martyrs. I am thinking of the two priests in Vietnam, sentenced to life imprisonment, with the Book used as evidence against them, one over eighty years of age! But there are others.

Our lives are given to our Mother in consecration, for the service of the Church and of souls, and each one has a post assigned to him. Whatever that may ask of us, we have been formed and prepared for years, and that is the spirit in which we must live these end times.

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The first essential task in fulfilling our responsibility is an *attitude of soul*, that of **belonging totally to Mary**. This is the nature of our consecration:

"The fact which characterises the act of consecration is its totality: when you are consecrated, you are consecrated wholly and for always. When I ask you for consecration to My Immaculate Heart, it is to lead you to understand that you have to entrust yourselves to me completely, in a way which is total and permanent, so that I can dispose of you according to the Will of God" (M 287 - 25th. March 1984).

There are those who, while making the consecration, do not want to be known as "*marian*" in this sense: this is the temptation of human respect.

But this *totality* is of the nature of our consecration. It is not a question of knowing many things about Mary, of being expert mariologists, but our Mother offers us just one thing: *the experience of living with Her in great intimacy*.

This is necessary, because otherwise how would it be possible to play our part in the battle, in which our mother is the Protagonist, we Her little instruments? She asks us for absolute trust, the spirit of spiritual childhood, of looking to Her for everything, obedience and humility in Her hands, just as did Her Divine Son.

And so it must be clearly understood just what is meant by "being enrolled in the Movement" or "belonging to the Movement". It means that "we *belong totally to Mary* in a union of hearts and souls, according to the spirit which She teaches us through the messages entrusted to Her Movement". These messages have no other function than to solidify that union.

It is not for nothing that the Movement has no juridical character. If it had had this, there would always have been the danger that the organisation would have become too important, more so than the personal part.

In the Movement, it is the opposite: "*To live in Mary, with Mary, to live Mary and let Mary live in us and work through us*".

"Therefore train yourself to remain in Me, in My Heart, and to always act with Me: to think with My mind, to see things with MY eyes, to touch them with My hands and to love them with My Heart" (M13 - 24th. August 1973). A spirit to be lived interiorly every day, with Mary, in prayer, in order to be channels of Her grace.

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Then Our Mother says:

"Do you not understand that, as the parched earth cries out for a drop of dew, so also My Church has long been awaiting this Work of mine, which I am carrying out among My Priests?" (M 45 - 18th. April 1974)

Here the measure of our responsibility is summed up. We are entrusted, not just with messages for a group, however big, but *with a spirit for the Church*, "a pure water, crystal-clear water" (ibid.). We have been told:

"You are to be the instruments of the interior renewal of the entire Church, you who are called to be the new heart of the new, purified, enlightened and sanctified Church. For this I invite you to be courageous apostles to-day of faith and unity, holiness and love" (M 523 - 30th. June 1994, here in San Marino).

Again, we see why the Movement has no juridical structure: a Movement of that kind, by its nature, is partial, just one aspect of the Church. What is placed in our hands is something for the entire Body of the Church, because it flows from the very nature of the Church, the Mystical Body of Jesus: it must be guarded by those who accept the Movement, *in order to offer it, through life, to the entire Church, as the foundation of its renewal, in its reality.*

All, our Mother says, Cardinals, Bishops, Priests, religious and faithful are invited to enter into the purifying atmosphere of the Cenacle of Her Immaculate Heart. Of course, the Church began there at Pentecost, and its true home is in the Heart of the Mother.

But, if we have been entrusted with this spirit for the Church, *we must give it to the Church*, according to the possibilities of each one, not simply to be lived in a solitary way for our own

personal sanctification. We, sent by our Mother, are to be **Apostles for these last times** and must take this spirit to others. It is a spirit which must be given in our Cenacles and, even if we are speaking outside the circle of those, given to the Cenacles, that spirit at least must be given. It is, as we have seen, nothing other than *the spirit of Catholicism*, and the voice of the Mother must be heard through our voices.

In any event, the call to consecration to Her Immaculate Heart echoes the magisterial voice of the Holy Father, who asked it of priests in one of his letters for Holy Thursday, for the Church in "Redemptoris Mater" and shows us it in the example of his own life.

We said this morning that Our Lady's task as Mother in these end times is to **heal humanity by restoring holiness**. If we are to be ministers of Her work, this must be the first condition for ourselves: "*You do not have to be numerous, but you must be holy*" (M 20 - 13th. October 1973).

We have to be in the vanguard of resistance to the devil's attack on all that is supernatural, which unites us to God, with that secularism and materialism which favours a practical atheism. And what form is this holiness to take? Once again, we remember that She is not so much producing a new Church, but **the Catholic Church renewed in the ways and the wisdom which God has given to it.**

When I read the messages for the first time, I remember that this was one of my first reactions, one of the things which drew me to them: "This is not something strange, but it is the truth of the Church I know, and it proposes exactly what that Church needs to-day". Non nova, sed noviter.

