



# A pure flame of love

## **The Perpetual Mass, from Genesis to the present day**

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Mercy, let them be informed so that in the time of greater tribulation, the  
generations will remember.*

Christ to Claire Ferchaud, November 13, 1957,  
*Autobiographical notes t2*

**Faithful steward's editions**

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**ISBN 9 782957 940332**

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A lieutenant

1st edition of February 2, 2022

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NB: Pope Paul VI, by decree of October 14, 1966, abrogated the articles of Canon Law requiring the imprimatur for the publication of writings concerning apparitions and revelations (A.A.S. of 29/12/1966)

In accordance with the decrees of Urban VIII, the author declares that by reporting supernatural facts in these pages, he does not intend to prevent the judgment of the Holy See, to which he submits his person and his writings without reservation.

This book is signed by "a lieutenant", that is to say, a "tenant lieu".

The work would have been of much better quality if it had been written by more competent and capable people; it is in their name, and while waiting for them to take hold of the subject, that this book is written: *"Not to us, O Lord, not to us, but to your Name, give glory, for your love and your truth"* (Ps 113B, 1)

Abbreviations used:

**CCC:** Catechism of the Catholic Church

## Introduction<sup>1</sup>

What is the Perpetual Mass? It is the one sacrifice of Christ made perpetually present. It is the Mass celebrated without interruption for all the nations of the world. It will be the Mass of the Pope, "sign and servant of the unity of the universal Church"<sup>2</sup>. Then priests will take turns day and night around the same altar. Pilgrims from every country will come to the Temple of the Perpetual Mass. This request of Christ to Claire Ferchaud is largely forgotten today.

*"Let men know that I am ready to show mercy. Let them know, so that in the time of greater tribulation the generations may remember."*<sup>3</sup>.  
Is our time the time of this "greater tribulation"?

*"The "Perpetual Mass". The Mass that surpasses all sublimity and pours out on the world all the redemptive value of Christ the Savior. The Mass that puts man back on the axis of his divine filiation, that restores weakened institutions, that consolidates the shaken pillars of the Church. The Mass, the only door today to open the floodgates of divine mercy. The Mass that pays the debt of men in full!"*<sup>4</sup>.

Is the Perpetual Mass really a project of God for our time? Its origin can be found in Scripture, the Old (1) and New Testaments (2). History then leads to it through devotions around the Heart of Jesus (3). It would be the continuation of the initiatives of Popes Pius XI and Francis (4). Finally, it would be the response to the requests of Christ to Claire Ferchaud (5)

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1 In memory of Claire Ferchaud (1896 - 1972). *"Humble victim of expiation, she was obedient until death, in love with the Church and France"* (epitaph of Claire's tomb, municipal cemetery of Loublande)

2 CEC (CEC) §1369

3 Claire Ferchaud, Autobiographical notes, volume 2, p.180

4 Claire Ferchaud, Autobiographical notes, volume 2, p.50

## I. THE PREPARATION OF THE PERFECT SACRIFICE

*God awaits and blesses the sacrifices of hearts sincerely united to Him*<sup>5</sup> .

**We are God's children** - Adam and Eve, created in the image of the merciful God, turned away from this. By preferring to listen to the serpent, they wanted to define the good themselves. God's trust was betrayed, the Father's tenderness was rejected. To this day, the Father's will to find His children remains.

Let us acknowledge God as our Father - However, their children Cain and Abel, each offer to God a sacrifice<sup>6</sup> . Mankind thus seems to want to recover fidelity to its God and Father. Sacrifice is the act that manifests this will. Thus the Lord will say in the Psalms:

*"Gather my faithful ones before me, who seal my covenant with a sacrifice"*<sup>7</sup> .

**Let us love him with an undivided heart** - Abel, out of faithfulness to God, out of piety, offers sacrifices with faith<sup>8</sup> . Cain, "because his works were evil"<sup>9</sup> , belongs to the Evil One. His sacrifice is not accepted<sup>10</sup> , Cain is furious. God notices this, and warns him with

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5 In memory of **Clotilde Hillaireau (1899 - 1956)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass.

6 One offers to God "sensible goods, with a view to setting them apart, to reserving them symbolically for God, to offer them to him and transfer them to him as a sign of the dependence that one has on him and the unique respect that one owes him", Dictionnaire de théologie catholique, Librairie Letouzey et Ané, Paris, 1939, volume 14, col. 662, article "Sacrifice".

7 Psalm 49:5

8 "Through faith, Abel offered a greater sacrifice to God than Cain; because of his faith, he was declared righteous" (Hebrews 11:4)

9 1 John 3:12: "Let us not be like Cain: he belonged to the evil one and he slaughtered his brother. And why did he slay him? Because his deeds were evil, but his brother's were righteous.

10 "He considered the inner dispositions of the two, and rested his eyes on the sacrifice of the one who offered it to him with love, while he turned his eyes away from the sacrifice of the one who felt jealousy in offering it to him. What made Abel's actions worthwhile

tenderness<sup>11</sup> , without success. As Abel's piety is unbearable for him, Cain slaughters his brother.

**Let us choose God, He will give life and happiness** - The tragic story of the two brothers shows two possible destinies for humanity<sup>12</sup>

**Following Abel, the sacrifice marks the covenant of the righteous with God:** thus the sacrifice of Noah coming out of the ark<sup>13</sup> .

Abram, after his victory over an alliance of kings, presents his offering, consecrated by Melkisedek<sup>14</sup> . Moses, after a victory, builds an altar which he calls: "*the Lord is my standard*"<sup>15</sup> .

**The sacrifice that pleases God comes from a heart that is united to Him.** Noah "*walked in the presence of God*"<sup>16</sup> . God said to Abram, "*Walk in my presence and be perfect*"<sup>17</sup> . As he obeyed, God gave him the new name of Abraham, and promised him a "*multitude of nations*" as his descendants<sup>18</sup> .

**The break with God is sin, and it brings death.** Following Cain, impious humanity, seeking with pride to do its own will, falls back

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was charity alone, just as what made Cain's actions evil was the envy he felt towards his brother. It was not enough for him to hate his brother and envy his good works; since he did not have the courage to imitate him, he put him to death - St. Augustine, Treatise on the Epistle of St. John to the Parthians (5:8),

11 Genesis 4:7: "If you do right, will you not lift up your face? But if you do not do well... sin is crouching at your door. He is lying in wait, but you must overcome him."

12 Deuteronomy 30:5: "See! I set before you today either life and happiness, or death and misfortune".

13 Genesis 8:20: And Noah built an altar to the Lord, and took of all the clean animals and all the clean birds, and offered them for a burnt offering on the altar.

14 Genesis 14:17-19: "The king of Sodom came to the Valley of Shave, that is, the Valley of the King, to meet Abram. Abram had just defeated Kedorlahomer and the kings who were with him. Melkizedek, king of Salem, had bread and wine brought to him; he was a priest of the Most High God. He blessed him, saying, "Blessed be Abram by the Most High God, who created heaven and earth.

15 Exodus 17:15

16 Genesis 6:9

17 Genesis 17:1

18 Genesis 17:4

into brutality and perversity. Then God has to reduce it by the Flood. Later, men defy God again by building the Tower of Babel for their own glory. Then God scatters them and puts confusion in their languages.

**Sin is a risk for each generation provoking divine justice<sup>19</sup>** . Man is mistaken if he believes that he can defy God without ceasing with impunity<sup>20</sup> . However, God always shows mercy to those who return to Him. If one really wants to live with Him, He always allows Himself to be bent<sup>21</sup> .

**There is always time to return to God to appease His justice.**

**Later, when** God was preparing to exterminate his people who were worshipping the Golden Calf, Moses offered a sacrifice that appeased God: *"Without delay, a blameless man stood up for them, armed with the weapons of his priesthood: prayer, and incense offered for forgiveness. He faced the fury and put an end to the plague, showing that he was indeed your servant".*<sup>22</sup>

**To offer true worship to God means to renounce all idols.** This is why Moses leads the twelve tribes of Israel out of Egypt. They must leave the bondage of sin, magic and esotericism. Let the people renounce idols and celebrate the one true God: *"When you have brought my people out of Egypt, you shall worship God on this mountain"* (Exodus 3:12). (Exodus 3:12).

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19 St. Thomas Aquinas specifies: "God's wrath is spoken of to designate his vengeful justice, which is not a passion but a virtue". Commentary on Ephesians 4:30

20 Ben Sira the Wise, 5, 5-7: "5 Do not be so sure of forgiveness that you heap sin upon sin. 6 Do not say, 'His mercy is great, he will forgive all my sins,' for in him there is mercy, but also wrath; his indignation will fall upon sinners. 7 Do not delay in turning to the Lord, do not put off your decision from day to day; for suddenly the wrath of the Lord will break out, and in the hour of punishment you will be destroyed."

21 Ben Sira the Wise, 44, 17: "Noah was found to be righteous, perfect; in the time of wrath he was the instrument of reconciliation. Thanks to him, a remnant was spared on earth when the flood came."

22 Wisdom 18,21



*God teaches Perpetual Sacrifice to match His eternal love*<sup>23</sup>

**God wants to be known by men and to be met by them.** He lets his name be known to Moses: thus his people will know him. Later, the Sanctuary of the Lord will be called : Tent of Meeting<sup>24</sup> .

**He reveals himself as the eternally present God** - God's name is "He who is"<sup>25</sup> . He is the Being, not a being, but the very Being, always present.

**To match Him, our Heart must always be turned toward Him** - God first lets it be seen in the battle against the Amalekites. Israel prevails so much that Moses stretches out his arms to pray to the Lord. Then Aaron and Hour support him, so that he doesn't collapse. And Israel wins.

**The Lord gathers his children around him, each under his standard** - After the victory against the Amalekites, Moses built an altar. He named it: "*The Lord is my standard*"<sup>26</sup> . Now God wants Moses to gather the twelve tribes around the sanctuary. Each will camp "*under his standard*"<sup>27</sup> . God, who preserves the identity of each tribe, is the standard of all.

**May God be loved and served On earth as in Heaven.** The Lord showed Moses the heavenly dwelling as a model. In imitation of this,

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23 In memory of **Madeleine Tamisier (1896 - 1959)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass.

24 Also called Tabernacle.

25 Exodus 3:14

26 Exodus 17:15

27 Numbers 2:1-2: "1 The Lord spoke to Moses and Aaron. He said:2 "The children of Israel shall encamp every man under his standard, under the ensigns of their families; they shall encamp round about the Tent of Meeting."

Moses built the Tent of Meeting<sup>28</sup> . The worship of the sanctuary aims to correspond to that of Heaven.

**In the Tent of Meeting, certain provisions honor God**

**permanently** - The sanctuary consists of a courtyard and a tent divided into two: the Holy, and the Holy of Holies. On the altar of the courtyard of the Sanctuary must burn a perpetual Fire<sup>29</sup> . In the "Holy", a lamp must always burn before God<sup>30</sup> . Twelve "Proposition Breads" are perpetually placed on a table. This symbolic offering is presented in the name of the twelve tribes of Israel<sup>31</sup> . It must be available there at all times, day and night.

**The Lord prescribes the sacrifices that He expects from men<sup>32</sup> .**

The greatest of all is the Atonement<sup>33</sup> , or Great Forgiveness (Yom Kippur). There are also the great pilgrimage festivals<sup>34</sup> and various Sabbaths.

**Among them, the Perpetual Sacrifice has a special place.** It is the sacrifice of a lamb, night and morning. All other sacrifices are to be made "in addition to the Perpetual Sacrifice"<sup>35</sup> . The Perpetual

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28 Exodus 25:8-9: "8 They shall make me a sanctuary, and I will dwell in the midst of them. 9 I will show you the pattern of the Abode and the pattern of all its objects: you shall reproduce them exactly."

29 Leviticus 6:5-6

30 Leviticus 24:2-3

31 Leviticus 24:5. In Hebrew, these loaves are called "Le'hem Hapanim": the "loaves of face". Exodus 25:30: "And on the table you shall set before me the bread intended for me for ever."

32 See the whole of Leviticus

33 "According to rabbinic theology, in fact, the idea of covenant, the idea of creating a holy people as "interlocutors" with God and in union with him, precedes the idea of the creation of the world, and is even the profound reason for it. The cosmos is created not so that the stars and so many other things may multiply, but so that there may be a space for the "covenant", for the "yes" of love between God and the man who responds to him. The Feast of Atonement restores this harmony, this sense of the world, which has been repeatedly disturbed by sin, and for this reason it constitutes the summit of the liturgical year", Benedict XVI, Jesus of Nazareth, Vatican Publishing House, 2011, p. 101

34 Shalosh Regalim: Passover, Pentecost and the Feast of Tabernacles

35 This precision is repeated 14 times: Numbers 28 verses 10, 15, 23, 31 and Numbers 29, verses 6, 11, 16, 19, 22, 25, 28, 31, 34, 38

Sacrifice is not made in addition to the other sacrifices, it is the other sacrifices that are made in addition to it.

The twelve tribes gathered around the Perpetual Sacrifice prefigure the whole of humanity. This is evident when Solomon builds the Temple. When he inaugurated it, he prayed to the Lord to "*hear and forgive*"<sup>36</sup>. May God hear the prayer of every man who comes to pray there<sup>37</sup>.

**The Temple that houses the Perpetual Sacrifice is a visible testimony.** For generations to come, it is a place of education in prayer<sup>38</sup>. It is the image of what our relationship with God should be.

**Thus, our body must house the unceasing union of our heart with God.** The great commandment of God remains: to love him with all one's heart, soul and strength<sup>39</sup>.

*Despite the unfaithfulness, God will gather all his children, and the Perpetual Sacrifice will resume*<sup>40</sup>.

**The Lord loves us with a tender love, as one loves an infant**<sup>41</sup>. As strong as the love of a husband for his wife, God loves us<sup>42</sup>.

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36 2 Chronicles 6:21

37 2 Chronicles 6:32-33: "If a foreigner, not of your people Israel, comes from a far country to pray in this House for your great name, for your strong hand and outstretched arm, you, from heaven where you dwell, hear him. Hear all the requests of the stranger. So all the peoples of the earth, like your people Israel, will recognize your name and fear you. And they will know that your name is called upon this House that I have built."

38 "The Temple was to be for the people of God the place of their education in prayer: the pilgrimages, the feasts, the sacrifices, the evening offering, the incense, the "proposal" breads, all these signs of the Holiness and Glory of the Most High and Nearest God, were calls and ways of prayer." (CCC §2581)

39 Deuteronomy 6:4-5: "Hear, O Israel: the Lord our God is the One. You shall love the Lord your God with all your heart and with all your soul and with all your strength."

40 In memory of **Marie-Louise Chaîne (1896 - 1964)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass.

41 Hosea 11:4

42 Isaiah 62:5

But the people of God are reluctant to respond to this love. Already in Samuel's day, the people had refused God's reign<sup>43</sup>. In fact, it is their hearts that they persist in refusing God.

**So God warns Solomon: let the people remain sincere and faithful.** Otherwise God will abandon his Temple<sup>44</sup>. Unfortunately, the people practice a routine worship and keep a brutal behavior<sup>45</sup>. The clergy hypocritically celebrates, justifies evil<sup>46</sup>, and secretly practices esotericism<sup>47</sup>.

**Then after several warnings, the punishment falls.** The Babylonian armies take Jerusalem. The population is deported to Babylon, and the Perpetual Sacrifice is interrupted.

**However, the prophets maintain the hope that the Perpetual Sacrifice will one day resume.** The inhabitants of Heaven announce it before the prophet Daniel<sup>48</sup>.

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43 1 Samuel 8:6-8: 6 Samuel was displeased because they had said, "Give us a king to rule us," and he began to pray to the Lord. 7 But the Lord answered him, "Listen to the voice of the people in everything they say to you. They do not reject you, but me; they do not want me to rule over them. 8 As they have done from the day I brought them up out of Egypt until now, abandoning me to serve other gods, so they are doing to you.

44 2 Chronicles 7:19-20: "19 But if you turn away, and forsake the commandments and decrees which I have set before you, and follow and serve other gods, and worship them, 20 then I will pluck the children of Israel out of my land, the land which I have given them; and this House, which I have dedicated to my name, I will cast out of my sight; and I will make it a mockery and a laughingstock among all peoples."

45 Isaiah 58:1-7

46 Micah 2:17 You weary the Lord with your words, and say, "Wherein have we wearied him?" - It is when you say, "Whoever does evil is good in the sight of the Lord, in such men he takes pleasure," - and again, "Where is the God of justice?"

47 The people mix strange elements borrowed from other cultures with the religion of the true God (Jeremiah 2:17-18), or seek God under the earth or in the void (Isaiah 45:19). The clergy practices secret esoteric cults (Ezekiel 8:9-12). These abominations alienate God from his sanctuary (Ezekiel 8:6) and provoke his anger (Daniel 9:7).

48 Daniel 8:13-14: "13 A holy one spoke, and I heard him; and another holy one answered him, 'How long shall we see the daily sacrifice taken away, the wickedness devastated, the sanctuary given up, the army trampled under foot?'" 14 He said to him, "Two thousand three hundred more evenings and mornings, and the Holy Place will be restored to its rights."

The Lord will gather all the nations around Him, on His mountain. Joel, Tobit, Micah, Jeremiah, Isaiah (in each of the three parts now recognized in his book), Baruch, Ezechiel, Haggai, Zechariah and Ben Sira the Wise all announce it<sup>49</sup>.

- Isaiah 56:6-8: "6 The strangers who have joined themselves to the Lord to honor him, to love his name, to become his servants, all those who keep the Sabbath and do not profane it and hold fast to my covenant, 7 I will bring them to my holy mountain and fill them with joy in my house of prayer; their burnt offerings and sacrifices will be accepted on my altar, for my house will be called 'House of Prayer for all peoples. 8 The burden of the Lord God, who gathers the exiles of Israel: I have already gathered some, I will gather others."

The unceasing piety that will then animate the sanctuary will make the city "*unshakeable*"<sup>50</sup>:

- Isaiah 62:5-7:

"5 As a young man marries a virgin, your Builder will marry you. As a bride is the joy of her husband, so shall you be the joy of your God. 6 On your walls, Jerusalem, I have set watchmen; neither by day nor by night shall they be silent. You who keep the Lord's memory alive, take no rest! 7 Give him no rest until he has made Jerusalem immovable, until he has made it a praise to the earth!"

**"The Lord's plan remains forever; the plans of his heart endure from age to age"** (Psalm 32:11). The Perpetual Sacrifice will begin again, with a new Lamb: Christ, the Lamb of God.

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49 Joel 3:4-5; Tobit 13:10-13; Micah 4:1-2; Jeremiah 3:17 and 23:1-4; Isaiah 2:2-3 and 25:6-10 and 49:14 and 56:6-8 and 60:1-4; Ezekiel 36:23-26 and 37:27-28; Haggai 2:6-9; Zechariah 8:20-22; Ben Sira the Wise 36:1, 13:16-19, Baruch 5:1-5; Isaiah 62:1-12

50 While at the same time God will shake the world that rejects him Haggai 2:6: "6 Yet a little while," declares the Lord of the universe, "and I will shake heaven and earth, sea and dry land."



## **II. THE ONLY PURE AND PERFECT SACRIFICE**

*Christ reminds us of the pure and perpetual love that God expects from the nations*<sup>51</sup>

**The Lord Jesus comes to reconcile men with the Father**<sup>52</sup> .

Solomon had opened the Temple to all nations. Jesus calls us regardless of nation, gender, age, or even sin. Regardless of the time of conversion, all can respond freely. Those who accept are saved by the Cross and called to love.

**God is always waiting for us to respond to his everlasting love**

"The love of the Lord, upon those who fear him, is from everlasting to everlasting"<sup>53</sup> . God in turn expects our love for him to be permanent.

**The details of the Gospels often refer to passages from the Old Testament.**

For example, when Jesus turns on his first Apostles<sup>54</sup> . It recalls the wrath against those who turn their backs on God<sup>55</sup> . But it also recalls God who forgives us and offers salvation<sup>56</sup> .

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51 In memory of **Marie-Elisabeth Vergnault (1898 - 1968)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass.

52 2 Cor 5:20: We are therefore ambassadors for Christ, and through us God himself appeals: we ask in the name of Christ, be reconciled to God.

53 Psalm 102:17

54 [John's disciples were following Jesus. Jesus turned around and saw them following him, and said to them, "What are you looking for? They said to him, "Rabbi," which means "Teacher," "where are you staying? He said to them, "Come and see. So they went and saw where he was staying, and they stayed with him that day. (John 1:37-39)

55 Isaiah 1:4: "Woe to you, a sinful nation, a people laden with iniquity, a seed of evildoers, perverted sons! They forsake the Lord, they despise the Holy One of Israel, they turn their backs on him."

56 Hosea 11:8-9: "Shall I forsake thee, O Ephraim, and deliver thee up, O Israel? Shall I forsake thee as Admah, and give thee up as Seboim? No, my heart is turned against me; at the same time my bowels tremble. I will not do according to the fierceness of my anger; I will not destroy Israel any more, for I am God, and not man: in the midst of you I am the holy God, and I do not come to cut off."

The wedding at Cana and the multiplication of the loaves announce the Eucharist<sup>57</sup>. But they also remind us of the pure and perpetual love that God expects<sup>58</sup>. At the wedding in Cana, the wine had run out. At the request of the Virgin, Christ changed the water into wine<sup>59</sup>.

At Cana, the missing wine and water symbolize unfaithfulness and cooled love. In Scripture, wine is the symbol of love between spouses<sup>60</sup>. Therefore, it was prescribed to offer the Lord the best wine<sup>61</sup>. Wine mixed with water is the image of cooled love, of Israel's unfaithfulness<sup>62</sup>. The lack of wine symbolizes the surprise of

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57 CCC §1335: The miracles of the multiplication of the loaves, when the Lord said the blessing, broke and distributed the loaves by his disciples to feed the multitude, prefigure the superabundance of this unique bread of his Eucharist (cf. Mt 14:13-21; 15:32-39). The sign of the water changed into wine at Cana (cf. Jn 2:11) already announces the Hour of Jesus' glorification. It manifests the fulfillment of the wedding feast in the Kingdom of the Father, where the faithful will drink the new wine (cf. Mk 14:25) which has become the Blood of Christ.

58 The whole of chapter 2 of John speaks of the purification of worship, an image of the purification of hearts for a new worship: the wedding at Cana (read the continuation of §31), expulsion of the merchants from the Temple, announcement of the New Temple(cf. in this book continuation of this chapter)

59 John 2:3-5: 3 Now there was a shortage of wine. Jesus' mother said to him, "They have no wine." 4 Jesus answered her, "Woman, what do you want from me? My hour has not yet come. 5 His mother said to those who were serving, "Whatever he tells you, do it."

60 Song of Songs 1,2: "Let him give me the kisses of his mouth: better than wine are your loves!"

Song of Songs 2,4: "He has led me to the house of wine: the sign above me is 'Love'".  
Song of Songs 7:10: "Your mouth, exquisite wine... It flows to my beloved, drinking in sleeping lips."

61 Numbers 18:12: "The best of the fresh oil, the best of the new wine, and the best of the wheat, the firstfruits which they shall give to the Lord.

62 Isaiah 1:21-22: "How! The faithful city has become a harlot! Righteousness reigned in it, justice dwelt in it, and now murderers do. Your money is dross, your best wine is mixed with water.



the reckless<sup>63</sup> and the corrupt clergy<sup>64</sup> when the Lord comes. Israel wakes up painfully then like a virgin crying for her husband<sup>65</sup> .

**At Cana, the Lord Jesus manifests himself as the Bridegroom prophesied by Isaiah<sup>66</sup> .** Christ comes to marry his unfaithful people. He brings mercy and comes to renew love for God.

