

New Way for Priests to Conduct Themselves

Exodus 19:6

[6] And you shall be to me a priestly kingdom, and a holy nation. Those are the words thou shalt speak to the children of Israel.

1 Machabees 7:14

[14] For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

1 Machabees 10:20

[20] Now therefore we make thee this day high priest of thy nation, and that thou be called the king's friend, (and he sent him a purple robe, and a crown of gold,) and that thou be of one mind with us in our affairs, and keep friendship with us.

Psalms 5:9

[9] Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

Psalms 85:11

[11] Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

1 Peter 2:5

[5] Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Leviticus 4:20

*[20] Doing so with this calf, as he did also with that before: **and the priest praying for them, the Lord will be merciful unto them.***

The “New Way” is Living in the Divine Will and Working for the Reign of the Divine Will on earth as in Heaven:

Book of Heaven: V6 – Sept. 2, 1904 - After this, I found myself outside of myself and I could see the Holy Father, assisted by Our Lord, writing about a New Way in which priests must conduct themselves - what they must do, what they must not do, where they must not go; and he attached a penalty for those who would not surrender to obedience to him.

Ephesians 5:11 [Knox Bible] - *As for the thankless deeds men do in the dark, you **Must Not** take any part in them; rather, your conduct must be a rebuke to them;*

1. Linked with Luisa the Priest Must Follow, step by step, the Way the Blessed Mother Conducted Herself with God:

Psalms 85:11 [Douay-Rheims] - *Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.*

Book of Heaven: V19 – Apr. 16, 1926 – “...The Creator poured Himself upon Her, (the Celestial Mama) giving Her so much love that She possessed enough love to be able to love Him for all. He communicated to Her the highest concord and the One Will of the Three Divine Persons, in such a way that She was able to **adore for all in a Divine Manner, and to make up for all the duties of creatures. Had it not been so, it would not be a truth, but just a manner of speaking, that the Celestial Mama surpassed everyone in Sanctity and in Love.** But

whenever We Speak, it is facts, not words. Therefore, We found everything in Her; and having found everything and everyone, We gave Her everything, constituting Her Queen and Mother of Her very Creator.

Now, daughter of My Supreme Will, one who wants everything **Must** enclose everything and place herself at the top of the acts of all, as Prime Act. So, *the soul **Must be at the top of every love, adoration, glory, of each creature.*** My Will is everything – this is why the mission of the Sovereign Queen and yours can be called one; and *you **Must follow, step by step, the way She conducted Herself with God,*** to be able to receive the Divine Attitude in order to have within yourself a Love which says Love for all, an Adoration which Adores for all, a Glory which diffuses throughout all created things. You **Must** be Our Echo, the Echo of Our Celestial Mama, because She alone Lived Perfectly and Fully in the Supreme Volition, therefore She can be your Guide and Act as your Teacher.

2. Linked with Luisa the Priest Must be the Love of the Heart of Jesus – Operating with the Tenderness of Jesus' Heart.

"The priesthood is the Love of the Heart of Jesus", the saintly Curé of Ars would often say. – Pope Benedict XVI

Book of Heaven: V29 – Mar. 30, 1931 – “Oh! how intolerable to Me is the hardness of the human heart; much more so before Mine, which is all loving tenderness and goodness toward them. A hard heart is capable of all evils and reaches such extent as to make a mockery of the pains of others, and it changes the tendernesses of My Heart toward it into sorrows and deep wounds. *The most Beautiful Prerogative of My Heart is Tenderness; all the Fibers, the Affections, the Desires, the Love, the Heartbeats of My Heart have Tenderness as their Origin.* So, My Fibers are Tender, My Affections and Desires are most Tender, My Love and Heartbeats are so Tender as to reach the point of Melting My Heart out of Tenderness; and *this Tender Love makes Me arrive at Loving the creatures so much, that I AM content with suffering Myself rather than seeing them suffer.* A love, when it is not Tender, is like a food without condiment, like a beauty that is aged, incapable of attracting anyone to make itself loved; it is like a flower without fragrance, like a dry fruit without humor and sweetness. *A love that is hard, without tenderness, is unacceptable and would have no virtue of making itself loved by anyone.* Therefore, My Heart suffers so much in seeing the hardness of creatures, that they reach the point of changing My Graces into scourges.”