Among the messages of 1995, there is a most helpful one, in which our Mother tells us what consoles Her in Her faithful priests. She begins with prayer, without which holiness cannot begin to exist.

"I am consoled by you through your *continuous prayer*, offered with recollection and love, and which you offer to the Lord with Me and through Me" (M 540 - 22nd. March 1995).

What a beautiful description of the prayer required of us. It is *continuous, recollected, made in love and with and through Mary*.

Our Mother reminds us of the prayer which is our duty as priests:

"Holy Mass must be celebrated well, and it must be lived by My Priests. The Liturgy of the Hours must be for them a summons to consecrate every moment of their day to Me. The Rosary must be a time of conversation with Me: Oh, they must speak to Me and listen to Me, because I speak softly to them, as a mother does to her little children. But then every action of their day can become a prayer..." (M 47 - 20th. May 1974).

Again, nothing new, but a new emphasis, perhaps necessary. On the last point, let us remember these other words:

"Even when you are not at prayer, you must always be in the attitude of prayer, and you truly are if you live habitually in Me. So that even when you are talking, or amusing yourself, or taking a trip, you will always remain in Me, because you do everything with Me..." (M 13 - 24th. August 1973).

The prayer of a priest of the Marian Movement of Priests must therefore be the expression in life of that *union of hearts* which makes us **Mary's own** through our consecration.

What is asked of us is, as She says, a Prayer which is *continuous*, an effort of recollection of which She offers us *Her Immaculate Heart united with that of Jesus*, as the point of union with the Most Holy Trinity. Again and again, in giving us the spirit of the Movement, She has emphasised this need:

"Pray now for your brothers: for the Priests of My Movement. Today, whatever you ask for them I will grant you. Pray; profit from this time of rest to enter more deeply into My Heart. Transform every moment of your day into a colloquy with Me: I want to hear your voice. My son! Turn everything into a prayer" (M 312 - 26th. December 1973).

"O Priests specially chosen by Me, return to prayer. *I have need* of your prayer. Pray with Me and through Me, with that prayer which is so simple and yet so efficacious and which is the prayer I asked of you: *the Holy Rosary* . . . In great numbers, souls are straying far from God and rushing down

the road of depravity which is daily becoming more violent and inhuman. Now any action of yours, or any action undertaken by you alone, to restrain them, is no longer sufficient. They are one step from their eternal damnation. I alone, through a motherly and miraculous intervention, will be able to save them at the last moment. *That is why I need your prayer*. My Priests must be, at every moment, in this priestly attitude: close to My Heart in prayer for the salvation of the world" (M 68 - 28th. January 1975).

Again, let us look at the measure of our responsibility: Mary needs our prayer for the salvation of the world. Where great graces are needed, great effort is required from the earth; they do not just come from Heaven. For this, our Mother has created our Movement as a **presence of prayer** on the world.

But not only of our prayer; She asks us to pray with Her and through Her, Possessing Her Heart, we are entrusted with a **presence of the prayer of the Immaculate Heart of Mary**, of Her Who is Omnipotentia supplex (all powerful in prayer), the only remedy for the world.

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That prayer is given a particular form *in the Cenacles*. As we have seen this morning, these are the instruments for the great act of Divine Mercy coming about with the Second Pentecost. Again, it is entrusted to us, and it is the prayer of Mary united to that of Her children.

If we wish to follow the path which our Mother has traced out for us, we must feel the urgency of Her call to be the instruments of the Divine Mercy. In fact, there is no other aspect of the apostolate more important.

"You are to be the instruments of My mercy. The world has reduced itself to an immense desert of love: in it are flourishing the poisonous herbs of hatred, division, sin, unbridled selfishness, impurity, violence and war. Only a great miracle of the Divine Mercy will be able to save this humanity which has lost its way and is dying, which has already reached to the depths of its extreme misery. That is why, in these times, the whole world has been entrusted to the Immaculate Heart of your Heavenly Mother. You, Priests consecrated to Me, are to be the instruments of My motherly Mercy" (M 325 - 8th. May 1986).

It is clear that every cenacle has a great value, even the smallest family Cenacle, small ones, in our Mother's plan. That plan is to *put the entire Church on its knees in prayer*, and I think that every priest for whom this is possible should sense this responsibility to take part in the Cenacles and to bring his people to a sense of the urgency in our Mother's Heart by forming cenacles among them, especially in families.

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At the heart of the battle for holiness, of course, are the Sacraments, of which we are the custodians, and supremely that of **the Most Holy Eucharist**.

This morning, I said that this is one of the principal targets of the diabolic attack: it is the fountain of life and grace: "All life, all holiness comes from You". *By attacking the Eucharist, the devil attacks all the reality of the Church*.