**This same prophecy announces the salvation of the nations from Jerusalem** (see chapter 1)<sup>67</sup> .

**Then the priests will not cease to remember the Lord, neither by day nor by night.** In "Jerusalem" the "watchmen" will "remember the Lord" day and night<sup>68</sup> . "Jerusalem" is the Holy City, the Church, the people of God. The "watchmen" mentioned in the prophecy are the priests<sup>69</sup> . "To remember the Lord", when the priest says Mass.

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63 Joel 1:5: "Awake, ye drunkards, and weep; all ye drinkers, lament the new wine, for it is taken out of your mouth."

64 Isaiah 56:10-12: "10 The watchers of Israel are all blind, they know nothing; they are all dumb dogs, unable to bark; breathless, lying down, they love to slumber. 11 They are voracious dogs, insatiable, shepherds unable to understand! They all go their own way, all of them, without exception, thinking only of their own interest, 12 each one saying, "Come, I'll get some wine, let's get drunk on strong drink; tomorrow will be like today: there is plenty to drink, more than enough!"

65 Joel 1:8-9: "8 Sigh, like a virgin dressed in sackcloth, mourning for the bridegroom of her youth. 9 Offerings and libations have been taken away from the House of the Lord. They mourn, the priests in the service of the Lord."

66 Isaiah 62:4-5: "4 No one will say to you, "Forsaken!" To your land no one will say, "Desolate!" You will be called "My Preference", this land will be called "The Bride". For the Lord has preferred you, and this land will become "The Bride". 5 As a young man marries a virgin, your Builder will marry you. As a bride is the joy of her husband, so you will be the joy of your God.

67 Isaiah 62, 1-3 : "1 For the sake of Zion I will not be silent, and for Jerusalem I will not cease until her righteousness is seen in brightness, and her salvation as a burning torch. 2 And the nations shall see your righteousness; all kings shall see your glory. They shall call you by a new name, which the mouth of the Lord shall speak. 3 You shall be a bright crown in the hand of the Lord, a royal diadem in the fingers of your God."

68 Isaiah 62:6-7: "6 On your walls, Jerusalem, I have set watchmen; neither by day nor by night should they be silent. You who keep the Lord's memory alive, take no rest! 7 Give him no rest until he has made Jerusalem immovable, until he has made it a praise to the earth!"

69 Isaiah 56:10-11 associates "watchmen" and "shepherds" as those who guide Israel: "10 The watchmen of Israel are all blind, they know nothing; they are all dumb dogs, unable to bark; they are breathless, lying down, they like to slumber. 11 They are voracious dogs,

He repeats the words of Christ: "Do this in memory of me" (Luke 22:19).

**The multiplication of the loaves recalls the invitation of the nations to perpetual worship.** The structure of the story recalls the gathering of the nations prophesied by Isaiah<sup>70</sup>.

In the Gospel of John:

- The Lord Jesus leads thousands of people up the mountain. Then he settles there<sup>71</sup>.
- A young boy presents the offering for the multitudes<sup>72</sup>. Jesus performs the miracle: the crowd that was waiting for food is filled<sup>73</sup>.
- He commands to gather the surplus, so that nothing is lost<sup>74</sup>.

In Isaiah's prophecy, the Lord addresses all nations<sup>75</sup>:

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insatiable, shepherds unable to understand! They all go their own way, all of them, without exception, thinking only of their own interest.  
The "shepherds" are identified as the clergy of Israel in Zechariah 10:2, Jeremiah 50:6 and Ezekiel 34:2-10.

70 See in this book, chapter 1, p. 9

71 John 6:2-13: "A large crowd followed him, because they had seen the signs he performed on the sick. 3 Jesus went up the mountain, and there he sat with his disciples.

72 John 6:4-10: "4 Now the Passover, the feast of the Jews, was near. 5 Jesus looked up and saw that a large crowd was coming to him. He said to Philip, "Where can we buy bread for them to eat?" 6 He said this to test him, for he knew what he was doing. 7 Philip answered him, "The wages of two hundred days would not be enough for each one to receive a little bread." 8 One of his disciples, Andrew, Simon Peter's brother, said to him,

9 "There is a young boy there who has five barley loaves and two fish, but what is that for so many people!" 10 Jesus said, "Make the people sit down." There was a lot of grass in that place. So they sat down, about five thousand men in number. "

73 John 6:11 "Then Jesus took the loaves, and when he had given thanks, he distributed them to the guests; and he gave them as much fish as they wanted."

74 John 6:12-13: "12 When they had eaten their fill, he said to his disciples, "Gather up the leftover pieces, so that nothing will be lost." 13 So they gathered them up, and filled twelve baskets with the pieces of the five barley loaves that were left over for those who took this food."

75 Isaiah 56:6: "The strangers who have joined the Lord to honor him, to love his name, to become his servants, all those who keep the Sabbath and do not profane it, and hold fast to my covenant,"

- Isaiah 56:7-8: "7 I will lead them to my holy mountain
- I will fill them with joy in my house of prayer, their burnt offerings and sacrifices will be accepted on my altar, for my house will be called "House of prayer for all peoples".
- 8 The burden of the Lord God, who gathers the exiles of Israel: I have already gathered some, I will gather others.

**The offering of the crowd recalls the perpetual offering presented by the twelve tribes.** These five loaves remind us of the five loaves of bread requisitioned by David in flight<sup>76</sup>. Now these were loaves of Proposition<sup>77</sup>. The crowd is divided into thousands, as Moses had arranged<sup>78</sup>. Thus the five loaves of the five thousand correspond to the twelve loaves of the twelve tribes. The Lord recalls his expectation of a perpetual offering by the nations.

**At the wedding in Cana, Jesus invites us to rediscover the purity and intensity of a nuptial love with God. At the multiplication of the loaves, the Lord invites all the peoples to gather around Him, as the twelve tribes did around the Tent of Meeting, for permanent Eucharistic offerings.**

*The sacrifice of Christ is the Atonement, the Great Forgiveness offered to all*<sup>79</sup>.

**The "priestly prayer" of Christ makes the Cross the true Atonement, the Great Forgiveness offered to all nations.** Before

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76 1 Samuel 21:4: "Now what do you have? Give me five loaves of bread or whatever you can find.

77 1 Samuel 21:5: "The priest answered David, 'I have no ordinary bread on hand, but there is the consecrated bread.'"

78 Exodus 18:25: And Moses chose good men out of all Israel and put them in charge of the people: officers of a thousand, officers of a hundred, officers of fifty, and officers of ten.

79 In memory of **Yvonne Chaigneau (1899 - 1975)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass.

being arrested, Jesus pronounced his "priestly prayer"<sup>80</sup>. As High Priest, he took up the rite of Atonement (Yom Kippur, Great Pardon). As that rite prefigured, Christ's sacrifice cleanses us from sin. He thus restores the harmony of Creation<sup>81</sup>.

**The priestly prayer is divided into three parts.** In the rite of atonement, Aaron prayed first for himself. He then prayed for the people of his house, and then for all the people<sup>82</sup>. Christ follows the same structure.

**First, the Son gives glory to the Father, and the Father gives glory to Him**<sup>83</sup>. Respecting the order of the Atonement prayer, Jesus prays first for Himself. He has glorified the Father, and asks the Father to glorify Him. This exchange of glory is the very life of the Trinity<sup>84</sup>.

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80 The whole of chapter 17 of John's gospel, whose structure takes up chapter 16 of Leviticus where the rite of Atonement is prescribed. See notes 80 to 82 for the way in which the priestly prayer is structured.

81 "According to rabbinic theology, in fact, the idea of covenant, the idea of creating a holy people as "interlocutors" with God and in union with him, precedes the idea of the creation of the world, and is even the profound reason for it. The cosmos is created not so that the stars and so many other things may multiply, but so that there may be a space for the "covenant", for the "yes" of love between God and the man who responds to him. The Feast of Atonement restores this harmony, this sense of the world, which has been disturbed many times by sin, and for this reason it constitutes the summit of the liturgical year" - Benedict XVI, Jesus of Nazareth - Part 2, Vatican Publishing House, 2011, p. 101

82 Leviticus 16:17: "Thus shall Aaron perform the rite of atonement for himself, for all his house, and for all the congregation of Israel."

83 John 17, 1-5: "1 So Jesus spoke. Then he looked up to heaven and said, 'Father, the time has come. Glorify your Son so that the Son may glorify you. 2 As you have given him power over every creature of the flesh, so he will give eternal life to all those you have given him. 3 But eternal life is that they know you, the only true God, and him whom you have sent, Jesus Christ. 4 I have glorified you on earth by doing the work you gave me to do. 5 And now glorify me to you, Father, with the glory that I had with you before the world existed.'

84 "Only the "Father of lights" (Jas 1:17) is the perfect source of Glory (the capital letter indicates that it is the very life of God-Trinity); he pours it out entirely in his Son, "the shining of his Glory, the effigy of his substance", this Word who "gives him glory" in all truth. The "Spirit of Glory" (1 Pet 4:14) mediates the ebb and flow of glory in Trinitarian life. Through the Incarnation, we have seen this Glory which, coming from the Father, haloed the Son (Jn 1:14) and shone on the face of Christ (2 Cor 4:6). Thanks to him, "all of us who, with unveiled face, reflect the glory of the Lord as in a mirror, are transformed into that same image, going from glory to glory, as by the Lord, who is Spirit" (2 Cor

**Jesus then prays for his Apostles<sup>85</sup>** . He asks that they be "sanctified in the Truth"<sup>86</sup> . Now Christ is the Truth Himself<sup>87</sup> . The ordination of the Levites included vesting<sup>88</sup> and anointing<sup>89</sup> . The ritual of the Atonement provided for the celebrant to be bathed before donning the priestly vestments<sup>90</sup> . The Apostles are bathed in Christ and clothed with Christ. They are thus incorporated into His own

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3:18).

This exchange of Glory, which is at the heart of the Trinity, already constitutes the structure of the liturgy: before "giving glory", we must receive the Glory; it comes to us from the Father through the Son and in the Spirit, and it is insofar as we have the Spirit of the Son that we can give the Glory back to the Father. When Jesus asks in his priestly prayer: "Father, glorify your Son, so that your Son may glorify you" (Jn 17:1), does he not thus define his whole being and his whole life as Son, as the sacrifice of Calvary will manifest in a supreme way? Jesus sanctifies himself, he consecrates himself, in order to communicate the Fatherly Glory that he never ceases to receive and reflect (7, 19.22). The Eucharist places us at the heart of this Glory, as do all the liturgical celebrations of which it is the center, while waiting to lead us to the heavenly liturgy where we will be perfectly inserted in the praise of Glory (cf. Eph 1:6, 12, 14). For the Hebrews, glory is not a matter of luminous radiance, but of the objective weight of beings. Kâbod means "weight". Again, the density or weight of being belongs to God alone, so much so that the divine manifestations are literally overwhelming.

Revelation progressively shows that the density of divine life is made up of a weight of love; the New Testament reveals that in God they are Three to give and receive love, and that the pressure of Trinitarian love does not aim to crush but to embrace. In the liturgy, all inconsistency or lightness evacuated, the faithful are situated at the center of gravity of the Trinitarian life, which is Love communicated and restored in the Holy Spirit. - Dom Robert Le Gall, Archbishop of Toulouse, Extrait du dictionnaire de Liturgie, éditions CLD, 2001 consulted on June 11, 2021 on <https://liturgie.catholique.fr/lexique/gloire/>

- 85 John 17:6-19: "6 I have manifested your name to the men whom you took from the world to give to me. They were yours, and you gave them to me, and they kept your word. 7 Now they have acknowledged that everything you gave me came from you, 8 for I gave them the words you gave me: they received them, and they truly acknowledged that I came from you, and they believed that you sent me. 9 I pray for them, not for the world, but for those whom you have given me, for they are yours. 10 All that is mine is yours, and what is yours is mine, and I am glorified in them. 11 From now on, I am no longer in the world; they are in the world, and I am coming to you. Holy Father, keep them united in your name, the name you have given me, that they may be one, as we are one. 12 When I was with them, I kept them united in your name, the name you gave me. I watched over them, and not one of them was lost, except the one who goes to his destruction, so that the scripture may be fulfilled. 13 And now that I come to thee, I speak thus in the world, that they may have my joy in them, and be filled with it. 14 I gave them your word, and the world hated them, because they do not belong to the world, just as I do not belong to the world. 15 I do not pray that you will take them out of the world, but that you will keep them from the evil one. 16 They do not belong to the world, just as I do not belong to the world. 17 Sanctify them in the truth: your word is truth. 18 As you sent me into the world, so I have sent them into the world. 19 And for their sake I sanctify myself, that they also

priesthood<sup>91</sup> .

**Finally, Christ prays for those who will believe through the Apostles<sup>92</sup>** , the believers of all times. He prays that they may all be one with God, and thus united among themselves<sup>93</sup> . This charity must be a witness to the "world", to human society and all its injustices accumulated by history<sup>94</sup> . This authentic unity comes from the Trinitarian life. It is built around the Apostles that Christ chose, the faith that they transmit and the interpretation that they give<sup>95</sup> .

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may be sanctified in the truth."

86 John 17:17

87 John 14:6: "I am the Way, the Truth, and the Life; no one comes to the Father except through me.

88 Presentation and endorsement of the priestly vestments

89 Exodus 29, 1-9

90 Leviticus 16:4

91 Cf. Benedict XVI, *Jesus of Nazareth - Part 2*, Vatican Publishing House, 2011, pp. 109-112 and 121-122: the Apostles are thus "consecrated," separated from the world, transferred to the property of God. At the same time, they are sent on mission to the world: they no longer belong to themselves, but to all. The Apostles then consecrated bishops who consecrated priests. This apostolic succession is not a human invention or an autonomous structure. It is an extension of the action of the Word

92 John 17:20-26: "20 I do not pray only for those who are here, but also for those who will believe in me through their word. 21 May they all be one, just as you, Father, are in me and I am in you. May they also be one in us, so that the world may believe that you have sent me. 22 And I have given them the glory which you have given me, that they may be one, as we are one: 23 I in them, and you in me. So that they may become perfectly one, so that the world may know that you have sent me, and that you have loved them as you have loved me. 24 Father, I want those whom you have given me to be with me where I am, and to behold my glory, which you have given me because you loved me before the foundation of the world. 25 Righteous Father, the world has not known you, but I have known you, and they have known that you have sent me. 26 I have made your name known to them, and I will make it known, that the love with which you loved me may be in them, and I in them."

93 Tertullian, *Apologetics*, n. 39 § 7: "But it is especially this practice of charity which, in the eyes of some, gives us a special mark. See," it is said, "how they love one another", because they hate one another; "see," it is said, "how they are ready to die for one another", because they are rather ready to kill one another.

94 Benedict XVI, *Jesus of Nazareth - Part 2*, Vatican Publishing House, 2011, p.123

95 Put another way: on the ordained priesthood, the Canon of Scripture and the Symbol of the Faith, cf. Benedict XVI, *Jesus of Nazareth - Part 2*, Vatican Publishing House, 2011, pp. 121-124

**After the Priestly Prayer, the sacrifice of Atonement is accomplished on the Cross.** Jesus, by this unique sacrifice, redeems the sins of all times<sup>96</sup> .

**Each of the Masses of our time makes present the eternal sacrifice of the Cross**<sup>97</sup> . The Masses do not multiply the Sacrifice of the Cross. They make us contemporaries of it<sup>98</sup> . The Cross is made present for us, who are in perpetual need of it<sup>99</sup> .

*The Perpetual Mass in the New Temple*<sup>100</sup>

**The Sacrifice of Christ can now unfold in the new Temple.** Jesus, in fact, had promised to rebuild the Temple in three days<sup>101</sup> .

**In the Temple of the Trinity, "Jesus, because he remains for eternity, has a priesthood that does not pass away. That is why he is able to save in a definitive way those who through him come to God, because he is always alive to intercede for them."**<sup>102</sup>

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96 Hebrews 7:27: "He does not need, like the other high priests, to offer sacrifices every day, first for his own sins and then for those of the people; this he did once for all by offering himself."

97 "The Mass makes the sacrifice of the Cross present, it does not add to it nor does it multiply it. What is repeated is the celebration in memorial, the 'memorial manifestation' (memoralis demonstratio) of the sacrifice, by which the redemptive sacrifice of Christ, unique and definitive, is made present in time." - St. John Paul II, encyclical *Ecclesia de Eucharistia* vivit, §12

98 "In this gift [of the Eucharist], Jesus Christ entrusted to the Church the permanent actualization of the paschal mystery. By this gift he instituted a mysterious 'contemporaneity' between the *Triduum* and the course of the centuries." -St. John Paul II, encyclical *Ecclesia de Eucharistia* vivit, §5

99 CCC §1393: "Whenever we receive him, we proclaim the Lord's death" (1 Cor 11:26). If we proclaim the Lord's death, we proclaim the forgiveness of sins. If, every time his Blood is shed, it is shed for the remission of sins, I must always receive it, so that it may always remit my sins. I, who always sin, must always have a remedy (St. Ambrose, *Sacr.* 4, 28: PL 16, 446A)."

100 In memory of **Anastasie Deguil (1898 - 1980)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass

101 John 2:19-21: "19 Jesus answered them, "Destroy this sanctuary, and in three days I will raise it up." 20 The Jews replied, "It took forty-six years to build this sanctuary, and you would raise it up in three days!" 21 But he spoke of the sanctuary of his body."

102 Hebrews 6:24-25

**Before the Father, the Son perpetually renews the offering of His whole life.** The unique Sacrifice of the Cross is thus perpetually present before the Father. As such, the Mass in Heaven never ends.

**In the Temple of the Church<sup>103</sup> , Bride<sup>104</sup> and Mystical Body of Christ :**

At each Mass, the Bride of Christ offers to the Father the sacrifice of the Bridegroom:

- CCC §1366: "The Eucharist is therefore a sacrifice because it represents (makes present) the sacrifice of the cross, because it is the memorial of it<sup>105</sup> and because it applies its fruit:
  - "Christ] wanted to leave to the Church, his beloved bride, a visible sacrifice (as human nature demands), in which would be represented the bloody sacrifice that was to be accomplished only once on the cross, the memory of which would be perpetuated to the end of the ages (1 Cor 11:26) and the saving virtue of which would be applied to the redemption of the sins we commit every day" (Cc. Trent: DS 1740).

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103 Ephesians 2:20-21: "You have been built into the foundation of the apostles and prophets, and the cornerstone is Christ Jesus himself. In him the whole structure rises harmoniously to become a holy temple in the Lord."

104 CCC §796: The unity of Christ and the Church, Head and members of the Body, also implies the distinction of the two in a personal relationship. This aspect is often expressed by the image of the bridegroom and the bride. The theme of Christ the Bridegroom of the Church was prepared by the prophets and announced by John the Baptist (cf. Jn 3:29). The Lord has designated himself as "the Bridegroom" (Mk 2:19; cf. Mt 22:1-14; 25:1-13). The apostle presents the Church and each member of her Body as a Bride "betrothed" to Christ the Lord, to be with him in one Spirit (cf. 1 Cor 6:15-16; 2 Cor 11:2). She is the immaculate Bride of the immaculate Lamb (cf. Rev 22:17; Eph 1:4; 5:27) whom Christ loved, for whom he gave himself "to sanctify her" (Eph 5:26), whom he associated with himself by an eternal covenant, and whom he never ceases to take care of as if it were his own Body (cf. Eph 5:29)

105 CCC §1363 In the sense of Sacred Scripture, *the memorial* is not only the remembrance of past events, but the proclamation of the marvels that God has accomplished for mankind (cf. Ex 13:3)



She associates the offering of the members of her mystical body, the faithful. Their lives, their praises, their sufferings, their prayers, their activities... are united to those of Christ<sup>106</sup>. The Eucharist is offered in communion with the Pope and the bishops<sup>107</sup>, in communion with the Church in Heaven<sup>108</sup>, the Virgin Mary<sup>109</sup> and the souls in Purgatory<sup>110</sup>. The Church receives from her Spouse as fruits of the Redemption, the renewal of the priesthood and the mission<sup>111</sup>, unity with God and of the faithful among themselves<sup>112</sup> and the remission of sins<sup>113</sup>.

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106 CEC §1367

107 CEC §1369

108 CCC §1137: "The Apocalypse of St. John, read in the Church's liturgy, reveals to us first of all 'a throne set up in heaven, and sitting on the throne One' (Rev 4:2): 'the Lord God' (Is 6:1; cf. Ezek 1:26-28). Then the Lamb, 'slain and standing' (Rev 5:6; cf. Jn 1:29): the crucified and risen Christ, the one High Priest of the true sanctuary (cf. Heb 4:14-15; 10:19-21; etc.), the same 'who offers and is offered, who gives and is given' (Liturgy of St. John Chrysostom, Anaphora). Finally, 'the river of Life that flows from the throne of God and the Lamb' (Rev 22:1), one of the most beautiful symbols of the Holy Spirit (cf. Jn 4:10-14; Rev 21:6).

§Recapitulated" in Christ, they participate in the service of God's praise and in the accomplishment of his plan: the heavenly Powers (cf. Rev 4-5; Is 6:2-3), all of creation (the four Living Ones), the servants of the Old and New Covenants (the twenty-four Elders), the new People of God (the one hundred and forty-four thousand: cf. Rev 7:1-8; 14:1), especially the martyrs "slain for the Word of God" (Rev 6:9-11), and the all-holy Mother of God (the Woman: cf. Rev 12; the Bride of the Lamb: cf. Rev 21:9), and finally "a great multitude, impossible to count, from every nation, race, people and language" (Rev 7:9).

§1139 It is to this eternal Liturgy that the Spirit and the Church make us participate when we celebrate the Mystery of salvation in the sacraments.

109 CCC §1370: "In the Eucharist the Church, with Mary, is as at the foot of the Cross, united to the offering and intercession of Christ."

110 CCC §1371: "The Eucharistic sacrifice is also offered *for the faithful who have died* in Christ and are not yet fully purified" (Cc. Trent: DS 1743), so that they may enter into the light and peace of Christ"

111 See above, Chapter 2, paragraphs on the priestly prayer of Christ and related notes.

112 1 Corinthians 10:16: "Is not the cup of blessing which we bless a communion of the blood of Christ? The bread we break, is it not a communion of the body of Christ? 17 Since there is one bread, we, the multitude, are one body, for we all partake of the one bread.

113 CCC §1393: "Whenever we receive him, we proclaim the Lord's death" (1 Cor 11:26). If we proclaim the Lord's death, we proclaim the forgiveness of sins. If, every time his Blood is shed, it is shed for the remission of sins, I must always receive it, so that it may always remit my sins. I, who always sin, must always have a remedy (St. Ambrose, Sac. 4, 28; PL 16, 446A)."

**In fact, the masses celebrated in the world follow one another without end.** All these Masses make present the one Sacrifice. They are celebrated in union with the one eternal Mass in Heaven.

**There is not yet on earth a "visible sign, as human nature demands," of this communion with the Mass in Heaven.**

**In the Temple that is each of us<sup>114</sup> Christ comes to live<sup>115</sup> and makes us live through Him<sup>116</sup> , "who came to make us partakers of the divine nature"<sup>117</sup> . With each communion, we are a little more transformed in Him<sup>118</sup> . Then we are driven to offer him our bodies, acts, thoughts, words, events... in spiritual offering<sup>119</sup> . **Thus, the soul - the Christ in the soul - seeks to be permanently united to God. The soul desires little by little to make its life a Perpetual Mass.****

The miracles of the wedding at Cana and the multiplication of the loaves announce the Eucharist. Christ recalls the expectations of the Old Testament: The intoxicating love between God and men, animating the perpetual worship of the Tent of Meeting.

Through the Mass, Christ wanted to leave a visible sacrifice (as human nature demands) where his unique Sacrifice on the Cross would be represented. Christ, however, "is always alive to intercede for us. It is perpetually that he offers his Sacrifice in the Temple of

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114 Ephesians 2:22: "In him you too are parts of the same building, to become a dwelling place for God through the Holy Spirit."

115 John 6:51: "I am the living bread that came down from heaven: if anyone eats of this bread, he will live forever. The bread that I will give is my flesh, given for the life of the world."

116 John 6:57: "As the living Father sent me, and I live because of the Father, so he who eats me will live because of me."

117 CEC §460

118 Pope Benedict XVI, post-synodal exhortation *Sacramentum Caritatis*, §70

119 Romans 12:1: "I urge you therefore, brothers, by the tenderness of God, to present your body - your whole person - to him as a living sacrifice, holy, capable of pleasing God: this is the right way for you to worship him."

the Trinity, and in the Temple of the Church. The divine life received in the Eucharist pushes us to want to make our life a Perpetual Mass.

The Temple of the Perpetual Mass would house the new Perpetual Sacrifice uniting Heaven and Earth always in divine love. The Perpetual Mass would be the visible sign (as human nature demands), of the unceasing union that Christ wants to live with our soul.

**"The Lord's plan remains forever; the plans of his heart endure from age to age"** (Psalm 32:11). The Heart of Jesus and the Heart of Mary will work patiently to bring men and nations, these new "tribes of Israel", to the Perpetual Mass.

### **III. THE PROJECT OF THE HEART OF JESUS AND MARY**

**The Lord feeds us with his Body, and his Spirit invites us to follow him. The history of the past centuries seems to indicate in which direction the Lord leads us.**

*The Heart of Jesus present in the Blessed Sacrament*<sup>120</sup>

**The Blessed Sacrament, the host consecrated at Mass, becomes the Body of the Lord delivered for us.** Indeed, the host changes its substance when the priest consecrates it. By this transubstantiation, it becomes the Body of Christ, His Real Presence<sup>121</sup>

**The Lord is sensitive to the love we show him in the Host.** Any rejection on our part hurts Him. However, the lack of love towards the consecrated host touches Him in the heart.

**From the first centuries, Christians have worshipped Jesus in the consecrated host**, sometimes to the point of martyrdom, as did St. Tarcisus<sup>122</sup>.

**Through the Eucharistic miracles, Jesus shows that He is alive in the host**<sup>123</sup>. The consecrated host becomes flesh, the consecrated

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120 In memory of **Suzanne Grandmottet (1898 - 1980)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass

121 "Christ is present in many ways in the Church: in his Word, in the prayers of the faithful, in the sacraments, in the consecrated host. During the Eucharistic celebration the priest consecrates the bread and wine which become the body and blood of Christ, that is, the "Real Presence of Christ. This reality -called transubstantiation- is inaccessible to the senses, it is by faith alone, which relies on the authority of God, that one adheres to this presence." - <https://eglise.catholique.fr/glossaire/presence-reelle/>, accessed on 11/30/2021

122 Now patron saint of altar servers, martyred in 257 for not wanting to deliver the consecrated hosts that he was transporting clandestinely to other Christians. He is celebrated on August 15.

123 The following list is not intended to be exhaustive. Let us simply consider that the Lord has never ceased to manifest himself, including through miracles: Rome (595), Trani (11th century), Ferrara (1171), Rimini (1227), Alatri (1228), Florence (1230 and 1595), Bolsena (1264), Offida (1273), Gruaro (1294), Cascia (1330), Macerata (1356), Bagno di Romagna (1412), Turin (1453), Volterra (1472), Morrovalle (1560), Veroli (1570),

wine becomes blood, or Jesus appears. These miracles occur regularly and to this day, in all countries. Several recent biological analyses have established that the flesh transformed during Eucharistic miracles comes from the heart<sup>124</sup>.

**In the 13th century, in a vision sent to a holy nun<sup>125</sup>, Jesus asked for a new liturgical feast<sup>126</sup> to rekindle the love of His Presence.** He complained about the lack of love and the daily neglect of the Blessed Sacrament.

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Mogoro (1604), Rome (1610), Canosio (1630), Dronero (1631), Turin (1640), Cava dei Tirreni (1656)....There are more than 132 Eucharistic miracles between 595 and 1916, not counting more recent miracles.

- 124 One example is the case of the Eucharistic miracle in Buenos Aires. On August 15, 1996, a faithful of the parish of Santa Maria dropped a consecrated host on the ground without picking it up. Another faithful picked it up and gave it to Father Alejandro Pezet. In such cases, the Church recommends placing the host in a container filled with water so that it dissolves. So it was done, and the container was placed in the tabernacle. On August 26, the tabernacle was reopened: not only had the host not dissolved, but red spots were growing daily. An analysis in a medical laboratory revealed that the substance analyzed was a piece of heart, showing medical symptoms consecutive to a very great suffering, and that this tissue was alive. These facts were brought to the attention of the archbishop of the city, Cardinal Bergoglio, who has since become our Pope Francis. Source : <https://emmanuel.info/enquete-sur-le-miracle-buenos-aires/>

- 125 Julienne de Cornillon (1191-1258) had an incomprehensible vision since childhood. When she prayed, she saw the disc of the moon incomplete. After several years, Jesus explained to her that a feast was missing in the Church. Julian's community was divided on her case: some admired her, others blamed her. Why a new feast, her friends asked, when every mass was already a tribute to the Blessed Sacrament. "The canons of the city wondered, "Should we give credence to the alleged revelations of a nun? This feast requested by Christ would be instituted in spite of everything, *"by the little ones and by the humble"*, Julienne affirmed with confidence. The bishop of Liege, Robert Torotte, finally made an act of faith and instituted the feast of the Blessed Sacrament in his diocese in 1246: *"In the past, Sister Julienne, when you used to tell me that the new solemnity would serve the glory of God and the benefit of the elect, I answered that I was prepared to believe it; but now I am certain of it, and because of that I have received a favor from God.* The persecutions against Julienne did not cease until long after her death. The canons of Liege provoked riots against Julienne, who had to flee from her city, then from another, to escape them. She died in exile in 1258. In 1264, after seeing signs of a Eucharistic miracle, Pope Urban IV extended the feast of the Body and Blood of Christ to the entire Church." From Guillaume Simenon, *Julienne de Cornillon*, university editions, les presses de Belgique, Brussels, 1946, pp.52-62

- 126 This is the "Feast of the Body and Blood of Christ", known as the "Feast of God". Cf. note 122.

**Encouraged by the saints, Eucharistic adoration has progressively developed until today<sup>127</sup> .**

**In many shrines and parishes, Eucharistic adoration is now perpetual.** This practice of uninterrupted adoration began in the 17th century. Nowadays, we can mention the perpetual adoration in the Basilica of Montmartre. Many other sanctuaries in the world have imitated it since then.

**Now *"the act of adoration outside of Mass extends and intensifies what is done during the liturgical celebration itself"*<sup>128</sup> .** If there are centers of perpetual adoration in the world, it would be understandable if there were a shrine where a perpetual Eucharistic sacrifice would link them all.

**If the intuition that led the Christian people to perpetual adoration is right, what then of the Perpetual Mass?** For *"Eucharistic adoration is nothing other than the explicit development of the Eucharistic celebration, which is in itself the Church's greatest act of adoration"*<sup>129</sup> .

**Since the 19th century, international congresses have regularly honored the Eucharist.** In 1881, Emilie Tamisier (1843-1910), organized the 1<sup>er</sup> Eucharistic Congress in Lille, from June 27 to 29, 1881. At first regional, the congresses became national and then international. *"The Eucharistic Congresses, for more than a century,*

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127 Thus developed the processions of the Blessed Sacrament (14th century), the evening blessing with the Blessed Sacrament (15th century), nocturnal adoration and the use of the Forty Hours of Adoration (16th century), and the habit of joining works of charity to Eucharistic adoration (in the 17th century, in France, by the Company of the Blessed Sacrament). In the 17th century, the Benedictine nuns of the Blessed Sacrament began to practice perpetual Eucharistic adoration. Several saints were the propagators of this practice, including St. Pierre-Julien Eymard (1811-1868), a great friend of the Holy Curé of Ars. In 1864, he founded the Fathers of the Blessed Sacrament and the Handmaids of the Blessed Sacrament for perpetual Eucharistic adoration. In 1885, perpetual adoration was established in Montmartre. Throughout his pontificate, St. John Paul II has greatly encouraged and promoted the practice of Eucharistic adoration.

128 Pope Benedict XVI, post-synodal exhortation *Sacramentum Caritatis*, §66

129 Same as

*have been a reminder that the Eucharist is at the center of the Church's life" (Pope Francis).*

**The Perpetual Mass would be comparable to a permanent international Eucharistic Congress, and a point of reference for all perpetual adoration shrines in the world.**

However, Jesus did not only manifest His Presence in the Blessed Sacrament. When the time came, He began to speak, and revealed His Heart.

*The Sacred Heart of Jesus, King of Love of Hearts and Nations*<sup>130</sup>

**Shortly after the year 1000, monks began to meditate on the Heart of Jesus.** Until then, Christianity contemplated above all the risen and glorious Christ. St. Anselm of Canterbury<sup>131</sup>, St. Bernard of Clairvaux<sup>132</sup> and after him<sup>133</sup> his monks<sup>134</sup> meditated with compassion on the sufferings of Christ, and especially the wound of His Heart.

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130 In memory of **Thérèse Bruneau (1914 - 1981)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass

131 1033 - 1109

132 1090 - 1153

133 "The nails that pierce, the nails that sink, reveal to me the will of the Lord. Why not look through the opening? The nail speaks, the wound speaks: they say that God is well in Christ making peace with the world. The iron pierced his soul, it touched his heart, so he learned to sympathize with our infirmities. I see the secret of the heart through the wound of the body, I see the great mystery of goodness, the depth of divine mercies, which have earned us the visit of him who came down from heaven" P.L. tCLXXXIII; col 1072. In cantic. Sermon. LXI, 4

134 "Jesus, good and merciful, has opened his side, the blood of his wound gives you life, the breath of your heart sucks you in and finds a free passage. There you will be safe until the hour when iniquity disappears; you will never be cold; the charity of Christ always burns; you will live in the delights and abundance of joy, there, all that is mortal in you and in all men will be animated by the life of Christ, the life of the head will descend into the limbs" - Blessed Gueric d'Igny, in P.L. t. CLXXXV, col 140, In dominica Palmarum, sermon. IV, 5, quoted in A. Hamon, s.j., Histoire de la dévotion au Sacré-Cœur, éditions Beauchesne, Paris, 1923, T2, p. 103.

**Then, in the 13th century, Jesus revealed His Heart to Saint Gertrude<sup>135</sup> before the Blessed Sacrament<sup>136</sup>.** "Her mystical experience is based on the mysteries of the liturgy and remains totally devoid of sorrow. She gives a large place to Christ and especially to the Sacred Heart, "where all the virtue of the Divinity is enclosed." It directs the soul toward serene contemplation and enjoyment of the divine life "in the resplendent and all calm Trinity."<sup>137</sup>

**The Sacred Heart wanted to renew the flame of men's love for God, because this love had "cooled"<sup>138</sup>. However, the revelations of St. Gertrude were not very widespread. Several saints<sup>139</sup> after**

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135 1256 - 1302

136 Christ said to St. Gertrude: *"You will not find me dwelling anywhere on earth as willingly as in the sacrament of the altar.* Le Héraut de l'amour divin - Révélations de sainte Gertrude, Vierge de l'ordre de saint Benoît, traduites sur l'édition latine des moines de Solesmes par les moniales de Notre-Dame de Wisques, éditions Mame, 1952, Livre I, Chapitre III, p.18

137 <https://nominis.cef.fr/contenus/saint/154/Sainte-Gertrude-de-Helfta.html> consulted on July 11, 2021

138 During an apparition, Saint Gertrude saw him resting on the Heart of Christ and asked him the question. St. John answered: "To the Church, still young, I had to transmit a simple word about the uncreated Word of God: it will suffice, until the end of the world, to satisfy the intelligence of men, and no one will ever be able to fully understand it. But the eloquence of these divine pulsations, it is reserved for these last centuries to hear it, the aged world will listen to it, and its cooled love of God will burn with a new flame", in *Saint Gertrude, Legatus divinae pietatis*, 1, 4, c. IV, p. 305, *Solesmes editions*

139 Let us mention here the main figures of sanctity or mystics who had a great love for the Heart of Jesus:

the Franciscans, in the 13th century. In addition to St. Francis of Assisi, there are also St. Anthony of Padua (1195 - 1231), St. Bonaventure (1217 - 1274, Doctor of the Church), St. Margaret of Cortona (1247 - 1297), St. Angela of Foligno (1248 - 1309), Ubertin of Casal (1259 - 1329).

the Dominicans, in the 14th century and the German mystical movement: Master Eckart (1260 - 1328), John Tauler (1300 - 1361), Blessed Henry Suso (1295 - 1366), Elsbeth Stagel (1300 - 1360), Blessed Margaret Ebner (1291 - 1351), St. Catherine of Siena (1347 - 1380), St. Julian of Norwich (1342 - 1416)

in the 15th century, St. Vincent Ferrier (1350 - 1419), St. Bernardine of Siena (1380 - 1444), St. Lydwine (1380 - 1433), St. Catherine of Bologna (1415 - 1463), Blessed Baptist Varani (1458 - 1527), St. Lawrence Justinian (1381 - 1455), St. Francoise Romaine (1384 - 1440), St. Jeanne de Valois (1464 - 1505) John Veghe, Fridolin of Nuremberg (1430 - 1498)

In the Orthodox Church, Nicholas Basilas, Bishop of Thessaloniki, a friend of John Cantacuzen, writes in "Life in Christ": "[Christ] has given us His feet, His hands which



her had a devotion to the Sacred Heart. However, the influence of Gertrude's writings remained limited<sup>140</sup>. The majority of the faithful ignored her.

**Between the thirteenth and seventeenth centuries, the Christian nations retained their faith. However, their hearts seem to have been less and less in it.** Since Constantine<sup>141</sup>, the Christian nations gladly displayed the Cross on their flags<sup>142</sup>. However, the love of God was fading before a simple habit of social religion. The mission of Joan of Arc (1412-1431) also aimed at restoring God to the first place<sup>143</sup> in the nations that claimed to be his<sup>144</sup>. Indifference, the

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depend on His Heart... We cannot live without being attached to His Heart and... we cannot be attached to His Heart without desiring the same things as He does... The power of the Holy Table attracts the true life of this blessed Heart" - *Revue d'Ascétique et de Mystique*, January 1922, p. 32, Note. Cf. P. G. t. C., col. 648, quoted in A. Hamon, s.j., *Histoire de la dévotion au Sacré-Cœur*, éditions Beauchesne, Paris, 1923, T2, p. 262.

In the 16th century, "the Cologne movement": Lansperge the Carthusian (1489 - 1539) published the Revelations of Saint Gertrude, and often preached on the love due to the Heart of Jesus. Saint Peter Canisius, Doctor of the Church, one of the first Jesuits (1521 - 1597), Louis de Blois (1506 - 1566).

In the 17th century, Mother Mechthilde of the Blessed Sacrament, the "French school of spirituality" around Cardinal Pierre de Bérulle, Fr. de Condren, Fr. Olier, Louis-Marie Grignon de Monfort and St. John Eudes.

- 140 In 1536, a republication of his works by Lansperge le Chartreux made his doctrine known again in ecclesiastical circles: Saint Louis de Blois (1506 - 1566) made Saint Teresa of Avila (1515-1582) discover them. They also influenced Saint François de Sales (1567-1622).
- 141 In 317, the emperor Constantine had a cross placed on the shield of his legionaries, after having seen a cross in the sky with the words: "in hoc signo vinces", "by this sign you will win", and had won.
- 142 For example on the Danish (c1219 - the flag was miraculously given in a battle and allowed the Danes to win the battle), English (12th century), Scottish (9th century - after an apparition of St. Andrew to King Angus II, the flag of St. Andrew appeared miraculously would have given courage to the Scots who won a battle against their enemies), Swedish (14th century), Swiss, Finnish, Georgian (v522), Greek, Icelandic, Basque ...
- 143 On June 21, 1429, Joan asked the Dauphin Charles to grant her whatever she asked for, which he accepted. She asked him for the kingdom, and had the donation put in writing. Then she added to the donation that she herself was giving the kingdom to God, and that God was giving it back to Charles. Thus, through her, Jesus was legally - albeit briefly - king of France. One might have hoped that Charles, finally made king, would rule sanctimoniously as if he were God's lieutenant on earth: this was not the case
- 144 "The establishment of the kingship of Christ over France is the great idea and the profound mission of Joan of Arc. This is not a conception of my mind that I attribute to her arbitrarily. It is indeed her own program, the one that she exposes everywhere with

search above all for gain and national interests, seemed to prevail<sup>145</sup>. Among the nations, the love of God seemed to take a back seat.

**Also in the 17th century, Christ appeared to Saint Margaret Mary Alacoque (1643-1690), at Paray-le-Monial, to make his Sacred Heart known once again<sup>146</sup> and complained:** *"Here is this Heart that has loved men so much... And, for gratitude, I receive from most of them only ingratitude by their irreverence and sacrilege, and by the contempt and coldness they have for me in this Sacrament of Love. And what is even more sensitive to me is that it is hearts that are consecrated to me that use it in this way."*

**The Sacred Heart made three requests of those who love Him. The first was the free consecration of each one to the Sacred Heart. To this day, it is up to each person to respond.** "Devotion does not want to be forced, but [the Sacred Heart] wants to insinuate itself gently and sweetly into hearts, by the sweet anointing of its charity, like an oil, or rather a precious balm whose odor and liquor spreads gently"<sup>147</sup>.

**Jesus invited a Eucharistic offering to his Heart: communion on the first Fridays of the month. "I promise you, in the excess of the**

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luminous clarity and which emerges from all her acts as well as from all her words. It is the most original feature of her mentality, and it imposes itself on the study of the historian and the psychologist as well as on the religious thinker. I dare say that whoever has not understood this has not understood anything about the soul of our heroine. This was the program of St. Paul who wanted to make Christ reign over the whole world: *Oportet illum regnare*. It was the program of the great Christian Middle Ages, of which Joan was the purest and most dazzling ultimate flower. It was the program of these proud Italian republics of the 14th century which did not hesitate to display everywhere mottoes like this one: "To Christ his first citizen and his chief the Republic of Venice" - P. Coube, *L'âme de Jeanne d'Arc, Jeanne d'Arc et la royauté sociale de J. -C.*, Paris, 1910, p. 142-143

145 Hundred Years War, Protestant Reformation and religious wars, colonial and mercantile rivalries, different wars between states...

146 Before her, St. John Eudes (1601 - 1680) wrote about the Hearts of Jesus and Mary. He is, however, much less known than the requests of Paray. These apparitions, between 1674 and 1689, are the main sources of devotion to the Sacred Heart today.

147 Letter to Mother de Saumaise, in A. Hamon, s.j. *Histoire de la dévotion au Sacré-Cœur*, Beauchesne Editions, Paris, 1923, T3, p. 393

*mercy of my Heart, that my all-powerful love will grant to all those who take communion on the first Fridays, nine times in a row, the grace of final penance, that they will not die in my disgrace, nor without receiving the sacraments, and that my Heart will make itself their safe haven at that last hour.*

- Various promises of graces<sup>148</sup> are associated with the consecration to the Sacred Heart. They recall those of Scripture to the Messiah, and to those whose hearts are sincerely united to God<sup>149</sup>.

**The second was that the Church institute a feast in honor of the Sacred Heart. The purpose is to rekindle love for God and to**

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148 These "Twelve Promises", still circulated today, are in fact a compilation of promises made by Christ during various apparitions to Saint Margaret Mary. They are indeed authentic, but they correspond to an ongoing relationship of the soul with God, and not to a mechanical effect of devotion. Here are these promises of Christ to those whose hearts are united to Him: 1. I will give them all the graces necessary in their state. 2. I will bring peace to their families. 3. I will comfort them in all their sorrows. 4. I will be their sure refuge during life and especially at death. 5. I will pour out abundant blessings on all their undertakings. 6. Sinners will find in my Heart the source and the infinite ocean of mercy. 7. Lukewarm souls will become fervent. 8. Fervent souls will rise to great perfection. 9. I will bless even the houses where the image of my Heart will be exposed and honored. 10. I will give the priests the talent to touch the most hardened hearts. 11. Those who propagate this devotion will have their names written in my Heart, and it will never be erased. 12. I promise you, in the excess of the mercy of my Heart, that my all-powerful love will grant to all those who take communion on the first Fridays, nine times in a row, the grace of final penance, that they will not die in my disgrace, nor without receiving the sacraments, and that my Heart will make itself their safe haven at this last hour.

149 Job 22, 21 Come on! Be right with God and make peace, and happiness will come to you. 28 If you make up your mind, it will be good for you, and your paths will shine with light.

Psalms 1:1 Blessed is the man who does not enter into the council of the wicked, + who does not walk in the way of sinners, \* who does not sit with those who sneer, 2 but delights in the law of the Lord and whispers his law day and night. 3 He is like a tree planted by a stream, + that bears fruit in its time, \* and its foliage never dies; whatever he does will succeed,

Proverbs 28, 13 He who hides his faults will not succeed; he who confesses them and turns from them will obtain mercy.

Isaiah 52:13 My servant shall prosper, says the Lord; he shall ascend, he shall be exalted!

Isaiah 53, 10 Crushed by suffering, he has pleased the Lord. If he gives his life as a sacrifice of reparation, he will see descendants, he will prolong his days: through him, what pleases the Lord will succeed.

**repair the lack of love for Him.** Like Julienne de Cornillon<sup>150</sup>, St. Margaret Mary was very much criticized for this request. What is the point of a new religious feast day<sup>151</sup>? Why venerate the heart of Jesus? St. Margaret Mary died in 1690. Several requests were made, but the Church hesitated for a long time before the novelty<sup>152</sup>. The feast was granted by the Pope in 1765<sup>153</sup>, after more than a dozen requests<sup>154</sup> over a period of 9 pontificates<sup>155</sup>.

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150 See note 122.

151 Margaret Mary Alacoque warned her community that the Lord was asking for a feast to honor his Sacred Heart. In 1685, she was mistress of the novices in her convent. It was to them that she first proposed to celebrate the feast. Carried away by their enthusiasm, the novices wanted to invite the older sisters. Invited to this celebration by a novice, Sister des Escures, a great friend of Margaret Mary, replied: *"Go and tell your mistress that good devotion is the practice of our Rules and Constitutions, and that this is what she must teach you, and you others must practice well.* Surprised at having been turned away, the young novice returned to announce that the sisters were busy. *"Sister Marguerite-Marie interrupted her in a firm tone of voice, without losing any of her calm and demeaning air. They are opposed to it today, but the time will come when they will be the first to be eager"*, in A. Hamon, s.j. A. Hamon, S.J., *Histoire de la dévotion au Sacré-Cœur*, Beauchesne Editions, Paris, 1923, T1, p. 352.

A year later, after much prayer and reflection, after having been shown the image of the Sacred Heart and after having consulted with the Superior, Sister des Escures was the first to kneel before the altar of the Sacred Heart, and all the Sisters after her.