Our Mother has expressed Her deep sorrow to us many times, as She sees the grave abuses: the indifferent way in which Mass is said, the sacrilegious celebration of Mass by priests in mortal sin, then the satanic cults and black masses. as well as the "horrible sacrilege" in which the rite of the Mass is said, but simply as a human remembrance of the Last Supper, horizontal, without faith in the fact that the Mass is the renewal of the one and eternal Sacrifice of Calvary, thus rendering such "masses" a nullity and depriving the Church of the source of grace which they should be.

She expresses Her sorrow to us too about the way in which the Eucharist in the tabernacle is treated: the distress which She feels at the indifference and irreverence with which the Sacred Presence is treated, the lack of adoration, the putting to one side of the tabernacle, and all of this principally the fault of priests who have lost their sense of the Eucharist and of the treasure in their midst: "that the centre of our priestly day must be here, before the Tabernacle, where Jesus is present and is kept above all for you".

Our Mother asks us for more hours of adoration, and it is good to see that they are increasing in many places, and even that perpetual adoration is gathering momentum also. But adoration is at the heart of the Marian Movement of Priests. because our Mother is the supreme Adorer, and Her spirit is ours.

Let us also remind ourselves of something else She says:

"Then, My beloved ones and children consecrated to My Heart, you must be today a powerful *call for the complete return of the whole Church, militant to Jesus present in the Eucharist*. Because it is *only there that there is the fountain of living water*, which will purify its aridity and will renew the desert to which it has been reduced: *only there is the secret of Life*, which will open up for it a second Pentecost of grace and light; *only there is to be found the fountain of its renewed holiness Jesus in the Eucharist!*" (M 330 - 8th. August 1986).

For the Glorious Reign of Jesus, our Mother tells us, will come when the Eucharist releases Its divine power upon the earth. We can be absorbed in so many things, but in the process miss what is most important. Rather, our life should be a true witness to what is necessary, even if others do not agree. Our Mother says "Be a powerful call to adoration", not just "utter a call", and this is achieved on our knee.

So much reparation is needed, and it is asked of us. So much adoration is needed, and it is asked of us.

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When our Mother speaks of being consoled by our *commitment to holiness*, She speaks immediately of our *need for the Sacrament of Reconciliation*. (M 540 - 22nd. March 1995).

It is the heart of God's merciful action, not only for salvation but also for the purification of souls and, as its ministers, it falls to us to help resist the tendency to put it aside, first by using it ourselves and then by being always available to hear confessions.

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Then, finally, our Mother says: "I am consoled by you through your special commitment to faithfulness and unity" (M 540 - 22nd. March 1995).

In the time which is left, we can be sure that the opposition to the Holy Father will continue to grow deeper, as he continues his ascent to Calvary, and his sufferings will grow. We have a special place at his side: it is the second commitment we make in the Movement. Our Mother tells us:

"At Fatima I foretold these moments which would come upon the Holy Father, but I also promised him My special assistance and My protection. I will defend him and assist him through you, My Priests. You must be My cohort, ready to fight for the Church and the Pope. Thus you will remain faithful to the Gospel and, through you, I will gain My great victory" (M 23 - 30th. October 1973).

Here too, we are at the heart of the battle, for, without Him, there is no certainty of our possessing the truth of the Gospel. For us, as for St. Catherine, he is "Sweet Christ on earth". But he stands before the Church as living evidence of its suffering, and we are called to his side.

"They (that is, these sons of mine) must be ready to defend the Pope, who is already so very much alone in carrying the cross of the Church: there will even be a time at which, like Jesus on the way to Calvary, he will be as though abandoned by everyone. Then these sons of mine will be his comfort and his defence, and together with Me they will be victorious in the great battle of the Church" (M 17 - 23rd. September 1973).

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Cuore immacolato per quarti vostri Kupi" (1 gennaio 1995) m

Brothers, we do not know what will be asked of us, and soon. The more the devil approaches his end, the more active he will become. We are still awaiting the appearance of the man of iniquity. But, whatever it may involve, we can remember that he is powerless before the truly little and humble.

Who knows even whether we shall be able to be back here next year together? Therefore it is necessary to look at these simple, but hard and strong lessons which our Mother has given us over the years. They are the model for our hearts in these times.

They are not universally accepted, but they belong to the heart of the Church, and that is the purpose of the Movement: to be at the heart of the renewal of the Church. Perhaps we shall find ourselves put aside, but it does not matter:

"I have need of humble and courageous priests: ready to let themselves be laughed at, ready to let themselves be trampled on for Me. It will be through these priests, humble, laughed at and trampled on, that I will form the cohort that will make it possible for Me to bring to Jesus an innumerable number of children, now purified by the great tribulation" (M 10 - 1st. August 1973).

Here the constancy of the Saints must be shown (M 409 - 15th. August 1989), for our responsibility is great, to be a presence of Mary in the struggle.

Our Mother says: "You are to be My Heart, which opens to give forth its motherly love" (M 325 - 8th. May 1986).

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