152 The most reasoned request was refused in 1729 in the name of the Pope by Cardinal Lambertini, the future Pope Benedict XIV: *"no novelty without a very serious reason"*, in A. Hamon, s.j. A. Hamon, S.J., *Histoire de la dévotion au Sacré-Cœur*, Beauchesne Editions, Paris, 1923, T4, p. 41. Half a century earlier, Saint John Eudes (1601-1680) had also been confronted with the reproach of novelty. Although it was not known in Rome in 1729, his response at that time would have been enlightening. As founder of the Congregation of Jesus and Mary (commonly called "Eudists"), he had requested permission to celebrate the Heart of Jesus, and had obtained it from the Archbishop of Rouen, Mgr d'Harlay. His successor in 1672, Bishop de Médavy, withdrew this authorization from the Eudists of his diocese. He restored the authorization to celebrate in 1673 after a letter sent to him by St. John Eudes: *"It is true, my lord, that novelty in the things of faith is very pernicious and quite damnable, but I beg you, my lord, to consider that it is not the same in the things of piety. A feast is always new when it is instituted."*

153 The proposal for a feast of the Sacred Heart was finally accepted for Poland and for those dioceses that requested it. The feast was extended to the whole Church in 1856 at the request of the French bishops.

154 The most argued request was refused in 1729 on behalf of the pope by Cardinal Lambertini, the future Pope Benedict XIV. In 1738, he wrote a treatise on the beatification and canonization of the servants of God, *De servorum Dei beatificatione et canonizatione*. In it he asks *"that such supplications be repeated several times to obtain their effect"*.

155 Alexander VIII, Innocent XII, Clement XI, Innocent XIII, Benedict XIII, Clement XII, Benedict XIV, Clement XIII and Clement XIV.

Three elements weighed in the decision.

First, the strong impression left by the plague of Marseilles in 1720, which killed nearly half of the population of Provence. It had been preceded by an apparition inviting conversion<sup>156</sup>. Both waves of the epidemic were stopped by public invocations of the Sacred Heart<sup>157</sup>.

Then the multiplication of the Confraternities of the Sacred Heart, often blessed by the popes<sup>158</sup>. Rome allowed the devotion to spread and did not condemn it. In the course of the 17th century, the faithful joined more and more of these prayer associations<sup>159</sup>.

Finally, the persistence and multiplication of the requests were taken into account<sup>160</sup>.

**The third was the consecration of France, to bring about the consecration of other nations.** That the King of France consecrate himself to the Sacred Heart, with his family and his armies. Let him build a basilica in honor of the Sacred Heart and have the Sacred Heart emblazoned on his flags. Let an image of the Sacred Heart be honored. Thus he would repair the humiliations of Christ in the

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156 "During the Forty Hours preceding Lent in 1718, the Blessed Sacrament was exposed in the church of the Cordeliers Fathers. Suddenly, in front of a large crowd, Our Lord showed himself visible in the host. His gaze is at once so gentle and so severe that the faithful, moved and trembling, cannot bear it. [The venerable Anne-Madeleine Rémusat, a visitandine, supernaturally warned of the miracle and warned that if the people of Marseilles did not respond to this call of mercy, they would be punished in a terrible way", A. Hamon, s.j., *Histoire de la dévotion au Sacré-Cœur*, Paris, 1928, T3, p. 430  
God's anger consisted in letting men follow their own hearts. In 1720, a ship loaded with fabrics docked in Marseille. A sailor on board had already died of the plague. In order not to lose the benefit of a cargo valued at 100,000 ducats, the news of the disease was not discreetly communicated until after unloading. Ibid.

157 A. Hamon, s.j., *Histoire de la dévotion au Sacré-Cœur*, Paris, 1928, T3, pp 430-451

158 Innocent XIII, Benedict XIV and Clement XIII granted numerous indulgences to devotion to the Sacred Heart of Jesus. Cf. A. Hamon, s.j., *Histoire de la dévotion au Sacré-Cœur*, éditions Beauchesne, Paris, 1923, T4, p. 210

159 "In 1765, there were nearly 1100 confraternities canonically established in honor of the Heart of Jesus in the whole Christian universe, in China and in the two Americas. Ibid.

160 Request of the queen of France in 1740, and in 1763 and 1764 request of the two kings of Poland Stanislas and Augustus III, of the duke of Bavaria, of 148 archbishops, bishops, superiors of religious order of the whole world. Ibidem, p.200

palaces of the great ones during his Passion. Christ wanted "to triumph over the heart of the king, and through him, over the hearts of the great ones of the earth"<sup>161</sup>.

**To this day, France has not responded to this request.** In 1689, Louis XIV did not respond to the request. In 1823, Christ appeared to Sister Marie, from the convent of the Birds. He still wanted France to be consecrated to the Sacred Heart<sup>162</sup>. This time again, nothing was done. None of the following kings or regimes responded favorably either.

### **The people of France responded in part by building Montmartre.**

In 1864, the beatification of Marguerite-Marie was the occasion to publish her life. The people of France then discovered the demands of the Sacred Heart. In 1870, a proposal for the consecration of France was rejected by the Archbishop of Paris, Mgr Darbois. The Second Empire had just collapsed in defeat at the hands of Prussia. The Republic that replaced it claimed to be based on popular sovereignty. Some lay people felt that the demands of the Sacred Heart were now addressed to the people. In 1873, lay people proposed to Mgr Gerlier, the new archbishop of Paris, that he initiate the construction of a basilica in Montmartre in honor of the Sacred

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161 A. Hamon, s.j. *Histoire de la dévotion au Sacré-Cœur, Beauchesne, Paris, 1923*, T1, p. 416

162 "France is always very dear to my divine Heart, and it will be consecrated to it. But it must be the King himself who consecrates his person, his family and his whole kingdom to my divine Heart; and he must have an altar raised to it, as I have told you, as one was raised to honor the Blessed Virgin. I am preparing a flood of graces for France when it is consecrated to my divine Heart. What is this! The outrages done to the royal Majesty have been publicly repaired, and the countless outrages I have received in the Sacrament of my love have not yet been repaired. One is afraid to speak to the King; one fears that he will not be willing to hear of this double happiness for him, as well as for his family and for his kingdom! Ah, I hold all hearts in my hand, and the King's is willing to do whatever is asked of him for my glory. Every day he gives proof of this. Is not the request made to him to work for the beatification of Mother Marguerite-Marie Alacoque proof of this, since he did not ask for more? Let [Father Ronsin, the king's confessor] speak, and he will see. I am preparing all things; France will be consecrated to my divine Heart, and the whole earth will feel the blessings I will pour upon it. Faith and religion will flourish again in France through devotion to my divine Heart" in *Vie de la Révérende Mère Marie-Anne, Maria de la Truglaye*, pp. 269-270, quoted in A. Hamon, T4, p. 347

Heart. This was to be the prelude to the consecration of France, which is still awaited to this day. Work began in 1875. The basilica was finished in 1914, and its inauguration was delayed because of the world war.

**Spontaneously, the Christians of France had the idea of a second shrine for all nations.** The project was considered and then abandoned at Paray-le-Monial in 1874, so as not to compete with the construction of Montmartre.

**Soon the Catholic hierarchy took up this idea of a basilica of the Sacred Heart for all nations.** Basilicas with this intention were built in 1887 in Rome<sup>163</sup>, in 1917 in Jerusalem<sup>164</sup>. Their success is not comparable to that of Montmartre.

**The feast of Christ the King was promulgated in 1925. It is distinct from the Sacred Heart. However, Pope Pius XI provided that on this day the Church should dedicate itself to the Sacred Heart.** Indeed, Christ is king, and the Sacred Heart is the heart of Christ.

**In 1934, the construction of the Basilica of the Sacred Heart of Christ the King in Rome was completed<sup>165</sup>.** This too did not attract the same crowds as Montmartre.

**The Temple of the Perpetual Mass, open to all nations, would be the answer to an inspiration that has not yet been fulfilled.**

**God seems to reserve the success of this inspiration to the place He has chosen for Himself: *"Did not influential people invite me to***

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163 Church of the Sacred Heart of Jesus, completed in 1887

164 Basilica of the Agony, nicknamed "Church of All Nations" because it includes a stained glass window for each country that contributed to its construction

165 Basilica di Sacro Cuore di Cristo Re, in Rome. Michel Rodriguez, *du vœu royal au vœu national*, in *Les cahiers du Centre de Recherche Historique*, 2009, n°21, §56

*leave the diocese, to go where others would have welcomed and supported me... and I remained like a sentinel near a fort, even if it was deserted, because places as well as persons are the result of God's choice. One does not change as one pleases, any more than one transfers a priesthood from one soul to another, when the person chosen does not please* <sup>166</sup>.

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166 Autobiographical notes, op.cit, t1, p.131



*The intimacy of the Eucharistic Heart of Jesus, eternal priest*<sup>167</sup>

**In the middle of the 19th century, Jesus made his Eucharistic Heart known.** Jesus made it known to Sophie Prouvier during apparitions in 1854. This devotion was recognized by the Church in 1879. Pope Benedict XV declared in 1916: "this devotion, the most excellent, should especially be that of priests"<sup>168</sup>.

**The greatest love of the Heart of Jesus was to institute the Eucharist to remain with us until the end of time**<sup>169</sup>. Therefore, He wants to be called "Eucharistic Heart. This devotion unites the whole Eucharistic cult and the devotion to the Sacred Heart"<sup>170</sup>.

**In the Eucharist, Christ thinks unceasingly of uniting us to Him.** On April 14, 1927: "My Heart thinks unceasingly of uniting souls to Himself through the Eucharist, as He Himself is united to my Father through love, in unity and perfect charity. May they be one in us as we are one, you in me and I in you"<sup>171</sup>.

**Through Him, we will be united to the Father and to each other in love**<sup>172</sup>.

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167 In memory of **Marie - Marguerite Bazireau (1895 - 1983)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass

168 Pope Benedict XV, February 16, 1916 to the representatives of the Association of Priests of the Eucharistic Heart

169 The purpose of this spirituality is "to render a cult of love, gratitude, veneration and homage to that act of supreme dilection by which our divine Redeemer, lavishing all the riches of his heart, instituted the adorable sacrament of the Eucharist, Pope Leo XIII established the Pontifical Church of St. Joachim in Rome (San Gioacchino ai Prati di Castello) as the general center of the Archconfraternity of the Eucharistic Heart of Jesus, February 16, 1903

170 "The worship of the Eucharistic Heart of Jesus is not more perfect than the worship of the Eucharist itself, and does not differ from the worship of the Sacred Heart of Jesus", from the decree of the Holy Office of June 3, 1891

171 Autobiography of Mother Marie Sainte-Cécile de Rome, Paris, 1938, p. 247

172 "The more we are united with our neighbor, the more we are united with God. In order that you may understand the meaning of these words, I will give you an image taken from

**United with Christ, the soul then wants to repair<sup>173</sup> the lack of love towards Him and help Him to save souls.**

**Blessed Dina Bellanger<sup>174</sup> (1897-1929) lived this devotion to sainthood.**

**Jesus tells her that he wants to be in a state of perpetual offering in her.** May 19, 1927: *"I give you my thought without interruption. I want now that your life be immaterial by the thought and the affections. Let Me in you be in a state of oblation and perpetual immolation. Let Me in you be in a continual state of sacrifice."*<sup>175</sup>

**In response, she wants Him to be satiated in her perpetually by Himself:**

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the Fathers: Suppose a circle drawn on the earth, that is, a line drawn in the round with a compass, and a center. The center of the circle is called precisely the middle of the circle. Apply your mind to what I am telling you. Imagine that this circle is the world, the center God, and the rays the different ways or manners of life. When the saints, desiring to draw near to God, walk toward the middle of the circle, to the extent that they penetrate inside, they draw nearer to each other as well as to God. The closer they come to God, the closer they come to each other; and the closer they come to each other, the closer they come to God.

And you understand that it is the same in the opposite direction, when we turn away from God to withdraw to the outside: it is obvious then that the more we turn away from God, the more we turn away from each other, and the more we turn away from each other, the more we turn away from God. This is the nature of charity. To the extent that we are outside and do not love God, to the same extent we are each far from our neighbor. But if we love God, the more we draw near to God through charity for him, the more we commune with the charity of our neighbor; and the more we are united with our neighbor, the more we are united with God." Dorothy of Gaza, Instructions, VI, 76-78

173 "Interior souls... do not think that Christ and Mary suffer in glory, but that the loving adoration which is due to Our Lord is for him an accidental joy which many deny him. "If the Scripture tells us that the God of Mercy sympathizes with our misery, it does not mean that he feels any significant sadness about it, but that he wants to pull us out of evil and come back to dwell in our souls that have turned away from him. This is true of God, and even more so of the soul of Christ, endowed with sensitivity. The Lord's complaints remind us that he knows incomparably better than we do the harm we do to ourselves by sin. Preface by Father Garrigou-Lagrange, op, in Sophie Prouvier, *Elévations sur la prière au Cœur Eucharistique de Jésus*, Editions de la Vie Spirituelle, Saint-Maximin, 1926, reprinted 2018, pp. 11-12

174 in religion Mother Mary of Saint Cecilia of Rome

175 in *Autobiographie de Mère Marie Sainte-Cécile de Rome*, Paris, 1938, p. 259

- *"O Jesus, I want your perfect satiation infinitely, that is to say, multiplied infinitely, in all the capacity of the wills of your power, of the desires of your love, of the very whims of your tenderness, and finally in the unfathomable immensity of your limitless understanding.*
- *I want it eternally, that is to say, in the centuries without beginning or end, since your divine uncreated existence, since always and without interruption in every moment of this eternity that will never have evening.*
- *I want it divinely, that is to say by yourself. Only a God can satiate the Infinite. O Jesus, yes, through You, I want to satisfy the eternal and sovereign Trinity: the most holy Father, your adorable Word, and the Spirit of charity."*<sup>176</sup>

**The Temple of the Perpetual Mass seems a natural outcome of the Eucharistic cult, of devotion to the Sacred Heart and of devotion to the Eucharistic Heart.** Eucharistic Temple, Temple of the nations converging towards the Sacred Heart, the Temple of the Perpetual Mass will house endless Eucharistic celebrations, in the image of the activity of the Eucharistic Heart of Jesus. Finally Jesus will be multiplied infinitely, eternally, and God satiated by God.

### *The Source of Divine Mercy*

Saint Faustina Kowalska (1905 - 1938), messenger of the Divine Mercy, was first condemned by the Holy Office<sup>177</sup> : it was feared that

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<sup>176</sup> Ibid, pp. 291-292

<sup>177</sup> "Let it be made public that the Supreme Sacred Congregation of the Holy Office, after examining the alleged visions and revelations of Sister Faustina Kowalska of the Institute of Our Lady of Mercy, who died in 1938 near Krakow, has decided as follows: It is necessary to prohibit the distribution of images and writings that present the devotion to the Divine Mercy in the form proposed by the aforementioned Sister Faustina. It is required of the bishops' prudence to remove the said images which may have already been exposed to worship. - From the Palace of the Holy Office, March 6, 1959. Monsignor Ugo O'Flaherty, Notary Public. - *Decree of the Holy Office, March 6, 1959* "

this new devotion would diminish the devotion to the Sacred Heart of Jesus<sup>178</sup> .

If they are different from each other, they can also be united. The Heart is the source, the Temple seen by the prophet Ezekiel<sup>179</sup> . Mercy springs from it to become like a river<sup>180</sup> .

**Divine Mercy awaits each of us. This message is addressed to individuals, but also to peoples and nations:** *"I spend time with the Blessed Mother of God. I am waiting with great impatience for the coming of the Lord. My desires are immense. I desire that all peoples know the Lord. I desire to prepare all nations to welcome the Incarnate Word. O Jesus, make the fountain of your mercy flow more abundantly, for humanity is very sick. For humanity is very sick, and it needs your mercy more than ever. You are an unfathomable ocean of mercy for us sinners, and the greater our misery, the more we are entitled to your mercy. You are the source that makes all creatures blessed by your infinite mercy."*<sup>181</sup>

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178 It was rehabilitated in April 1978 thanks to the perseverance of Cardinal Wojtyla, future Pope and Saint John Paul II. Notification of April 15, 1978 from the Sacred Congregation for the Doctrine of the Faith: "This Sacred Congregation, in view of the many original documents that were not known in 1959, taking into account the profound change in circumstances and the opinion of many Polish bishops, declares that the prohibitions contained in the said 'notification' are no longer binding."

179 Ezekiel 47:1 and 9: "1 The man brought me back to the entrance of the House, and behold, under the threshold of the House, water gushed out toward the east, for the front of the House was toward the east. The water came down from under the right side of the House, south of the altar. 9 In every place where the stream comes, all the animals can live and abound. Fish will be very abundant, for this water cleanses everything it enters, and life appears in every place where the stream comes."

180 During the octave of Easter, the Church sings the Vidi Aquam: I saw the water gushing out of the temple from the right side, hallelujah; and all those whom this water reached were saved, and they sing: hallelujah, hallelujah. The current liturgical translations specify: I saw the living water gushing forth from the Heart of Christ.

181 Sister Faustina's Diary, §793, available at <https://www.faustyna.pl/fr/Dzienniczek/Dzienniczek.php?token=15847663634qyRO3rLL3Hn7qhbq#p=435>

**The Temple of the Perpetual Mass, temple of the Eucharist, will be an image of the Temple seen by Ezekiel and of the Heart of Christ, the source of Divine Mercy.**

**Praying to God and meditating on the life of Christ, the Church has developed over the centuries the "Liturgy of the Hours".** The "Divine Office" is the prayer of the Church. It is also called "Liturgy of the Hours" since the 12th century. It comes from the Jewish habit of praying regularly several times a day<sup>182</sup>. This habit is mentioned in the Old Testament, and was taken up by the Apostles<sup>183</sup>. Since then, monks and nuns recite at regular times the office of matins, then that of prime (around 7am), tierce (around 9am), sexte (around 12pm), none (around 3pm), vespers (around 5pm) and compline (in the evening).

**The Liturgy of the Hours has much in common with the Perpetual Mass. To a certain extent, it has prepared the Church for it.**

**Indeed, the Liturgy of the Hours brings the mystery of Christ into the time of each day.** Indeed, through the Liturgy of the Hours, *"The Mystery of Christ, his Incarnation and his Passover, which we celebrate in the Eucharist, especially in the Sunday Assembly, penetrates and transfigures the time of each day"*<sup>184</sup>.

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182 Daniel 6:11 about the prophet: "Three times a day he knelt down and prayed and praised in the presence of his God, as he did before. Ps 54:17-18: "As for me, I cry out to God; the Lord will save me. In the evening and in the morning and at noon I complain, I am troubled. And God has heard my voice". Source: <https://liturgie.catholique.fr/celebrer-en-toutes-occasions-sacramentaux/liturgie-des-heures/histoire-et-spiritualite/298383-origine-priere-heures-bible/#:~:text=The%20liturgy%20of%20the%20Hours%20tire%20its%20origin%20of,religious%20%C3%A9was%20rythm%C3%A9%20by%20three%20times%20of%20pri%C3%A8re.>

183 ". In the Acts of the Apostles: "With one heart, they participated faithfully in the prayer, together with some women, including Mary, the mother of Jesus, and with his brothers. (Acts 1:14; cf. also Acts 2:42 and 47). Source: see previous note.

184 Catechism of the Catholic Church §1174: The Mystery of Christ, his Incarnation and Passover, which we celebrate in the Eucharist, especially in the Sunday Assembly, penetrates and transfigures the time of each day through the celebration of the Liturgy of the Hours, "the Divine Office" (cf. SC IV). This celebration, in fidelity to the apostolic recommendations to

**This liturgy dedicates time to God, establishing an unceasing prayer, day and night.** It corresponds to the instructions left by the Apostles to *"pray without ceasing"*<sup>185</sup>. It is thus *"constituted in such a way that the course of the day and night is devoted to the praise of God"*<sup>186</sup>.

**It makes public the unanimous prayer of the Church, the Bride of Christ, and of Christ with his whole Body, the Church.** *"It is the public prayer of the Church" (SC 98) in which the faithful (clergy, religious and laity) exercise the royal priesthood of the baptized. Celebrated "according to the form approved" by the Church, the Liturgy of the Hours "is truly the voice of the Bride herself addressing her Bridegroom; and even so, it is the prayer of Christ with his Body to the Father" (SC 84)*<sup>187</sup>.

**As a prayer of the whole People of God, it shows that Christ "continues to exercise his priestly function through his Church"**<sup>188</sup>.

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"pray without ceasing" (1 Thess 5:17; Eph 6:18), "is constituted in such a way that the course of the day and night is consecrated by the praise of God" (SC 84). It is "the public prayer of the Church" (SC 98) in which the faithful (clerics, religious and laity) exercise the royal priesthood of the baptized. Celebrated "according to the form approved" by the Church, the Liturgy of the Hours "is truly the voice of the Bride herself addressing her Bridegroom; it is also the prayer of Christ with his Body to the Father" (SC 84).

185 Catechism of the Catholic Church §1174

186 Catechism of the Catholic Church §1174

187 Catechism of the Catholic Church §1174

188 Catechism of the Catholic Church §1175 The Liturgy of the Hours is destined to become the prayer of the whole People of God. In it, Christ himself "continues to exercise his priestly function through his Church" (SC 83); each one participates in it according to his proper place in the Church and the circumstances of his life: priests as those dedicated to the pastoral ministry, because they are called to remain assiduous in prayer and in the service of the Word (cf. SC 86; 96; PO 5); religious men and women, because of the charism of their consecrated life (cf. SC 98); all the faithful according to their possibilities: "Pastors should see to it that the principal hours, especially Vespers, on Sundays and solemn feast days, are celebrated in common in the church. The laity themselves are recommended to recite the Divine Office, either with the priests, or when they are gathered together, or even individually" (SC 100)

**The Liturgy of the Hours commemorates several hours in the life of Christ:** his placing on the Cross (12:00), his death on the Cross (15:00), the hour of Pentecost (9:00).

**However, it has a special connection with the Hour of Christ on the Cross and the Eucharist.** *"The Liturgy of the Hours... is like an extension of the Eucharistic celebration"<sup>189</sup> . "The faithful who celebrate the Liturgy of the Hours unite themselves to Christ, our High Priest... in order to be associated with his unceasing and universal prayer which gives glory to the Father and implores the gift of the Holy Spirit over the whole world."<sup>190</sup> . "Jesus has accomplished all of the Father's work and his prayer, like his Sacrifice, extends to the end of time. The prayer of the Hour fills the last times and brings them to their consummation."<sup>191</sup> .*

**Through the Eucharist celebrated every hour, the Temple of the Perpetual Mass will thus manifest the union of the universal Church with her Lord, at the Hour when He redeemed the world.**

### *The Heart of Jesus and the Heart of Mary*

**The Heart of Jesus and the Heart of Mary are always united.** For nine months, the Heart of the Savior beat in unison with that of His Mother. Mary was the first to contemplate the acts of her Son: she *"meditated all these events in her Heart"*<sup>192</sup> .

**What Jesus wants, Mary also wants. As a Mother, she supports and shares her Son's desires. As our Mother, she gently prepares us for the Perpetual Mass.** Let us see how.

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189 Idem, §1178

190 Idem §1196

191 Idem §2749

192 Luke 2:19 Mary, however, kept all these events in mind and pondered them in her heart.

## *Devotion to Mary*<sup>193</sup>

**The Virgin was prayed to fervently from the first centuries of the Church**<sup>194</sup> . Various miracles and brief apparitions are at the origin of numerous Marian sanctuaries<sup>195</sup> . In 431, the Council of Ephesus recognized Mary as "Mother of God".

**Devotions to the Hearts of Jesus and Mary appeared simultaneously in the 11th century.** Both have their sources in the writings of Saint Bernard (1090-1153)<sup>196</sup> .

**In the 13th century, Mary appeared to give the instruments of her devotion.**

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193 In memory of **Pauline Chollet (1896 - 1986)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass.

194 In Clermont-Ferrand there is a 3rd century chapel honoring Our Lady of Piety, that is, the Virgin at the foot of the Cross. Devotions to the "Virgin of Sorrows", "Our Lady of Seven Sorrows", "Sorrowful Virgin" or "Perpetual Virgin" have the same object.

195 In 430, the Virgin appeared in Puy-en-Velay as "queen, lady of heaven and earth" in Guy Barrey, "Publie ma gloire", Versailles 2019, p. 61. Between 422 and 432 the basilica of Notre-Dame des Neiges was built in Rome. To support her request for a basilica, the Virgin had announced a miracle, and it snowed in the middle of August in Rome. The basilica, built on the site of a church also dedicated to Our Lady, now bears the name of Saint Mary Major. Many other shrines and pilgrimages still exist today to honor apparitions of the Virgin or the providential discovery of statues in her honor.

196 "Open, O Mother of Mercy! Open the door of your most blessed Heart to the prayers we make to you with sighs and groans. You do not reject or abhor the sinner, even if he is rotten with crimes, if he sighs towards You and implores Your intercession with a contrite and penitent heart. And it is not marvelous, O my Queen! If the Sanctuary of Your Heart is filled with such an abundance of Mercy, since this incomparable Work of Mercy, ordained by God before all ages for our redemption, was accomplished in Your sacred Entrails, in which it pleased God to make His dwelling, having built Himself a house of immaculate substance of Your virginal flesh, a house which He supported with seven silver columns, and in which He placed a golden resting place, reclinatorhim aurciim, which is Your divine Heart, in which He takes His most sweet Rest. The seven silver Columns are the seven Gifts of the Holy Spirit, and You are that unique and divine Woman in whom alone He has found a perfect and most pleasant rest. It is in Your most pure Breast and in Your most loving Heart that He has poured fully and without measure all the Treasures of His Power and Love. From this comes that the Holy Spirit has taken a marvelous pleasure in You, O admirable Mary! When He wished to consecrate Your womb by such divine Mysteries; for this adorable Spirit is a consuming fire which has inflamed and set ablaze in itself all Your most holy Soul, and consequently all Your divine Heart, which has filled You with the splendors of His divine Majesty. Amen" - Saint Bernard of Clairvaux



**In 1214, Our Lady taught the Rosary to St. Dominic.** St. Dominic was preaching to the heretics without success and despaired of converting them. The Virgin taught him the Rosary, or "Angelic Psalter". This prayer is a beneficial rain that waters souls and opens hardened hearts<sup>197</sup>. This prayer is accompanied by a meditation on the mysteries of the life of Christ.

**Now the Rosary is a simplified form of the Liturgy of the Hours.**

At the Hour of the Cross, Christ offered his whole life. In union with this Hour, the monks sing the Divine Office at regular intervals each day, composed of the 150 psalms of David. The Rosary, with 150 "I salute you Mary" divided into joyful mysteries<sup>198</sup>, sorrowful<sup>199</sup> and glorious<sup>200</sup>, is a simplified form of the 150 psalms<sup>201</sup>.

**Through the Rosary, Our Lady thus brings us to the mystery of Christ, and especially to the eternally present Hour of the Cross.**

It is especially of Christ's sacrifice that the Eucharist remembers. It is significant that in the 20th century, Pope John Paul II added a fourth rosary to the Rosary. In this way he introduced the luminous mysteries<sup>202</sup>, which end with a meditation on the institution of the Eucharist.

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197 "Having prayed much and invoked Mary, the Blessed Virgin appeared to him at the end of three days, saying: "My son Dominic, do not be surprised if you do not succeed in your preaching! Know that when God wished to renew the world, He first sent the rain of the Angelic Greeting, and thus the world was redeemed. Therefore, exhort men to recite my Psalter, and you will gather great fruits for souls." The Virgin Mary added: "Know that the principal piece of battery was the Angelic Psalter, which is the foundation of the New Testament; therefore, if you want to win these hardened hearts to God, preach my Psalter." - in Guy Barrey, *Publie ma gloire*, Versailles, 2019, p. 481

198 The Annunciation, the Visitation, the Nativity, the Presentation in the Temple, the Recovery in the Temple

199 The Agony in the Garden of Olives, the Flagellation, the Coronation of Thorns, the Carrying of the Cross, the Death on the Cross

200 The Resurrection, the Ascension, Pentecost, the Assumption, the Coronation of the Virgin

201 CCC §2678: "The popular piety of the West has developed the Rosary as a popular substitute for the Prayer of the Hours.

202 The Baptism of Jesus, the Wedding at Cana, the Preaching of the Kingdom, the Transfiguration, the Institution of the Eucharist

**In 1251, the Virgin gave the scapular to Blessed Simon Stock.** He was very worried about the Church, threatened from within and without. The Virgin appeared to give him a scapular, a sign of protection and consecration. Attached to it are promises of salvation and liberation from Purgatory<sup>203</sup>. Initially reserved for Carmel, the imposition of the scapular is today accessible to all<sup>204</sup>.

**The scapular is a sign of Marian consecration and permanent conversion.** The scapular was originally the habit of working monks. Wearing the scapular of Our Lady is a commitment to live as Christians. It is up to us to be good stewards of our souls for the Lord.

**Through these two devotions, Our Lady is progressively and continually molding our hearts.** In the Rosary, we continually contemplate Jesus with the eyes of Mary. By wearing the scapular, we remain in the confidence of salvation. Day after day, grace works on us and models us.

**The 17th century celebrates the two holy hearts, beginning with Mary<sup>205</sup>.** Saint John-Eudes (1601 - 1680) founded the congregation of Jesus and Mary, known as the "Eudists". In 1648, he instituted the

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203 Words of the Virgin to Blessed Simon Stock: "Here is a privilege for you and those of Carmel. He who dies clothed in this way will be saved. "It is a sign of salvation, a safeguard in dangers, a pledge of peace and of an eternal covenant. Later, Our Lady revealed to Pope John XXII that those who died wearing the scapular would be released from Purgatory by Our Lady on the Saturday following their death. This is the "Sabbatine privilege". John XXII confirmed this in a papal bull in 1317: the Sabbatine Bull. This bull was confirmed by Clement VII in 1530 (bull "ex celementis"), and St. Pius V in 1566 (bull "Superna dispositione").

204 Each member of the faithful can ask to receive it from the hands of a priest, who will recite specific prayers: this is called "imposition" of the scapular. The dimensions of the scapular have been reduced to facilitate its wearing.

205 "Our plan from the beginning was to honor these two Hearts, but Providence wished to make the feast of the Mother's Heart work before that of the Son in order to prepare the way in the minds of the faithful for the veneration of this adorable Heart" - St. John Eudes, circular letter sent to all the houses of his congregation. <https://fpec-sacreCœur.org/saint-jean-eudes-Cœurs-jesus-marie/> consulted on December 18, 2021

liturgical feast of the Heart of Mary<sup>206</sup> . He also wrote treatises on the devotion to the Holy Hearts<sup>207</sup> . He is a precursor of Margaret Mary and of the apparitions of Paray-le-Monial (1675-1690).

Saint Louis-Marie Grignon de Montfort (1673-1716) teaches to offer everything to God through Mary. This saint wrote a lot about Mary, summarizing Marian doctrine<sup>208</sup> .

- The manuscript of the *Treatise on True Devotion to the Virgin Mary* was discovered in 1843. In it, Saint Louis-Marie invites us to total consecration to Mary, as a slavery of love, in order to be through her to Jesus<sup>209</sup> .
- Indeed, Jesus is always with Mary, and Mary always with Jesus<sup>210</sup> . Mary is the creature who is most conformed to Christ, and being conformed to her is the best way to be conformed to Jesus<sup>211</sup> . It is through Mary that Christ will be formed in us<sup>212</sup> . Indeed, Jesus, the

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206 The first mass was celebrated in 1648 in the cathedral of Autun. From this diocese depends Paray-le-Monial, where Marguerite-Marie Alacoque (1647-1690) received the apparitions of the Sacred Heart.

207 "Devotion to the Holy Heart and Most Holy Name of the Blessed Virgin Mary" (1648) and "The Admirable Heart of the Most Holy Mother of God or Devotion to the Most Holy Heart of Mary" (1681), the last chapter of which deals with the Divine Heart of Jesus.

208 Treatise on the true devotion to the Virgin Mary, the secret of the most holy Rosary...

209 "to give oneself entirely to the Blessed Virgin, in order to be entirely to Jesus Christ through her." St. Louis-Marie Grignon de Montfort, *Treatise on True Devotion to the Virgin Mary*, §121

210 "I turn to you for a moment, O beloved Jesus, to complain lovingly to your divine Majesty that most Christians, even the most learned, do not know the necessary connection that is between you and your holy Mother. You are, Lord, always with Mary, and Mary is always with you and cannot be without you.

211 "Since all our perfection consists in being conformed, united and consecrated to Jesus Christ, the most perfect of all devotions is without difficulty that which conforms, unites and consecrates us most perfectly to Jesus Christ. Now, since Mary is the most conformed to Jesus Christ of all creatures, it follows that, of all devotions, the one that most consecrates and conforms a soul to Our Lord is devotion to the Blessed Virgin, his holy Mother, and that the more a soul is consecrated to Mary, the more it will be consecrated to Jesus Christ. That is why perfect consecration to Jesus Christ is nothing other than a perfect and complete consecration of oneself to the Blessed Virgin" *ibid.* §120

212 "God the Son wants to form and, so to speak, incarnate himself every day, through his dear Mother, in his members" *ibid.* §31

head of the mystical body, was born of the Virgin Mary<sup>213</sup>. We, members of this body, must necessarily be born spiritually through Mary<sup>214</sup>.

- God wants to pass through Mary to perform his miracles<sup>215</sup> and everything great that he does<sup>216</sup>, all grace passes through Mary<sup>217</sup>. By consecrating ourselves to her, we offer her every movement of our life, even those we do not think about, so that she can offer them to the Lord<sup>218</sup>. Every offering brought to God, if we want to be sure that it will be accepted, must be brought through Mary<sup>219</sup>. For it was through her that Christ first came into the world, and through her that he will return. Mary is God's sanctuary, his altar, his temple and his world<sup>220</sup>.

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213 "The Son of God became man for our salvation, but in Mary and through Mary" *ibid.* §16

214 "The same mother does not give birth to the head or the head without the limbs" *ibid.* §32.

215 "He began and continued his miracles through Mary; and he will continue them to the end of the ages through Mary" *ibid.* §19

216 "God having willed to begin and complete his greatest works through the Blessed Virgin since he formed her, it is to be believed that he will not change his conduct for ever and ever, for he is God, and does not change in his sentiments nor in his conduct", Saint Louis-Marie Grignon de Monfort, *Treatise on the True Devotion to the Virgin Mary*, *ibid.* §15

217 "God the Father made a gathering of all the waters, which he called the sea; and he made a gathering of all his graces, which he called Mary. the great God has a very rich treasure or storehouse, in which he has enclosed all that he has of beauty, brilliance, rarity, and preciousness, down to his own Son; and this immense treasure is none other than Mary, whom the saints call the treasure of the Lord, with whose fullness men are enriched." *ibid.* §23

218 "This devotion here makes him give unreservedly to Jesus and Mary all his thoughts, words, actions and sufferings, and all the times of his life; so that, whether he is awake or asleep, whether he drinks or eats, whether he does the greatest actions or the least, it is always true to say that what he does, even though he does not think about it, is to Jesus and Mary" *ibid.* §136

219 "When you wish to offer something to God, take care to offer it through the most pleasant and worthy hands of Mary, unless you wish to be rejected" (St. Bernard, *Lib. de Aquaed.*), *ibid.* §149

220 "The Holy Spirit, by the mouth of the holy Fathers, also calls the Blessed Virgin: 1. the eastern gate, through which the high priest Jesus Christ enters and leaves the world; he entered it the first time through her, and he will come the second time; 2. the sanctuary of the Divinity, the resting place of the most Holy Trinity, the throne of God, the city of God, the altar of God, the temple of God, the world of God. *ibid.*" §262

Consecration to Mary aims at uniting the soul to Jesus through Mary. Saint Louis-Marie invites us to become "slaves of love" of Mary. This is the meaning of the chain that he recommends to wear as a reminder of this consecration.

**Marian devotion is a preparation of hearts for the Sacred Heart.** The Marian preaching of St. Louis-Marie is contemporary with the apparitions of Paray-le-Monial. Theologically and historically, Marian devotion prepares hearts for Jesus. Mary makes of her children offerings for the Heart of Jesus.

*The Immaculate Heart of Mary*<sup>221</sup>

**After these centuries of preparation, the Virgin manifests herself more directly. In the 19th century, Marian apparitions became more frequent in France.**

**France is the first recipient of messages that will often be repeated to nations in the 20th century.** France is called as a nation, as are all nations through her.

**Gradually, Mary teaches us to pray to her Immaculate Heart. At the same time, Mary also reveals what is dear to her heart.** It is then a matter of praying to her under the name she has chosen. It is also a matter of taking to heart what she desires

**In 1830, rue du Bac, the Virgin reveals herself immaculate, mediator and protector.** She offers to the Father the world, the nations, and each one in particular<sup>222</sup>. She joyfully distributes the graces of Christ to those who ask for them<sup>223</sup>. She teaches the prayer

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221 In memory of **Antoinette Audebert (1903 - 1988)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass.

222 In 1830, rue du Bac, in Paris, the Virgin appears carrying a globe in her hands: *'This ball represents the whole world, France and each person in particular'*, Guy Barrey and P. Michel de Corteville, *Publie ma gloire - paroles de la Vierge Marie*, éditions Via Romana, April 2019, p.129

223 "She made me "understand how pleasant it was to pray to the Blessed Virgin and how generous she was to those who prayed to her. How many graces she grants to those who ask her, how much joy she feels in granting them. Ibid. p.129

"O Mary conceived without sin, pray for us who have recourse to you". She gives the vision of a medal. The Heart of Jesus appears next to the Heart of Mary pierced by a sword. An altar surmounted by the Cross is embraced by the M of Mary and surrounded by twelve stars. Those *"who wear [this medal] with confidence will receive great graces"*<sup>224</sup> .

**In 1836, the parish of Notre-Dame-des-Victoires was consecrated to the Immaculate Heart of Mary, Refuge of Sinners.** The parish priest of Notre-Dame-des-Victoires despaired of the very low number of his parishioners. Inspired by an inner voice, he consecrated his parish to the Immaculate Heart of Mary. By the next service, the church was full. The immediate and spectacular success of this consecration gave a strong boost to devotion<sup>225</sup> .

**In 1846, at La Salette, Mary wept over the sinners who continue to offend God. She warns of the punishments that threaten individuals, societies and nations**<sup>226</sup> . She warns sinners to return to God, while her maternal prayer can still spare them divine wrath<sup>227</sup> .

**In 1858 at Lourdes, she presented herself as the Immaculate Conception.** While the dogma of the Immaculate Conception of Mary was proclaimed in 1854, the Virgin appeared under this name

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224 Ibid. p129. In 1832, a cholera epidemic killed more than 20,000 people in Paris. The medal of the rue du Bac was distributed and obtained so many cures that it was nicknamed "the miraculous medal". In 1842 in Rome, Alphonse Ratisbonne, of Jewish faith, who had agreed to wear the miraculous medal for a few days and to copy the prayer to Mary "remember", was converted by an apparition of the Virgin. He became a priest under the name Marie-Alphonse Ratisbonne. Ibid pp. 132-142

225 Source: <https://www.notredamedesvictoires.com/histoire/> accessed on 3/12/2021

226 "France, Italy, Spain and England will be at war; blood will flow in the streets; the Frenchman will fight with the Frenchman, the Italian with the Italian; then there will be a general war that will be dreadful... The righteous will suffer greatly; their prayers, penances and tears will go up to Heaven, and all the people of God will ask for forgiveness and mercy, and will ask for my help and intercession.

227 "If my people will not submit, I am forced to let go of the hand of my Son. It is so heavy and burdensome that I can no longer hold it back! Since the time that I suffer for you others! If I want that my Son doesn't abandon you, I am charged to pray him unceasingly. And as for you, you don't care. Ibid, p. 153

four years later to Bernadette Soubirous. She calls those who love God to do penance for those who do not<sup>228</sup> , and brings graces of miraculous healing<sup>229</sup> .

**In 1871, in Pontmain, Mary rewarded devotion to her<sup>230</sup> .**

**Maternal and gentle, she invites to pray, because Jesus lets himself be touched<sup>231</sup> . She invites to hope in the turmoil that the country is going through<sup>232</sup> .**

**In 1876, in Pellevoisin, Mary united Marian devotion and the Sacred Heart.** The Virgin appeared to Estelle Faguette. She gave her a new scapular, so that she could spread it. The Sacred Heart and Mary are the two faces of this habit. The Virgin specifies that she loves devotion to the Sacred Heart of Jesus<sup>233</sup> .

**Mary wants to teach reparation to the Heart of Jesus in the Eucharist.** *"Tell [the Archbishop of Bourges] that he will help you with all his power, and that nothing will be more pleasing to me than to see this livery on each of my children, and that they will all apply themselves to repairing the outrages which my Son receives in the sacrament of his love. See the graces I am pouring out on those who will wear it with confidence and who will help you to propagate it*

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228 On February 24, 1858, "She said, 'Pray to God for the conversion of sinners. Then she asked Bernadette to kindly go up on her knees and kiss the earth as a sign of penance for sinners...February 25: "Penance, penance, penance. Pray for sinners". Ibid, p. 178.

229 "Pray to God for the conversion of sinners," and asks Bernadette to "go up on your knees and kiss the earth as a sign of penance for sinners." Ibid, p.178

230 Mary is wearing a blue dress covered with stars, like the ceiling of the parish church that the priest had painted in blue with stars to honor Mary. She is surrounded by 4 candles, because the priest honored the altar of the Virgin by lighting 4 candles at each mass.

231 *"But pray, children, God will answer you in a short time. My Son lets himself be touched.* Ibid, p.199

232 France was losing the war to Prussia. The Prussian armies were 50 kilometers from Pontmain. The Virgin appeared on January 17, 1871 and invited them to pray (see note above). That evening, the Prussian armies stopped advancing. The next day, they withdrew. On the 26th, the armistice was signed, on the 28th it was published. All the young men of the village who had gone to war returned home safe and sound,

233 9th apparition, Pellevoisin, Estelle nous parle... Autobiography and account of the fifteen apparitions by the visionary, Centre de pèlerinage, Issoudun, 1993, p. 94

*[...] These graces are from my Son; I take them from his Heart, he cannot refuse me... Fear not, I will help you."*<sup>234</sup>

**May our communions and prayers be full of love for Jesus.**

*"What grieves me most is the lack of respect for my Son in Holy Communion, and the attitude of prayer that one takes when one's mind is occupied with other things. I say this for those who claim to be pious."*<sup>235</sup>

**"All merciful"**<sup>236</sup>, **Mary speaks explicitly to the Church and to France**<sup>237</sup>. France will suffer for having ignored the calls and warnings of Heaven<sup>238</sup>. However, Our Lady asks for calm, patience, trust in her, courage, and simplicity. May the promises made to Our Lady be kept. It is necessary to pray after the example of the Virgin, and "to draw from the treasures of the Heart of Jesus, long since opened"<sup>239</sup>.

**In 1917, Mary appeared several times<sup>240</sup> in Fatima, Portugal. She announced that Jesus wanted to establish devotion to her Immaculate Heart<sup>241</sup>.**

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234 Pellevoisin, Estelle nous parle... Autobiographie et récit des quinze apparitions par la voyante, Centre de pèlerinage, Issoudun, 1993, p. 106

235 5th apparition, Pellevoisin, Estelle nous parle... Autobiography and account of the fifteen apparitions by the visionary, Centre de pèlerinage, Issoudun, 1993, p. 87

236 3rd appearance, *ibid.* p.84

237 "It is not only for you that I ask this, but also for the Church and for France", 11th apparition, *ibid.* p.97

238 "And France, what have I not done for her! How many warnings, and yet she still refuses to hear! I can no longer hold back my Son. She seemed moved as she added: "France will suffer. ... courage and confidence. I have paid in advance; too bad for those who will not believe you, they will recognize later the truth of my words", 11th apparition, *ibid.* p.97

239 15th appearance, *ibid.* p.106

240 First an angel appears three times. Then the Virgin appears six times

241 During the apparition of June 13, 1917, Our Lady said to young Lucia: *"Jesus wants to make use of you to make me known and loved. He wants to establish in the world devotion to my Immaculate Heart. To those who embrace this devotion, I promise salvation; these souls will be cherished by God, like flowers placed by Me to adorn His throne."*



**To Francisco, Lucia and Jacintha<sup>242</sup>, Mary shows the hell, where so many souls go<sup>243</sup>. She asks for penance<sup>244</sup> and daily rosary<sup>245</sup> for the conversion of sinners.**

**Mary asks for the consecration of the nations to her Immaculate Heart. Let men correct themselves, otherwise the world will end<sup>246</sup>. She mentions especially Russia<sup>247</sup>. God approves the young**

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242 Francisco Marto (1908 - 1919), Jacintha Marto (1910 - 1920), Lucia Dos Santos, in religion sister Lucia (1907 - 2005)

243 "Sacrifice yourselves for sinners, and say often, especially when you make a sacrifice: "O Jesus, it is for love of you, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.

As she said these last words, she opened her hands again, as she had done the previous two months. The reflection seemed to penetrate the earth and we saw as if an ocean of fire, and plunged into this fire, the demons and souls, as if they were embers, transparent and black, or tanned, having human forms. They were floating in the fire, lifted up by the flames that came out of themselves with clouds of smoke, falling on all sides, similar to the fall of sparks in great fires, without weight or balance, with cries and groans of pain and despair that horrified and made one tremble with fear. (It was undoubtedly at this sight that I must have uttered that cry Aie... that one says one heard) The demons were distinguished by the horrible and repulsive forms of frightening and unknown animals, but transparent like black burning coals. Frightened, as if to ask for help, we raised our eyes to Our Lady who said to us with kindness and sadness:

- You have seen the hell where the souls of poor sinners go. In order to save them, God wants to establish in the world devotion to my Immaculate Heart". Apparition of July 13, 1917, source: official website of the Shrine of Fatima, <https://www.fatima.pt/fr/pages/le-recit-des-apparitions-de-fatima> consulted on January 28, 2022

244 "Do you want to offer yourself to God to endure all the sufferings He wills to send you, as an act of reparation for the sins by which He is offended, and of supplication for the conversion of sinners? - Yes, we do. - You will then have much to suffer, but the grace of God will be your comfort. Apparition of May 13, 1917, *ibid*.

"Pray, pray a lot and make sacrifices for sinners, because many souls go to hell because they have no one to sacrifice and pray for them. Apparition of August 19, 1917, *ibid*.

245 "(apparition of May 13, 1917), "that you say the rosary every day" (apparition of June 13, 1917), "that you continue to say the rosary every day in honor of Our Lady of the Rosary, to obtain peace for the world and the end of the war, (apparition of July 13, 1917), "that you continue to say the rosary every day" (apparition of August 19, 1917), "Continue to say the rosary to Our Lady of the Rosary" (apparition of September 13, 1917), "That you continue to say the rosary every day" (apparition of October 13, 1917), *ibid*.

246 "Let them not offend God, Our Lord, who is already too much offended! {If people correct themselves, the war will end and if they do not correct themselves, the world will end. Apparition of October 13, 1917, *ibid*.

247 "The war will end. But if people do not cease to offend God, under the reign of Pius XI, another one will begin, even worse. [In order to prevent this, I will come to ask for the consecration of Russia to my Immaculate Heart and for Communion of Reparation on the

Lucia who also asks him for the consecration of Spain and Portugal. He adds to ask for the consecration of the whole world. Let the clergy not delay in responding to God's requests. Otherwise they will follow the example of the king of France, and will follow him in his misfortune<sup>248</sup>. "It is thanks to the consecration made by its bishops that Portugal was spared by the 2nd World War. The other nations would have been spared as well if they had been consecrated"<sup>249</sup>.

**The scapular and the rosary prepared people and hearts.** The Virgin Mary always asks for these two devotions taught by her<sup>250</sup>.

**The Immaculate Heart of Mary accompanies the desires of the Heart of Jesus. It leads to the conversion of sinners and the consecration of nations.**

*The Immaculate and Sorrowful Heart of Mary is always at the foot of the Cross*<sup>251</sup>

**The Heart of Mary leads us more and more to the Eucharist.**

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first Saturdays. If my requests are answered, Russia will be converted and we will have peace. Apparition of July 13, 1917, *sibid*.

248 "As I was asking God for the conversion of Russia, Spain and Portugal, it seemed to me that His Divine Majesty was saying to me: "You are comforting Me greatly by asking Me for the conversion of these poor nations. Ask this of My Mother also, saying to her: Sweet Heart of Mary, be the salvation of Russia, Spain and Portugal, of Europe and the whole world. At other times, say: Through your most pure and Immaculate Conception, O Mary, obtain for me the conversion of Russia, Spain, Portugal, Europe and the whole world. Let my ministers know that if they follow the example of the King of France in delaying the execution of my request, they will follow him into misfortune. It will never be too late to have recourse to Jesus and Mary" - letter of Sister Lucia to her confessor on August 29, 1931, in Guuy Barrey, *op. cit.* p.299

249 "Very Holy Father, Our Lord promises a special consecration of our country in this war, because of the consecration of our nation to the Immaculate Heart of Mary by the Portuguese prelates, as proof of the graces that would have been granted to other nations if they had consecrated themselves to him" - Letter of Sister Lucia to Pius XII on December 2, 1940, in Guy Barrey, *op. cit.* p.303

250 Publish my glory - words of the Virgin Mary, Via Romana editions, April 2019, p.295

251 In memory of **Fernande Charrier (1908 - 1992)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass.

## **Jesus and Mary ask more and more for restorative communions**

The only survivor of the visionaries of Fatima<sup>252</sup>, Lucia has new apparitions. Mary asks for a Eucharistic reparation: the communion of the first Saturdays of the month<sup>253</sup>. The Heart of Jesus asked for communion on the first Fridays of the month<sup>254</sup>. Blessed Alexandrina Da Costa (1904-1955) also received apparitions. Jesus asked for communion on the first Thursdays of the month and Eucharistic adoration<sup>255</sup>.

## **The apparitions of the Virgin to Lucia end with a vision. Jesus on the Cross appears above the altar, the Chalice and the Host<sup>256</sup>.**

252 After the death of Francisco in 1919 and Jacinta in 1920.

253 Then the Blessed Virgin said: "See, my daughter, my heart is surrounded by thorns that ungrateful men push in every moment by their blasphemies and ingratitude. You, at least, try to console me and say that to all those who for five months, on the first Saturday, will go to Confession, receive Holy Communion, recite the Rosary, and spend fifteen minutes with me meditating on the fifteen mysteries of the Rosary, in a spirit of reparation, I promise to assist them at the hour of death with all the graces necessary for the salvation of their souls. Apparition of December 10, 1925, source: official website of the Shrine of Fatima, <https://www.fatima.pt/fr/pages/le-recit-des-apparitions-de-fatima> consulted on January 28, 2022

254 See above in this same chapter the requests of Paray-le-Monial in the 17th century.

255 February 24, 1949: "My daughter, my beloved spouse, make me loved, comforted and relieved in my Eucharist. Announce this in my name: all those who will receive communion well, with sincere humility, fervor and love, on the first Thursdays of six consecutive months and will make an hour of intimate adoration with Me, before my tabernacle, I promise them Heaven. Tell them to honor my Holy Wounds with the Eucharist, honoring first the one on my shoulder, so forgotten. Whoever unites the memory of my Wounds with that of the sorrows of my blessed Mother, and through them asks us for spiritual or corporal graces, I will grant them, unless these graces are harmful to his soul. At the moment of death, I will take my Blessed Mother with Me, to defend him", in Guy Barrey, op.cit., p.302

256 "The only light was that of the lamp. Suddenly the whole chapel was illuminated with a supernatural light and on the altar appeared a cross of light that reached up to the ceiling. In a brighter light a man's head could be seen on the upper part of the cross with his body visible up to the waist; on the chest a dove was also luminous and nailed to the cross was the body of another man. A little below the belt of this one, suspended in the air, one saw a chalice and a large Host on which fell some drops of blood, which beaded on the cheeks of the crucified and came out of a wound in the chest. These drops of blood flowed over the Host and into the Chalice. Under the right arm of the Cross was Our Lady ("it was Our Lady of Fatima with her Immaculate Heart in her left hand, without a sword or roses, but with a crown of thorns and flames") with her Immaculate Heart in her hand... Under the left arm, large letters, as if from a crystalline water that would have flowed over the Altar, formed these words "Grace and Mercy".

I understood that I was being shown the Mystery of the Most Holy Trinity, and I received

**Mary stands under the Cross during the offering of Jesus at the altar<sup>257</sup> .**

**Indeed, "*by her entire life, Mary is a Eucharistic 'woman'*" (St. John Paul II)<sup>258</sup> .** Like the whole Church, we are called to imitate her. In order to enter the mystery of the Eucharist, no one can "*serve us as much as Mary as a support and guide*"<sup>259</sup> .

Christ gives us the Eucharist by saying "*Do this in memory of me*" (Luke 22:19). Then we are reminded of Mary's invitation: "*Do whatever he tells you*" (John 2:5).

From the Annunciation, by conceiving Jesus in the flesh and blood, Mary exercised her Eucharistic faith. Even before the institution of the Eucharist, she anticipated what is realized at the Consecration. Mary's "*Fiat*"<sup>260</sup> is profoundly analogous to the "amen" that every believer says when receiving the Eucharist.

Carrying Jesus in her womb, Mary becomes the first "tabernacle" in history, "*radiating its light almost through Mary's eyes and voice*". "*Is not Mary's ecstatic gaze, contemplating the face of the newborn Christ and holding him in her arms, the model of unparalleled love that must inspire each of our Eucharistic communions?*"<sup>261</sup>

Simeon had predicted to the Virgin that a sword would pierce her Mother's Heart (Luke 2:34-35). "*Preparing herself day after day for*

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lights on this Mystery that I am not allowed to reveal. Apparition of June 13, 1929 in Tuy, source: official website of the Shrine of Fatima, <https://www.fatima.pt/fr/pages/le-recit-des-apparitions-de-fatima> consulted on January 28, 2022

257 This vision recalls the spirituality of the Immaculate and Sorrowful Heart of Mary, transmitted to Berthe Petit (11870-1943). The Church allows the Virgin to be prayed to under this name. The Virgin is immaculate by grace, but the offering of her pains was made freely. At the foot of the Cross, Mary received the motherhood of humanity.

258 St. John Paul II, Encyclical *Ecclesia de Eucharistia* vivit, "The Church lives by the Eucharist," April 17, 2003, §53 to 59

259 *Ecclesia de Eucharistia*, §54

260 *Fiat mihi secundum verbum tuum*: let it be done to me according to your word, words by which the Virgin accepts to be the Mother of the Savior.

261 *Ecclesia de Eucharistia*, §55.

*Calvary, Mary experienced a kind of "anticipated Eucharist", that is, a "spiritual communion" of desire and offering", which would be realized on the Cross of her Son, and would be expressed "through her participation in the Eucharistic Celebration, presided over by the Apostles"*<sup>262</sup> .

Thus, the spirituality of Our Lady of Sorrows, who also appeared in the last apparition at Fatima, is Eucharistic. The Church allows the Heart of Mary at the foot of the Cross to be prayed under the name of the Sorrowful and Immaculate Heart<sup>263</sup> , according to the messages of Berthe Petit (1870-1943)<sup>264</sup> .

Indeed, the Virgin was Immaculate by grace, and sorrowful by the voluntary offering of her sufferings to God. In this sense and to meditate on her example, the Church allows us to pray to the Sorrowful and Immaculate Heart of Mary<sup>265</sup> , revealed by Berthe Petit (1870-1943).

**The Eucharist in turn sends us to Mary.** Indeed, in the Eucharist is everything that Christ did on Calvary. It was there that Christ said to the beloved disciple, "Here is your mother" (John 19:26-27). *"To live*

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262 Ecclesia de Eucharistia, §56

263 "This devotion is nothing other than the devotion to Our Lady of the Seven Sorrows, but having as its object her Heart, as always the physical Heart, but first of all the spiritual Heart. Here: the "painful" Heart of the one who, Mother of all souls without exception, suffered frightfully from the sins of each one. All the more so because her Immaculate Conception, and the unequalled holiness that followed, made her capable of suffering more than anyone else, more even than all the saints put together" - Mgr Dubois, *petite some mariale*, t2, p. 294, quoted in R.P. Colin, Berthe Petit, *Apôtre du Cœur douloureux et immaculé de Marie*, Nouvelles éditions Latines, Paris, 1967, p.37-38

264 As a result of the apparitions received by Berthe Petit and her efforts, the invocation "Immaculate and Sacred Heart of Mary, pray for us who have recourse to you" was indulged by the Holy Pope Pius X, by Cardinal Mercier, Primate of Belgium and by Pope Benedict XV. Belgium in 1914 and England in 1917 were consecrated to the Immaculate and Sorrowful Heart of Mary by their respective primates, Cardinal Mercier and Cardinal Bourne.

265 On August 21, 1958, the Holy Office answered a question about the legitimacy of this appellation: "the present position of the words, that is to say, 'Sorrowful and Immaculate Heart of Mary' can be kept, because it does not present any inconvenience. R.P. Colin, Berthe Petit, *Apôtre du Cœur douloureux et immaculé de Marie*, Nouvelles éditions Latines, Paris, 1967, p.41

*in the Eucharist...also means to continually receive this gift" from the Mother of God, and to take Mary into our homes", "putting ourselves in the school of her Mother and allowing ourselves to be accompanied by her".*<sup>266</sup>

**The Church celebrates the Eucharist by "*making Mary's spirit her own*"<sup>267</sup>. This spirituality is expressed in the Magnificat<sup>268</sup>.**

Indeed, the Eucharist is above all praise and thanksgiving. At the Visitation, when Mary sings the Magnificat, Jesus is present in her. She praises the Father for Jesus, but also in Jesus and with Jesus. This is the true "*Eucharistic attitude*"<sup>269</sup>.

**The Magnificat that Mary offers to God contains the whole of human history.** At the same time, Mary recalls God's past blessings "*according to the promise made to our fathers*" (Luke 1:55), announcing the Incarnation. She also sings of the future times contained in the Eucharist. Indeed, each Eucharist sows the seeds of the "*new heavens*" and the "*new earth*" where the mighty will be cast down from their thrones and the lowly exalted (cf. Luke 1:52)<sup>270</sup>.

**The Magnificat is the spirituality of Mary, and "*nothing helps us to live the Eucharistic mystery as much as this spirituality*"<sup>271</sup>.**

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266 Ecclesia de Eucharistia, §57

267 Ecclesia de Eucharistia, §58

268 Song of Mary quoted in the Gospel of Luke, 1, 46-55: My soul exalts the Lord, my spirit exults in God, my Savior! He has looked upon his humble servant; henceforth all ages will call me blessed. The Mighty One has done wonders for me; Holy is his name! His love extends from age to age to those who fear him. He scatters the proud with the strength of his arm. He overthrows the mighty from their thrones, he exalts the lowly. He fills the hungry with good things and sends the rich away empty. He raises up Israel his servant, he remembers his love, the promise made to our fathers, in favor of Abraham and his race, forever. Glory to the Father, and to the Son, and to the Holy Spirit, for ever and ever. Amen.

269 Ecclesia de Eucharistia, §58

270 cf. Ecclesia de Eucharistia, §58

271 Same as

***"The Eucharist is given to us so that our life, like Mary's, may be a Magnificat! Ave verum corpus natum de Maria Virgine!"<sup>272</sup>***

**To Perpetual Mass, perpetual offering.** The Heart of Jesus leads to the Perpetual Mass, Jesus offering his sacrifice of the Cross without ceasing. Mary is in eternity forever at the foot of the Cross. Her Sorrowful and Immaculate Heart teaches us to live in perpetual offering, in the Eucharistic spirit of the Magnificat. It is in this spirit that pilgrims are invited to bring themselves as a spiritual offering at the Perpetual Mass.

**The Immaculate and Sorrowful Heart of Mary will lead people and nations to the Perpetual Mass.** The twelve stars of Mary's crown also evoke the twelve Apostles whom Christ sent to "*baptize the nations*" (Matthew 28:20). All the nations evangelized by the Apostles - the Church - are now invited by the Heart of Jesus and led by the Heart of Mary to the gathering around the Perpetual Mass<sup>273</sup>, as once the twelve tribes around the Tent of Meeting.

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272 Idem and §59

273 Thus evoking the "miraculous medal" unveiled in 1830: twelve stars surrounding an altar surmounted by the Cross, interspersed with the M of Mary before the Hearts of Jesus and Mary.

#### **IV. AN EXTENSION OF THE INITIATIVES OF THE POPES**

*Faced with the gravity of the times, the triduum of the Jubilee of the Redemption*<sup>274</sup> .

**In spite of the appeals of the Virgin Mary at La Salette and Pellevoisin, France and the world continue to drift away from God.** Like Cain, humanity is becoming brutal and no longer wants to be constrained. As in Babel, the pride of men pushes them to build societies without God. Some countries set an example of revolt. From 1880 onwards, France set up a system of laws to remove God from education and from the public arena. Our Lady of Fatima describes the First World War as a divine chastisement, and warns that a second one will break out if men do not convert. And indeed, after a time of euphoria after the end of the First World War, tensions between nations increased. The rise of communism and then of Nazism, and the appetite for power of nations, foreshadow the imminence of a new conflict.

**In 1935, Pius XI ordered a triduum of masses at Lourdes**<sup>275</sup> . **For three days, 150 Masses were celebrated without interruption.**

The Masses were held in Lourdes from April 25 to 28, 1935, for the Jubilee of the Redemption. The Pope wrote the encyclical *Quod Tam Alacri*<sup>276</sup>

**The Pope expects immense spiritual benefits from these Eucharists,** *"such treasures that not only can the human*

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274 In memory of **Marie-Thérèse Becot (1898 - 1993)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass.

275 Pius XI took up an idea of Father Waterkeyne, approved and transmitted by Cardinal Bourne, primate of England, and Cardinal Verdier, cardinal archbishop of Paris. Cf. encyclical *Quod tam Alacri*.

276 In *La Documentation Catholique*, n°746, April 1935



*imagination conceive of none greater, but that they even seem to fill the infinite power of God and exhaust his infinite mercy.*

**He invites Catholics to turn to the altar to "wash away their sins and atone for their faults",** to obtain peace and salvation for the nations, true Christian peace for the world.

**In the face of imminent danger, only God can help us.** In fact, by 1935, all the elements of the 2nd<sup>e</sup> World War were in place. The Pope therefore asks *"that prayers be made for the divine help which all peoples, all nations, the entire community of men and States, so urgently need. The evils which afflict us at present are of such weight, of such gravity, that they hardly seem to leave any relief, and those which we fear for the future put all spirits in worry and anxiety"*<sup>277</sup> .

Only God can give salvation and true peace to humanity. The pope sees with concern the resurgence of "pagan mores"<sup>278</sup> . A doctrine opposed to that of Christ is being advocated. And *the "stubborn pride" of the rebels threatens to attract "divine punishment". "By rejecting God and his law, by neglecting his help, no remedy is adequate to the immensity of these evils".*

**The Pope asks the faithful of all the countries of the world, even far away, to join in these Masses said for the whole world, and entrusted to the protection of Mary, "Mother of God, to whom the only Son of God entrusted the human family, as to a mother, while, broken with sorrow, she stood at the foot of the cross."**<sup>279</sup>

**God received these Eucharistic sacrifices and gave a time of peace.** War could have broken out on many occasions before 1939. The Spanish Civil War that began in 1936 could have spread. The remilitarization of the Rhineland in 1936 could have led to conflict.

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277 Pius XI, encyclical Quod Tam Alacri

278 Ibid.

279 Ibid.

A time of respite was given. On the occasion of the Lourdes triduum, Berthe Petit heard the Lord say to her: *"The wind of the storm is calming. So many prayers are coming up to Me! So many supplications, sincere and real, are addressed to my Heart and to that of my Mother that I will impose on the strongest [Germany] an era of peace, but of short duration, for the spirit of evil does not cease to agitate and to press the pride of the people who live only by the thought of revenge and of dominating everything."*<sup>280</sup>

*Today, an even deeper knowledge of the benefits of the Eucharist.*<sup>281</sup>

**Nowadays, the benefits of the Eucharist are even better described by the Church.** *"He who eats my flesh and drinks my blood remains in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. (John 6:56-57)*

***"He who receives Christ is associated with his Life and Resurrection"***<sup>282</sup> . *"The flesh of the risen Christ is enlivened by the Holy Spirit and is life-giving"*<sup>283</sup> : it increases in us the grace of Baptism and makes the divine life of Christ grow in us. Thus we grow to the fullness of Christ. When we receive the Body of Christ, it transforms us into Him<sup>284</sup> .

***Little by little, "the Eucharist transforms our whole life into a spiritual cult pleasing to God"***<sup>285</sup> : *"I urge you, my brothers, by the*

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280 R.P.I. Duffner, m.s.c., Berthe Petit, Franciscan Tertiary (1870 - 1943) and the devotion to the Immaculate and Sacred Heart of Mary, 3rd edition, Issoudun, 1950, pp.99-100

281 In memory of **Ernestine Gaborit (1905 - 1993)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917, and to request the Perpetual Mass.

282 CEC §1391

283 CEC §1392

284 *"I am the food of the great. Grow up and you will eat me, you will not turn me into you, as the food of your flesh, but into me you will turn.*

285 Benedict XVI, post-synodal exhortation *Sacramentum Caritatis*, 2007, §70

*tenderness of God, to offer your bodies as a holy sacrifice, capable of pleasing God : this is the spiritual cult you have to render" (Rm 12, 1). Every aspect of our life can thus be "made sacred": become a sacrifice (from sacrum facere: to make sacred). In the Eucharist, the Church also offers herself, with the sacrifices of all the faithful.*

**The Eucharist strengthens us with the divine life of Christ in every communion<sup>286</sup> . It repairs sin in us<sup>287</sup> and weakens its influence on us<sup>288</sup> .**

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286 CCC §1392: What material food produces in our bodily life, communion achieves in an admirable way in our spiritual life. Communion with the Flesh of the Risen Christ, "quickened by the Holy Spirit and life-giving" (PO 5), preserves, increases and renews the life of grace received at Baptism. This growth of the Christian life needs to be nourished by Eucharistic communion, the bread of our pilgrimage, until the moment of death, when it will be given to us as viaticum.

287 CCC §1393: *Communion separates us from sin.* The Body of Christ that we receive in communion is "given up for us", and the Blood that we drink is "poured out for the many for the remission of sins". This is why the Eucharist cannot unite us to Christ without at the same time purifying us from sins committed and preserving us from future sins: "Whenever we receive it, we proclaim the Lord's death" (1 Cor 11:26). If we proclaim the Lord's death, we proclaim the forgiveness of sins. If, every time his Blood is shed, it is shed for the remission of sins, I must always receive it, so that it may always remit my sins. I, who always sin, must always have a remedy (S. Ambrose, *Sacr.* 4, 28: PL 16, 446A).

CCC §1394 As bodily food serves to restore the loss of strength, so the Eucharist strengthens charity which, in daily life, tends to weaken; and this vivified charity *erases venial sins* (cf. Cc. Trent: DS 1638). By giving himself to us, Christ revives our love and enables us to break off disordered attachments to creatures and to take root in him:

Since Christ died for us out of love, when we remember his death at the moment of sacrifice, we ask that love be granted to us by the coming of the Holy Spirit; we humbly pray that in virtue of this love, by which Christ wished to die for us, we too, by receiving the grace of the Holy Spirit, may consider the world as crucified for us, and be ourselves crucified for the world... Having received the gift of love, let us die to sin and live for God (S. Fulgentius of Ruspe, *Fab.* 28, 16-19: CCL 19A, 813-814: LH, sem. 28, Monday, Off. Lect.).

288 CCC §1395: By the same charity that it kindles in us, the Eucharist *preserves us from future mortal sins*. The more we participate in the life of Christ and the more we progress in his friendship, the more difficult it is for us to break with him through mortal sin. The Eucharist is not ordered to the forgiveness of mortal sins. This is proper to the Sacrament of Reconciliation. It is proper to the Eucharist to be the sacrament of those who are in the full communion of the Church.

**The Eucharist unites us to God and to our brothers<sup>289</sup> , especially the poor<sup>290</sup> .** It impels us to seek unity with God and with our brothers and sisters. *"Eucharistic spirituality is not only participation in the Mass and devotion to the Blessed Sacrament. It encompasses the whole of life"*<sup>291</sup> .

**The Eucharist gradually enlightens our way of seeing and doing<sup>292</sup> .** The love of Jesus in the host leads us to follow the advice of St. Paul: *"Do not take the present world as your model, but be transformed by a new way of thinking, so that you may know what God's will is: what is good, what is pleasing to him, what is perfect"* (Romans 12:2). When the life of Christ has grown in us, *"then we will no longer be like children, allowing ourselves to be shaken and led astray by every current of thought"* (Ephesians 4:14). Then we can enter into dialogue with people and cultures<sup>293</sup> : *"Discern the value of everything. What is good, keep"* (1 Thessalonians 5, 21).

**The Eucharist leads us to seek the glory of God in everything<sup>294</sup> .** It supports the laity in evangelization and witness, whatever their

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289 Ibid, §1396: *The unity of the Mystical Body: the Eucharist makes the Church* Those who receive the Eucharist are united more closely to Christ. By this very fact, Christ unites them to all the faithful in one body: the Church. Communion renews, strengthens, and deepens this incorporation into the Church already achieved through Baptism. In Baptism we were called to become one body (cf. 1 Cor 12:13). The Eucharist fulfills this call: "Is not the cup of blessing that we bless a communion of the Blood of Christ? Is not the bread that we break a communion with the Body of Christ? Since there is only one bread, we all form one body, for we all share in this one bread" (1 Cor 10:16-17)

290 Ibid., §1397: You have tasted the blood of the Lord and you do not even recognize your brother. You dishonor this very table by not deeming worthy to share your food the one who has been deemed worthy to partake of it. God has freed you from all your sins and invited you to it. And you, not even then, have become more merciful (Saint John Chrysostom, hom. in 1 Cor. 27, 4; PG 61, 229-230).

291 Benedict XVI, post-synodal exhortation *Sacramentum Caritatis*, 2007, §76

292 Cf. Benedict XVI, post-synodal exhortation *Sacramentum Caritatis*, 2007, §77

293 Cf. Benedict XVI, post-synodal exhortation *Sacramentum Caritatis*, 2007, §78

294 Ibid, §79

situation. It strengthens priests in their vocation<sup>295</sup> and supports consecrated virginity<sup>296</sup>. It is the source of the mission<sup>297</sup>.

**The Eucharist is the Atonement offered by Christ for all sins. It benefits not only man, but the whole of Creation.**<sup>298</sup>

**The Church has long encouraged the multiplication of Eucharistic celebrations.** First, by increasing the number of Masses that each priest can celebrate. The medieval practice of three Masses at Christmas was extended to the celebration of the dead on November 2. Granted in the 18th century to Spain and Portugal, extended to Latin America in the 19th century, it was extended to the whole Church in the 20th century. To support the missions, Pius XII asked that *"Eucharistic sacrifices be multiplied"*<sup>299</sup>. Then, since the 18th century, and especially in the 20th century, by encouraging priests to say Mass every day as much as they can.

**The nationalities gathered around the Eucharist show the world Christian hope.** *"May this poor world, troubled by earthly worries and tossed about by so many dissensions, see the whole great Christian family united in one spirit, one faith and one prayer, imploring forgiveness for sinners, peace for troubled souls, relief for the unfortunate, bread for the hungry, and finally, for the lost, the light of truth and the port of salvation!"*<sup>300</sup>

**The Perpetual Mass will manifest the superabundance of the benefits of the Eucharist. The gathering of pilgrims from all nations will be a testimony to the world of Christian hope.**

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295 Ibid, §80

296 Ibid, §81

297 Ibid, §82 to 91

298 Cf. chapter 2, note 79. Cf. Benedict XVI, Jesus of Nazareth - Part II, Vatican Publishing House, 2011, p. 101.

299 Encyclical Fidei Donum, April 21, 1957, §239 ff. Quoted in "L'Eucharistie, salut du monde", Fr. Joseph de sainte-Marie, o.c.d., Paris, June 1981. See the whole of Chapter 8, pp. 247-266: "Let the Eucharistic sacrifices be multiplied".

300 Pius XI, encyclical Quod Tam Alacri

*The necessity of the Perpetual Mass in the face of the gravity of the evils of our time*<sup>301</sup>

**Our situation today is grave.** And this assessment of the situation is that of the popes: it could then justify the offering of an uninterrupted succession of Masses. It is sometimes said that the Perpetual Mass already exists through the succession of Eucharists on the face of the earth. This is true. It also exists "in pieces".

**Pius XI was rightly concerned about the risk of world war. Francis believes that a "3<sup>e</sup> world war in pieces" has begun**<sup>302</sup>.

Indeed, for the great powers, the doctrine of war has changed. War tends to become more or less active but permanent. It goes far beyond the strict military framework. Terrorism, cyber-attacks, biological weapons and financial destabilization are used constantly. They maintain a permanent pressure that can quickly degenerate into open war.

**Pius XI invited the faithful to free themselves from sin through the Eucharist. Our last three popes believe that sin is growing in a disturbing way.** John Paul II sees repeated sins becoming "structures of sin"<sup>303</sup>. Benedict XVI asks whether the "self-confident and self-sufficient" man of the 21st century still knows that he needs a Savior<sup>304</sup>, without seeing all the failures of his consumerist society: "It is *precisely from the depths of humanity, greedy for pleasure and*

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301 In memory of **Marie-Thérèse Langlais (1906 - 2004)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917, and to ask for the Perpetual Mass.

302 Homily on June 7, 2015 in Sarajevo.

303 John Paul II (encyclical *Sollicitudo Rei Socialis*, 1987) noted that individual sins have developed to the point of creating structures of sin, which in turn promote individual sin. An example would be the development of a drug trade based on the demand of one or two consumers. In 1999, John Paul II saw in the world "a terrible force of attraction of evil which makes many attitudes be considered 'normal' and 'inevitable'. Evil grows and influences with devastating effects the consciences, which remain disoriented and are not even able to discern.

304 Homily on Christmas Day, December 25, 2006

*desperate, that a heart-rending cry for help rises up. Pope Francis warns of the empowerment of a science without reference points: "We cannot ignore that nuclear energy, biotechnology, computers, knowledge of our own DNA and other abilities we have acquired, give us terrible power...never has humanity had so much power over itself and there is no guarantee that it will always use it well, especially if we consider the way it is being used."*<sup>305</sup>

*Hope and witness for our time*<sup>306</sup>

**In May 2020, Pope Francis invited shrines around the world to connect with his prayer on the afternoon of May 30 for a rosary.**

**In May 2021, he organized a worldwide "marathon" of rosaries with selected shrines to ensure a prayer that takes place on all meridians:**

- "The month of May begins with the marathon of prayer to Our Lady desired by Pope Francis and promoted by the dicastery for the New Evangelization, which brings together the Marian temples of the whole world in the request to free humanity from the drama of the pandemic.
- A chain of faith and devotion symbolized by the crown that will be unrolled every day at 6 p.m., Rome time, in 30 shrines on 5 continents, starting from the temple immersed in the greenery of Norfolk, England, where in 1061 the Virgin appeared to the noblewoman Richeldis of Faverches, in the village of Walsingham. One of the oldest chapels dedicated to the Marian cult, razed by Henry VIII, rebuilt in the 1800s, and to which the Pope recognized in 2016 the title of "*basilica*".
- Thus begins the month of May 2021, with the live recitation of the Rosary throughout the world, inaugurated by Francis himself at 6 p.m. in St. Peter's Basilica, in front of the icon of Our Lady of

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305 Pope Francis, encyclical *Laudato' Si*, May 24, 2015, §104

306 In memory of **Marthe Baud (1932 - 2017)** who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917, and to ask for the Perpetual Mass.

Good Help, and concluded by him on May 31, also from the Vatican at 6 p.m.

- Last year, shrines from all over the world joined together in Rome on the afternoon of May 30 to pray the rosary with the Pope in front of the grotto of Lourdes in the Vatican gardens. This year, the prayer will be polyphonic, with the most varied languages and accents - from South Korea to Brazil, from Sydney to Washington, passing through some of the most famous shrines, Fatima, Czestochowa, Loreto - which will give form and substance to the title chosen for the initiative, *"From the whole Church unceasingly prayer to God"* promoted by the Pontifical Council for the New Evangelization.
- *"This community call is an attempt to achieve a continuous prayer, spread over the meridians of the world,"* explains the dicastery headed by Archbishop Rino Fisichella. *"All the shrines of the world are invited to pray, in the manner and language in which the local tradition is usually expressed, to invoke the resumption of social life, work and the many human activities that have remained suspended"* because of the Covid.<sup>307</sup>

**Twice already, our Pope Francis has opened his prayer to that of the shrines of the world, for the whole world. The principle of the Perpetual Mass is the same.** It will be the Pope's Mass celebrated in communion with all the countries of the world as the sun rises on them, for the whole world.

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307 <https://www.vaticannews.va/fr/pape/news/2021-05/marathon-chapelet-sans-frontiere-pape-francois.html> consulted on June 18, 2021



## **V. RESPONSE TO CLAIRE FERCHAUD'S REQUESTS**

*Who is Claire and how did she become known to the general public?*

Claire Ferchaud was born in 1896 on her parents' farm, on the Rinfillières hill, near the village of Loublande.

From early childhood, Claire regularly saw Jesus as a child. This did not surprise her, for she believed at the time that this was the case for everyone. Claire describes herself as quite ordinary, quite unworthy of any divine favor<sup>308</sup>. It is only when she grows up that she understands that she is the only one who sees Christ.<sup>309</sup>

Since childhood, she has had a vision of endless processions in Rinfillières. What she describes as "a soul in her soul" gradually grows: *"I am not 15 years old, that, without grasping the scope, I glimpse an endless procession of Virgins, whose symbolic whiteness must reinforce my sacrifice... while they adore and offer themselves to the Majesty of God, everything comes alive in nature, the stones themselves are a prayer: "Introibo...Sanctus...Agnus Dei"; and that always, always, on One Altar; by that alone - All will be settled between heaven and earth"*<sup>310</sup>

She was 18 years old when the First World War broke out. Christ asked her to go and ask President Poincaré to consecrate France to the Sacred Heart and to place the Sacred Heart on the French flag and those of the allied nations.

Like Joan of Arc, Claire was interrogated in Poitiers by the bishop of her diocese, Bishop Humbrecht, surrounded by a commission of theologians. The interrogation, on December 28 and 29, 1916, was positive, and Claire was authorized to leave for Paris.

To her bishop, who asked for a sign, she replied: *"I heard a voice telling me that the sign would be that France and her Allies would*

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308 "If I caress you, I who am Jesus, it is not because you deserve it, but because I love you", in Claire Ferchaud, Notes autobiographiques, éditions Téqui, April 2018, T1, p.46

309 Cf. Claire Ferchaud, Notes autobiographiques, éditions Téqui, April 2018, T1, p.47

310 Cf. Claire Ferchaud, Notes autobiographiques, éditions Téqui, April 2018, T1, p. 115

*suffer a swift defeat, and that the defeat would be so great that even the most impious people would see the hand of God in it. The enemies would come near Paris. It is there that the image of the Sacred Heart will have to be accepted on the flags".* Since nothing contrary to the Faith was found in her words, the bishop authorized Claire to leave for Paris.

On February 20, Claire was in Paris. On February 24, Cardinal Amette received her at the Archbishop's Palace. Cardinal Amette was very hostile to her and made no secret of it. However, he authorized her to spend a night of adoration at Montmartre on March 15.

During this nightly adoration, Clare receives from Christ that there are traitors in the government. Jesus tells Clare that they will be discovered, and many put to death<sup>311</sup>.

Claire met the President on March 21, 1917. She had previously written him a letter in which, like Joan of Arc to the Dauphin, she revealed elements of her childhood that only he could know. She reminded him of her letter asking for the consecration of her person, of France and its armies to the Sacred Heart.

In fact, in Clare's mind, it was not necessarily necessary to wait for the country, still overwhelmingly Catholic, to be perfectly unanimous: *"If the first gesture of the Missionary is to plant the Cross on the pagan land he is treading on for the first time, in the same way the Sacred Sign on the standard of France will be the act of faith that will pierce the vault of Heaven, for a new Pentecost over France"*<sup>312</sup>.

Attentive and benevolent, the President did not follow up on the request, but agreed that a petition should be organized for the affixing of the Sacred Heart on the flag. On March 24, Claire left Paris and returned to the Vendée.

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311 3rd letter from Claire Ferchaud to President Poincaré, in Claire Ferchaud, Notes autobiographiques, éditions Téqui, new edition April 2018, t2, p.36

312 Claire Ferchaud, Notes autobiographiques, éditions Téqui, new edition April 2018, t1, p.119

Clare was not the only one to speak of putting the Sacred Heart on the flags. On March 26, without any connection to Clare, Cardinal Bourne, Archbishop of Westminster, Primate of England, presided over a solemn ceremony at Paray-le-Monial. In the presence of the Bishop of Autun, the flags of the Allied nations - with the exception of the French flag - entered the Basilica of Paray and bowed to the tabernacle. They are then each emblazoned with a Sacred Heart<sup>1313</sup>. The Archbishop of Paris, for his part, brought out the banner of Charlemagne and had it emblazoned with the Sacred Heart in the basilica of Saint-Denis on April 22<sup>314</sup>.

On April 26, a national petition was launched to consecrate France to the Sacred Heart. However, on May 6, the Archbishop of Paris opposed the petition in the press and caused it to fail. This created a strong enough impression that the fifty or so bishops who had declared themselves in favor of the petition did not insist<sup>315</sup>.

At the request of Christ, Clare wrote on May 7 to the fifteen French army generals. She explained to them the signs she had received to authenticate her mission and asked them to consecrate their armies to the Sacred Heart *"in spite of the formal defense that would be made around them"*<sup>316</sup>.

On May 15, the "Red Hat" affair broke out. Emile Duval, a journalist for the anarchist newspaper "Le Bonnet Rouge" was arrested and found to be carrying a check issued by a German banker. The newspaper was protected and partly financed by the Ministry of the

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313 Let us note in the procession the presence of Blessed Prince Vladimir Ghika, beatified in 2013: "The English flag was carried by Bishop Jackmann; the Russian, by Dr. Evreinow, from Petrograd, currently a professor at the French Seminary in Rome; the Romanian, by Prince Vladimir Ghika; the Italian, by Bishop Pini, president of the Federation of Italian Catholic Students. A group of Polish notables, refugees in London, Paris and Rome, had agreed to offer the Polish flag. The Serbian flag was donated by Christian Solvejgs. Finally, a superb Japanese flag had arrived from Tokyo, thanks to the initiative of a Japanese officer who had taken part in the siege and capture of Tain-Tao. Most of the flags, sent first to Rome, had been blessed there by the Holy Father." Religious Bulletin of the Archdiocese of Rouen April 14, 1917

314 <https://gallica.bnf.fr/ark:/12148/btv1b53000467b>

315 In Claude Mouton, *Au plus fort de la tourmente...*, éditions Résiac, Montsûrs, 1978, p.45 note 9

316 Letter from Claire Ferchaud to the Generals, in Claire Ferchaud, *Notes autobiographiques*, éditions Téqui, new edition April 2018, t2, p.39

Interior. This affair led to the resignation of the minister, who was indicted for high treason. Tried after the end of the conflict, he was convicted. His chief of staff was sentenced to two years in prison<sup>317</sup>.

On August 6, the home of another Red Hat journalist, Miguel Almeyreda, was searched<sup>318</sup>. The documents found led to the immediate arrest of the journalist, who was found strangled in his prison on August 14. As for Duval, he was sentenced to death and shot<sup>319</sup>.

On March 21, 1918, the Germans broke through the Allied front and returned to within 70 km of Paris.

So, as Claire had announced, traitors were discovered, even in the government. And the Germans have returned to the vicinity of Paris. However, no one made the connection with the announced signs.

In fact, as soon as Clare returned to the Vendée, Christ asked her to found a group of expatriates to compensate for the rejection of the Sacred Heart by France. With the authorization of her bishop, Clare gathered young girls in the House of the Sacred Heart, in Loublande. They offer for France all that the Lord wills to send them<sup>320</sup>.

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317 Two other cases also evoke the signs announced by Claire. In July 1917, the "Turmel" affair and in September 1917 the "Bolo Pacha" affair both implicated the very influential former minister Joseph Caillaux. Arrested for intelligence with the enemy, the deputy Turmel died in prison in 1919. Paul Bolo, known as "Bolo pacha," arrested in September 1917, was sentenced to death on February 14, 1918, and executed on April 17 of that year. Caillaux was arrested in January 1918, condemned in 1920 for correspondence with the enemy and amnestied in 1925.

318 Eugene Bonaventure Jean-Baptiste Vigo, known as Miguel Almeyreda

319 July 17, 1918

320 "Jesus then asks for reparation by substitution, and this substitution removes me definitively from my family. The flag, which would have been sanctified by the holy image, will be symbolically represented before God by expiatory souls, whose distinctive character will be to live spiritually this "Heart of Jesus crushed by the sins of men, by the faults of France". Jesus asked Monsignor de Poitiers for a first meeting of these souls for next Christmas, the anniversary of the Baptism of France. In November, just one year after my great retreat, Bishop Hummbrecht received me again and finally accepted my request with paternal understanding. Christmas 1917... Under the blessing of Monsignor Humbrecht, "the humble ransom" united to the nascent Savior, offered herself so that France might be saved." Claire Ferchaud, Notes autobiographiques, éditions Téqui, new edition April 2018, t1, p.123

The request for consecration caused a great stir. Many pilgrims flocked to Loublande. In 1918, a first decision of the Holy Office asked for a stop to the religious ceremonies planned at Loublande<sup>321</sup>. Bishop Humbrecht was moved to Besançon. In 1920 a new decree asked for silence. Claire obeyed<sup>322</sup>.

The new bishop, Mgr de Durfort, was given the task of testing the young community. Without pleasure, he sent priests on inspection visits to test the community. The reports were very favorable. Bishop de Durfort was reassured. In January 1922, Pope Benedict XV, "*very touched by the obedience*" of Clare, asked to see her urgently. Unfortunately, the Pope died on the day scheduled for their meeting<sup>323</sup>.

In 1922, Clare told her confessor about the vision of the Perpetual Mass. He abruptly cut her off and told her to stop thinking about it. The triduum of Lourdes in 1935 (cf. Chapter 4) led her, however, to recognize that a step had been taken, but that she had to wait for<sup>324</sup>.

In 1925, Clare made a trip to Rome with Bishop Humbrecht. She met the Prefect of the Holy Office, Bishop Merry del Val. He told her: "*No, my child, you have not made any mistake. The decree was not made to hurt you but to impose silence. As for you, we know your*

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321 "On the eve of the first Friday of the month of September, Monsieur le Curé Audebert received the order from his Excellency Mgr Humbrecht to cancel the religious solemnities of the first Friday. Taking into account the ten thousand people already on the spot, as well as the preachers retained, Mister the Priest, whose obedience is strict, abandons to the private devotion this disconcerted crowd. The disarray of these poor gegns will always remain before my eyes; the rout of 1940 had something similar in a painful replica', *ibid.* p.132.

322 "All things considered, the Sacred Congregation declares that the so-called visions, revelations, prophecies, etc., commonly known as the "Facts of Loublande" as well as the writings related to them, cannot be approved" in Claire des Rinfilières, p.199. Here is Clare's reaction to this decree: "My Cross... my immense Cross, it is there... and from now on it is it, with its two great outstretched arms, that will say the Love of my heart to the Church... After having written a text of absolute submission to the Holy Church, my Mother, I make it my duty to express to my companions the complete freedom they have to withdraw if they prefer. Tears flow...no one takes advantage of this freedom, and the humble existence of prayer, of work continues." Claire Ferchaud, *Notes autobiographiques*, éditions Téqui, new edition April 2018, t1, p.136

323 *Ibid.*, p.141

324 *Ibid.*, p.147

*piety and your loyalty, we know that you did not want to deceive'. He adds, "politics got involved in all this"*<sup>325</sup>.

Indeed, it seems that the silence around Loublande was imposed in exchange for the restoration of diplomatic relations between France and the Holy See<sup>326</sup>. There was nothing to reproach Claire Ferchaud for, as Benedict XV seems to have realized after investigation. The death of this pope had left the file as it was. The vigilance of the opponents of the Sacred Heart remained, however, and continues to this day.

In 1930, Bishop de Durfort, who had died, was replaced by Bishop Mesguen, who was very reserved towards Claire.

In 1940, France is again at war with Germany. Voices of veterans, priests and bishops were raised to ask that France be consecrated to the Sacred Heart<sup>327</sup>. Bishop Mesguen took umbrage. While Claire had remained silent, the new bishop rained restrictions on the work. Claire accepted everything out of obedience and for France<sup>328</sup>.

During the 1940 debacle, a battalion of a hundred routed French soldiers stops at Loublande. Claire felt compassion for these men who had not eaten anything for three days. She asks one of her "little sisters" to bring what little bread there is in the house so that she can

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325 Ibid, p.141. See also Claire des Rinfillières - testimonies and unpublished documents, éditions Téqui, Paris, 1998, p.205

326 Claire des Rinfillières - testimonies and unpublished documents, éditions Téqui, Paris, 1998, p. 215, note 1: "Another testimony is to be retained. It was given by Father Rissert (1888-1947), an ecclesiastical lawyer at the Archbishopric of Paris. On November 29, 1941, speaking with a person he knew to be close to the Ouvroir du Sacré-Coeur, and a friend of Claire, he said to her: "Tell Claire that in 1917, Caillaux went to find the Countess of Persico, sister of Benedict XV, and told her that if she was bothered with the stories of Claire Ferchaud, the relations [diplomatic relations of France] with the Vatican would not resume." "The decree of the Holy Office was published on March 14, 1920, and the re-establishment of the Embassy to the Holy See was voted by the deputies on December 1, 1920: 397 votes for, 209 against.

327 "When the Heart of God leans towards a nation to make special requests, He honors it beyond all expression. But when our most serious interests are at stake and the salvation of our country depends on it, it would be a crime to ignore them. But such is the case " Charles-Marie-André Ginisty, bishop of Verdun, September 21, 1939, quoted in Claude Mouton, Et Jésus modela son âme, éditions Résiac, Montsûrs, 1981, p.7

328 Claire Ferchaud, Notes autobiographiques, éditions Téqui, new edition April 2018, t1, pp.152-155

cut slices for them. As she cuts, the witnesses begin to notice the surprising amount of bread being distributed. Claire hears the murmurs and immediately slips away. And the bread, cut by another, begins to shrink normally<sup>329</sup>.

In 1945, a young priest informed General de Lattre de Tassigny of the request for a Perpetual Mass so that God would give peace to the world. Enthusiastic, the general put his personal plane at the priest's disposal. He gave him a letter for Pope Pius XII, asking for the Perpetual Mass. Pius XII, as apostolic nuncio, had presided over the Lourdes triduum in 1935 in the name of Pius XI. He liked the project of the Perpetual Mass very much and gave his agreement, provided that the Bishop of Poitiers agreed. Bishop Mesguen refused, despite the intervention of the Apostolic Nuncio in France, Archbishop Roncalli<sup>330</sup>.

After becoming Pope John XXIII, he did nothing for the Perpetual Mass. The substitute of the Secretariat of State who had followed the case for Pius XII, Monsignor Montini, became Pope Paul VI. Contacted in 1964 by Clare, he did not follow up. However, the Holy Office annulled most of the sanctions taken against the work by the Bishop of Poitiers. Contacted again in 1966, Paul VI finds the project very beautiful, but considers that the moment is not opportune<sup>331</sup>.

Claire died in 1972 and was buried in the cemetery of Loublande. "She was a *humble victim of atonement, obedient to the point of death, in love with the Church and France*" (epitaph of Claire's tomb, municipal cemetery of Loublande).

On the person of Clare, history will remember the testimony of Bishop Auguste Saudreau. An expert in mystical theology, he was

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329 See the brochure "A Loublande, le Sacré-Coeur et Claire Ferchaud", éditions saint-Michel, 53150 Saint-Cénéry, p.47. This miracle of the multiplication of bread is attested to by the written statements of the witnesses - including the baker who knew very well the quantity of bread available that day. See also "Et Jésus modela son âme", Claude Mouton, éditions Résiac, Montsûrs, 1981, p.155

330 Cf "Ils regardont vers Celui qu'ils ont transpercé", Claude Mouton, éditions Résiac, Montsûrs, 1983, pp.330-33. Cf also "Et Jésus modela son âme", Claude Mouton, éditions Résiac, Montsûrs, 1981, pp. 78-88

331 Cf "Ils regardont vers Celui qu'ils ont transpercé", Claude Mouton, éditions Résiac, Montsûrs, 1983, p.335

Clare's confessor from 1923 to 1940, before being dismissed by Bishop Mesguen's sanctions against Clare. He concluded that Clare was of the highest holiness<sup>332</sup>. The testimony of Archbishop Nègre, Archbishop of Tours, who came to investigate directly with Clare, goes in the same direction<sup>333</sup>. As for Bishop Humbrecht, Clare's first bishop, he had been very impressed by the number of conversions he had seen at Loublande<sup>334</sup>.

Today, at the Sacred Heart house, the last three occupants still pray for France. Mgr Wintzer, current archbishop of Poitiers, came every year for 10 years to celebrate a mass and give a conference<sup>335</sup>.

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332 In 1932: "All that I know of her, all that I have learned from the ordinary witnesses of her life, all obliges me to believe that she is a victim soul who has reached the heights of holiness, who attracts immense graces to the Church. I have said that what convinces me of the truth of her mission is the consummate wisdom with which she trains her companions in the practice of the virtues. When we know that Clare had no religious training, that she spent her youth working on a farm, we must conclude that God alone acted. "Digitus Dei est hic' [the finger of God is there], this is a mark of his holy will, of his merciful plans whose full accomplishment we cannot fail to hope for", in Claire des Rinfillières, op. cit. p. 123

333 In 1918, after the report of Canon Mazereau (member of the jury of theologians who examined Claire), and after about two hours of conversation with Claire: "In my very humble opinion, the facts exposed by Claire Ferchaud, if we take into account their nature and the circumstances which precede, accompany and follow them, clearly present divine characters, without any mixture of diabolic characters". Ibid, p.66

334 In 1918: "Prayer, penance, the social reign of Christ, national homage through the affixing of the Divine Heart on the banners, that is the goal; as for the results, we note an extraordinary movement of piety and numerous conversions. Ibid, pp.39-40

335 Consultable in the Acts of the Loublande Triduum, at the Maison du Sacré-Cœur, 27 rue du commerce in Loublande.



## *What Clare says about the Perpetual Mass*<sup>336</sup>

Among many excerpts, let us quote here:

*"Just as the Sacrifices of the Old Law were only the offering of men for the adoration and expiation due to Yahweh - an imperfect offering in expectation of the one and only perfect Sacrifice of the Cross - so in our time of the perversion, of the monstrous official atheism of individuals and nations, the sacrifice of generous souls, acts of piety, the multiplicity of works seem insufficient to stem the tide of evil, to straighten minds, to extinguish hatreds and to draw God's forgiveness and peace upon the peoples. It is no longer a question of a portion of the globe, it is the whole earth which, in an ocean of pride, defies its Creator and its Sovereign.*

***It is therefore in the name of the Universe that an Altar, on a unique point, would make ascend to the Father, Eternal God, without interruption, the Only Most Holy, the Only efficient Sacrifice of the Lamb without spot, the sublime adoration, the deep thanksgiving, the integral expiation, the irresistible imploring.***<sup>337</sup>

*Divine sacrifice, center and union of all religious life, of all acts addressed to the Lord, of all apostolate, of all family, of all human life, so that the Auguste Trinity may see the earth only through this divine Crucible where the poor acts of virtue are changed into the Love of a God offered to God*  
"338

*"...there is so much to say to God about poor men who explore nature made by his hands, with brazen boldness. The Word of the Holy Book is not closed: "If you eat of this fruit, you will die."*

*"Is there no law to revere his greatness, no law to remain a servant without ascending to the Master's floor? Man plays with his foolish pride and his hazardous experience, closing his ears so as not to hear the summons of the Almighty: "If you go further, you will die".*

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336 To **Paulette Terrien** (1928 -) who united her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart at Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917 and to ask for the Perpetual Mass

337 The highlighted passages also appear in gold letters on the 4 altars surrounding the Rinfillières Cross in Loublande

338 Claire Ferchaud, quoted in Claude Mouton, *Au plus fort de la tourmente*, éditions Résiac, 1978, pp. 220-221

*"Without penitence, it is decay. Man in his dizzying descent no longer hears. The righteous are weakened in their will. The elite are suffocated. The suffering are poured into a kind of euphoria. The valley of the redeemed becomes like a stagnant sea where everything spoils.*

*"But the voice of a Pontiff, great as thunder, is heard and throws the world into a stupor.*

*An effective grace accompanies the solemn act of the Pontiff, because this act is of God. The light, which had been nebulous for two thousand years, appears in its splendor, consciences are awakened, the elite emerges from its chrysalis, the mass of Christians, overwhelmed by this tornado of graces, comes to throw itself at the feet of God, numb souls regain strength, sublime vocations of virgins, of consecrated persons, pierce the crust of matter, the Priesthood is truly Roy, the meaning of God finds its full value; It seems that the earth has come closer to Heaven, or better, that Heaven visits the earth. The Lord, vindicated in his rights and his honor, now lets His Heart overflow in streams of goodness and love, virtue, which seemed inaccessible to man heavy with sin, becomes the attraction, the breath of all hearts.*

*"The basis of humanity, Marriage, instituted by God, rises from debasing instincts; the family is a sanctuary over which God presides, the child is no longer a flesh adored or martyred at the whim of passion or brute, but a candle of pure wax, whose flame is a tribute to the God of the altar.*

*The works of charity are stripped of their vain glory. We are now aware that we are helping our brother for the honor of the Father, our Sovereign God. No more jealousy, no more hatred, a current of mutual sympathy makes of men a great united family."*

*"In a word: the Perpetual Mass is to pay to the Justice of God the debt of men which has accumulated since Calvary. Through the Sacrifice of the spotless Lamb, this account settled, God will embrace the world and everything will be renewed."<sup>339</sup>*

Because this Perpetual Mass would be offered "in the name of the Universe", it is necessary, in Clare's mind, that the Sovereign Pontiff take the initiative of this imploration:

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339 Claire Ferchaud, quoted in Claude Mouton, *Au plus fort de la tourmente*, éditions Résiac, 1978, pp. 207-208

*"The Perpetual Mass will be the strength of the Church, which from arm to arm, lengthening, so to speak, those of the Holy Father, will hold the chalice of the Precious Blood stretched out towards God the Father with no other intention than his pure Glory. Indeed, from that hour, the earth would no longer interrupt its relationship of Love with the Lamb who satisfies the thirst of Love and Justice of the divine Majesty. Presented by the Supreme Pontiff, a single altar will carry the Immaculate Lamb, the Lamb of Peace, for the rejuvenation of an exhausted world. What a powerful intercession this offering of the Pope to God is! Every Mass celebrated in this way, uninterruptedly and perpetually, will be the Pope's Mass, rather like Moses who, in Israel's battle against the Amalekites, held out his arms in prayer; but as his arms were drawn down, the battle became unfavorable. Thus the arms of the Holy Father will be extended like those of Moses supported by Aaron and Hur (Exodus 17:10) by those of all the priests who will succeed him at the altar of HIS PERPETUAL MASS.*<sup>340</sup>

In another excerpt, Claire expands on this thought:

*Presented by the Sovereign Pontiff, this Altar that would carry the Immaculate Lamb, the Lamb of Peace. What a powerful intercession this offering of the Pope to God is! O you whom God listens to, whom he looks upon, whom he loves, take in your holy hands the Chalice and the Host. Raise them high, very high, presenting to the adorable Trinity the Lamb who sacrifices himself, the Lamb who has come to purify our defilements, the Lamb, the only Victim worthy of being accepted by the Father of Justice. And so that your arms may no longer be lowered, so that God may always hear the Holy Victim, the only one capable of whitening the robes stained by sin, call forth other arms that lengthen yours, Most Holy Father.*<sup>341</sup>

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340 Claire Ferchaud, quoted in Abbé F. Marot, Actes du VIII<sup>e</sup> Triduum annuel de Loublande, 2016, p.6

341 Claire Ferchaud, quoted in Abbé F. Marot, Actes du Triduum de Loublande 2013-2014, p.5

- *"If it was enough for the Hebrews to look at the bronze serpent, raised by Moses at God's command, to be healed, would not the sick world today, seized, attracted by the Temple where the Immaculate Lamb is immolated, find there the cure for all modern errors? Speak to our Holy Father yourself, without an intermediary. He suffers, he exhausts himself in multiple appeals that remain without effect. A single word from his lips: "YES", a single gesture: his blessing, and this would be the way to negotiations not between men, but with God, the Sovereign Master of the Universe."*<sup>342</sup>
- *"Your voice, Most Holy Father, through the August mystery repeated from hour to hour, will have its powerful amplifier to incline the God of Justice and Mercy to look upon the earth with pity. O Most Holy Father, the salvation of the world is in your hands through the sacrifice of the Lamb immolated in your name on this grandiose "ex voto" Altar engraved on the rock of the Church. Against this Rock, hell shall not prevail."*<sup>343</sup>

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342 Ibid, p.5

343 Ibid, p.8

## Conclusion<sup>344</sup>

The Perpetual Mass for all nations is much more than a request to Claire Ferchaud. It is a project of God that goes back to the beginning of human history.

We do not realize the power of God's love for us. God created the world out of love, and men are his children. The Fall of Adam and Eve was a heartbreak for Him.

Since original sin, our discernment is blinded. Our own will can only lead us to eternal death.

But God cannot bring Himself to abandon His children, His little ones: *"Can a woman forget her baby, no longer have tenderness for the son of her womb? Even if she were to forget him, I will not forget you"*<sup>345</sup> says the Lord.

Since then, He never ceases to want to reconcile His children with Him and gather them around Him. Our Father expects our love, and our sacrifices as proof of love. *"Gather my faithful ones before me, who seal my covenant with a sacrifice.* (Ps 49:5).

In the Old Testament, the Perpetual Mass was prefigured by the rite of Atonement (Yom Kippur, the Great Pardon), the 12 loaves of Proposition, as a perpetual offering before the face of the Lord, in the name of the 12 tribes, and by the Perpetual Sacrifice.

The spirit of discord scattered the 12 tribes. The Perpetual Sacrifice was interrupted because men no longer put their hearts into it. However, it will resume one day, the prophet Daniel announces. And the Lord will gather all his children, Isaiah prophesies: *"I will bring*

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344 To **Claire-Marguerite Marie Ferchaud** (1930 -) who unites her life and prayers to that of Claire Ferchaud in the House of the Sacred Heart in Loublande, in expiation for the refusal of France to accept the Sacred Heart in 1917, and to ask for the Perpetual Mass

345 Isaiah 49:15

*them to my holy mountain and fill them with joy in my house of prayer; their burnt offerings and sacrifices will be accepted on my altar, for my house will be called 'House of Prayer for all the peoples'.*<sup>346</sup> (cf chapter 1).

And here in the New Testament, Christ gathers the crowd on the mountain, accepts the 5 loaves of bread offered for the 5,000 people, all nations. He accomplishes the true Atonement on the Cross, and sends his Apostles to baptize the nations<sup>347</sup>. The Eucharist is the memorial of the Cross, around which all nations will gather. (cf chapter 2)

So the Apostles assemble the Church, and the faithful gather around the Eucharist. The Apostles baptize the nations. For several centuries, the Christian nations proclaim Christ, often even on their flags. However, time passes. The love of God in the Christian nations takes a back seat to the pursuit of power, money and glory. There are still saints, but in the religious practice of individuals, and in the faith displayed by nations, the heart is not always there.

In the seventeenth century, at Paray-le-Monial, the Sacred Heart calls individuals and nations to consecrate themselves to Him. Some listen, but the Church and the nations are slow to respond - and in the case of the nations, they are still slow.

The Sacred Heart repeated its call in the 19th century<sup>348</sup>. The Virgin Mary supports her messages during numerous apparitions in France. She calls for prayer and conversion, for penance, and warns more and more of the punishments that are being prepared. The majority did not take this into account, and even among those who were

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346 Isaiah 56:7:

347 Matthew 28:19-20: "19 Go! Make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. 20 Teach them to observe all that I have commanded you. And I am with you always, to the end of the age."

348 By Sister Marie, of the convent of the Birds

informed, not all responded to Our Lady's requests. Decidedly, "we do not want this man to reign over us."<sup>349</sup> (cf. chapter 3)

Then God asked Claire Ferchaud that the Church offer her the Perpetual Mass: "*The Mass, the only gateway today to open the floodgates of Divine Mercy.*

Pius XI, legitimately concerned for peace, had three days of uninterrupted Masses celebrated. Today, the last three popes, legitimately concerned, have noted the accumulation of increasingly serious sins.

These sins call for divine justice. Blinded, men themselves prepare the instruments of their misfortune. "*Never has humanity had so much power over itself, and there is no guarantee that it will always use it well, especially if we consider the way it is being used,*" says Pope Francis<sup>350</sup> (cf. Chapter 4).

Perhaps it is time to listen to the request for Perpetual Mass (cf. chapter 5). "*Write, that at least men may know that I am ready to show mercy, that they may be informed, so that in the time of greater tribulation, generations may remember.*"<sup>351</sup>

If the time of tribulation is near, or has come, it is always time to turn to God. May a pope, "*sign and servant of the unity of the universal Church*"<sup>352</sup>, one day celebrate the Perpetual Mass. Like Pius XI in the face of the gravity of the times. Or like Francis leading a worldwide rosary, a marathon of prayers in union with the whole world.

Let a pope celebrate this Sacrifice of intercession, this Great Forgiveness offered to the whole world: "*Without waiting, a*

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349 Luke 19:14

350 Pope Francis, encyclical *Laudato' Si*, May 24, 2015, §104

351 Claire Ferchaud, *Notes autobiographiques*, éditions Téqui, April 2018

352 CEC §1369

*blameless man took their defense, equipped with the weapons of his priesthood: prayer, and the incense offered for forgiveness. He faced the fury and put an end to the plague, showing that he was indeed your servant.*<sup>353</sup>

Certainly, there will be no lack of objections. One historian has observed that in the past the contradictions have been repeated identically. The feast of the Body and Blood of Christ was fought over before it was granted in 1264. The feast of the Sacred Heart was fought against before being granted in 1765:

*"[the ecclesiastical advocate requesting the feast of the Sacred Heart] recalls the difficulties raised in the thirteenth century, against the feast of Corpus Christi: new, useless, superfluous cult; a similar feast is celebrated on Holy Thursday; every day, at Holy Mass, the Blessed Sacrament is remembered; the words Corpus Christi offer to piety only a material object, a body of flesh; this new feast divides Christ; to celebrate today the Body of Christ is to expose oneself to celebrating tomorrow his soul, his divinity; the slope is slippery, one will not stop there. These reproaches are addressed today to the feast of the Heart of Jesus requested by Our Lord from the Virgin of Paray, as God had requested from the Virgin of Liège, that of Corpus Christi: a new feast; a feast whose object is entirely material; a useless feast since that of Corpus Christi exists; a feast which divides Christ, and St. Paul cursed this division. Formulated a hundred times, these objections have been refuted a hundred times"*

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Is the Perpetual Mass new? The Mass dates back two thousand years, so it is not new. It is a visible sign, "as human nature demands" says the Catechism of the Catholic Church<sup>355</sup>. But Christ is still alive to

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353 Wisdom 18,21

354 A. Hamon, s.j. *Histoire de la dévotion au Sacré-Cœur*, Beauchesne, Paris, 1923, T4, p. 207

355 §1366



intercede for us. To make human nature see the continuity of His intercession through the continuity of the Mass is the challenge. Since Pius XI ordered the triduum of Masses at Lourdes in 1935, the Perpetual Mass is no longer a novelty. And when it is, we should listen to St. John Eudes: *"It is true, Your Excellency, that novelty in the things of faith is very pernicious and quite damnable, but I beg you, Your Excellency, to consider that it is not the same in the things of piety. A feast is always new when it is instituted."*<sup>356</sup>

Is the Perpetual Mass useless, since the succession of Masses on the surface of the Earth already constitutes it in a certain way? From this perspective, the Perpetual Mass already exists, "in pieces," as our Pope Francis said in 2013 of World War III that it had already begun, "in pieces." Mass of the Pope, sign and servant of the Universal Church, the Mass will be celebrated in communion with every country on which the sun rises at this moment, for the glory of God and the salvation of the world. More than ever, our world needs the fruits of the Redemption

Is the Perpetual Mass superfluous? Then why such a fight against it, when this request is so simple and so beautiful? It is a worldwide and perpetual prayer, continually manifesting the brotherhood of men imploring their Father. It is about showing each soul the ideal of permanent embrace, of unceasing heart to heart that God wants to live with each of us. Is the love of God, that burning love that never stops, superfluous?

The Church will one day say to what extent the Perpetual Mass serves the perfect love that one must have for God. The fear of punishment is an imperfect love. It can, however, lead to God.

"What earth-devouring fire will it take...?" for the Perpetual Mass to be instituted, asked Claire<sup>357</sup>. *"In an age when hell on earth decrees the 'atomic bomb', nothing less than a rising of souls from the Royal Priesthood is needed to offer to the Majesty of God the very Power*

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356 A. Hamon, s.j. *Histoire de la dévotion au Sacré-Cœur, Beauchesne, Paris, 1923*, T4, p. 41

357 Autobiographical notes, op. cit. t1, p.147

*of the Holy Victim Jesus, alone capable of annihilating the forces of evil.*"<sup>358</sup>

At the end of her life, Claire observed: *"For 50 years and more, the descent has been vertiginous, and any attempt to climb back up has been in vain"*<sup>359</sup>. Is this observation not still valid today? The efforts of men alone do not lead to anything. We must respond to God's demands.

*"Peace pronounced by men is only a thread that suspends humanity over an abyss... from one moment to the next God can break it and humanity falls into the most appalling chaos... No, the war is not over, and as long as France is not returned to the Call of the Sacred Heart, there will never be true peace for her."*<sup>360</sup>

*"While the French refused everything to the Heart of Jesus... and one was surprised at the length of the war... And one would be surprised at a new plague [...] These great evils, which can be compared to the destruction of men after the flood... I would like to spare the earth from them. But what can I obtain? Only a prolongation of the divine patience of God, for I feel that this despised divine Love needs to be avenged."*<sup>361</sup>

However, God's Justice can always be bent by his Mercy. And God's mercy will be proportionate to our hope in Him: *"Let your love, O Lord, be upon us - as our hope is in you"* (Ps 32:22).

It is up to us to invoke divine mercy through the most perfect prayer, that of the Son interceding with the Father: *"The Mass, which surpasses all sublimity, pours out on the world all the redemptive value of Christ the Savior. The Mass that puts man back on the axis of his divine filiation, that restores weakened institutions, that consolidates the shaken pillars of the Church. The Mass, the only*

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358 Ibid, p.157

359 Brochure " Le Sacré-Cœur et Claire Ferchaud ", éditions Téqui, Paris, 2015, p.49

360 Autobiographical notes, op.cit, t2, p.46

361 Ibid, t2, p.48

*door today to open the floodgates of divine mercy. The Mass, which pays in full the debt of men!*<sup>362</sup>

The fact remains that the Perpetual Mass, as Clare has announced, will be an act of authority by the Roman Pontiff. Will a pope find that our time is opportune? Perhaps he will decide on his own initiative, as Urban IV did when he granted the feast of the Body and Blood of Christ in 1264.

Perhaps, like Clement XIII granting the feast of the Sacred Heart in 1765, the Pope will discern by observing the work of the Spirit among the faithful. It was upon seeing the number of Confraternities of the Sacred Heart, and the number of requests that were coming to Rome, that Clement XIII granted a feast that had been requested for 76 years.

On March 25, 2022, our Pope Francis consecrated Russia and Ukraine to the Immaculate Heart of Mary, inviting all the bishops of the world to join him. This consecration corresponded to Our Lady's request during the apparitions of Fatima in 1917. It is a tremendous hope, and an invitation to ask without growing weary, without ever despairing of the goodness of God, of the Church, or of our popes.

While waiting, we can already live the spirit of the Perpetual Mass. The Lord entrusts us to the Heart of Mary. Her Sorrowful and Immaculate Heart teaches us to live in the spirit of the Magnificat, to pray, to do penance, to offer our lives as perpetual offerings with her, at the foot of the Cross. The Lord also opens his Eucharistic Heart to us, so that our hearts may be perpetually united to his (cf. chapter 3). Let us live constantly in a "state of Perpetual Mass", it is the holiness that all the saints have sought, it is the unceasing heart to heart where God awaits us.

And then, "*Come and see*" (John 1:39). Let the pilgrims come to consecrate their nations. Let them come after having consecrated

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362 Ibid, t2, p.50

themselves to Mary, as St. Louis-Marie Grignon de Monfort taught, as St. John Bosco saw<sup>363</sup>, and as St. John Paul taught<sup>364</sup> II. Let them come like the twelve tribes who stood around the Tent of Meeting, "*each under their standard*" (Num 2:2), around the same God, "*the Lord is my standard*" (Ex 17:15).

In Heaven, the sacrifice of the Cross is always present in the eternity of God<sup>365</sup>. The Perpetual Mass, by appeasing the Father's justice, will give us to see God honored "on Earth as in Heaven", perpetually. Then we will have before our eyes, "*as human nature demands,*"<sup>366</sup>, an image of what God wants to live with everyone: an embrace that never ends. The pure flame of love of the Son, this fire finally lit on earth. And the Father finding his children, all the nations finally gathered around Him, forever in the reign of his Love.

*1st edition completed on February 2, 2022, on the feast of the Presentation of Our Lord in the Temple.*

*Completed on May 26, 2022, the feast of the Ascension of Our Lord.*

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<sup>363</sup> Vision of 1862, known as "the three whitenesses": "*I saw a great battle on the sea: Peter's ship, piloted by the Pope and escorted by lesser ships, had to support the assault of many other ships which were giving battle to it. The headwind and the rough sea seemed to favor the enemies. But in the middle of the sea, I saw two very high columns emerge: on the first, a large Host -the Eucharist- and on the other (lower) a statue of the Immaculate Virgin. [...] The Pope's ship had no human means of defense. It was a kind of breath that came from these two columns, which defended the ship and immediately repaired all the damage. [...] The pope was wounded severely once, but then he got up again; then a second time... and this time he died while the enemies exulted. The new pope, elected immediately afterwards, takes the helm again and succeeds in reaching the two columns, hanging on to the ship with two chains, which is saved, while the enemy ships flee, destroy each other, and sink.* It is worth noting that St. Louis-Marie Grignon de Monfort recommends wearing a small chain as a sign of love for Mary (in *Traité de la vraie dévotion à la Vierge Marie*).

<sup>364</sup> Encyclical *Ecclesia de Eucharistia* vivit, §54 to 59

<sup>365</sup> Hebrews 7:24-25: *Jesus, because he remains for eternity, has a priesthood that does not pass away. That is why he is able to save in a definitive way those who through him come to God, because he is always alive to intercede for them*

<sup>366</sup> CCC §1366, on the Eucharist as a memorial of the Cross

## **Appendix 1 - the unceasing exchange of glory within the Trinity :**

"Only the "Father of lights" (Jas 1:17) is the perfect source of Glory (the capital letter indicates that it is the very life of God-Trinity); he pours it out entirely in his Son, "the shining of his Glory, the effigy of his substance", this Word who "gives him glory" in all truth. The "Spirit of Glory" (1 Pet 4:14) mediates the ebb and flow of glory in Trinitarian life. Through the Incarnation, we have seen this Glory which, coming from the Father, haloed the Son (Jn 1:14) and shone on the face of Christ (2 Cor 4:6). Thanks to him, "all of us who, with unveiled face, reflect the glory of the Lord as in a mirror, are transformed into that same image, going from glory to glory, as by the Lord, who is Spirit" (2 Cor 3:18).

This exchange of Glory, which is at the heart of the Trinity, already constitutes the structure of the liturgy: before "giving glory", we must receive the Glory; it comes to us from the Father through the Son and in the Spirit, and it is insofar as we have the Spirit of the Son that we can give the Glory back to the Father. When Jesus asks in his priestly prayer: "Father, glorify your Son, so that your Son may glorify you" (Jn 17:1), does he not thus define his whole being and his whole life as Son, as the sacrifice of Calvary will manifest in a supreme way? Jesus sanctifies himself, he consecrates himself, in order to communicate the Fatherly Glory that he never ceases to receive and reflect (7, 19.22).

The Eucharist places us at the heart of this Glory, as do all the liturgical celebrations of which it is the center, while waiting to lead us to the heavenly liturgy where we will be perfectly inserted in the praise of Glory (cf. Eph 1:6, 12, 14). For the Hebrews, glory is not a matter of luminous radiance, but of the objective weight of beings. Kâbod means "weight". Again, the density or weight of being belongs to God alone, so much so that the divine manifestations are literally overwhelming.

Revelation progressively shows that the density of divine life is made up of a weight of love; the New Testament reveals that in God they are Three to give and receive love, and that the pressure of Trinitarian love does not aim to crush but to embrace. In the liturgy, all inconsistency or lightness evacuated, the faithful are situated at the center of gravity of the Trinitarian life, which is Love communicated and restored in the Holy Spirit. - Dom Robert Le Gall, Archbishop of Toulouse, Extrait du dictionnaire de Liturgie, éditions CLD, 2001 consulted on June 11, 2021 on <https://liturgie.catholique.fr/lexique/gloire/>

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Legal Deposit 2<sup>e</sup> quarter 2022

Printed in May 2022

At the workshop of the Monastery of St. Catherine of Langeac

Atelier.op.langeac@orange.fr







"This terrible situation, where nothing is taken for granted, is truly wonderful, because then everything can only start again from God.

Fabrice Hadjadj, *L'aubaine d'être né en ce temps*, Editions Emmanuel, Paris, 2015, p.32



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