3. Linked with Luisa the Priest Must learn and pray the ‘I Love You’ of the Round Daily (all day)

Book of Heaven: V17 – Aug. 2, 1925 – “My daughter, the "I love You" is Everything! The "I love You" is Love, it is Veneration, it is Esteem, it is Heroism, it is Sacrifice, it is Trust toward the one to whom it is directed. The "I love You" is to Possess the One Who Encloses the "I love You". The "I love You" is a little word, but it weighs as much as Eternity! The "I love You" Encloses Everything, Involves Everyone; it Diffuses itself, it Restricts itself, it Rises up high, it Descends down to the bottom, it Impresses itself Everywhere, and it Never Stops.

What, My daughter Luisa! How special can your "I love You" really be?! Its Origin is Eternal. In the "I Love You" the Celestial Father Generated Me, and in the "I Love You" the Holy Spirit Proceeded. In the "I Love you" the Eternal FIAT made the Whole Creation, and in the "I Love you" It Forgave guilty man and Redeemed him. Therefore, in the "I Love you" the soul finds Everything in God, and God finds Everything in the soul. This is why the Value of the "I Love you" is Infinite, it is Full of Life and of Energy; it Never tires, it Surpasses Everything and Triumphs over Everything. And so, this "I love You" directed to Me - I Want to see it and hear it on your lips, in your heart, in the flying of your thoughts, in the drops of your blood, in the pains and in the joys, in the food you take – in Everything. The Life of My "I love You" **Must** be long – long within you, and My FIAT which Reigns in you will place on it the Seal of the Divine "I love You".

After this, a Sun came before my mind, in a very High Point. Its Light was Inaccessible. Continuous little Flames came out from the Center of It, each one containing an "I Love you"; and as they came out, they placed themselves in order, around this Inaccessible Light. However, these little Flames remained as though bound with a Thread of Light to that Inaccessible Light, which Nourished the Life of the little Flames. These little Flames

were so many as to Fill Heaven and earth. I seemed to see our God as the Beginning and the End of Everything; and in the little Flames, the Whole of Creation, as a Divine Birth, of Pure Love.

I too was a little flame, and my Sweet Jesus pushed me to take flight through each little Flame, in order to place on them a double "I love You". I don't know how, I found myself outside of myself, wandering around, in the midst of those little Flames, and impressing my "I love You" upon each one of them. But they were so many that I would get lost; however, a Supreme Force would make find again the Order and the Round of my "I love You".

4. Linked with Luisa the Priest Must be a Missionary of the Divine Will and Act Divinely. He Must be a Light that Illuminates, Wind that Purifies, Fire which Burns, Miracle which cause Miracles.

Letter #126 – to a Most Reverend Monsignor - This is my wish for the New Year – that you may Live Always in the Divine Will, and that Jesus may make of you a Missionary of the Divine Will.

Book of Heaven: V11 – Mar. 15, 1912 – "...It seems that the souls who Live in My Will do nothing, while they actually do everything, because being in My Will these souls act Divinely, in a Hidden and Surprising Way. They are Light which Illuminates, Wind which Purifies, Fire which Burns, Miracles which cause Miracles. Those who do Miracles are Channels; but in these souls resides the Power. Therefore, they are the Foot of the missionary, the Tongue of the preachers, the Strength of the weak, the Patience of the sick, the Regime (of the superiors), the Obedience of the subjects, the Tolerance of the slandered, the Firmness in the dangers, the Heroism in the heroes, the Courage in the martyrs, the Sanctity in the saints, and so on with all the rest. Being in My Will, they concur with All the Good that can be both in Heaven and on earth."

5. Linked with Luisa the Priest Must be Perfect as the Heavenly Father is Perfect so as to be the Example of Living Perfectly in the Most Holy Divine Will for other souls to Live Perfectly in the Divine Will:

**CCC - . . . V. "And Forgive Us Our Trespases, as We Forgive Those Who Trespass Against Us"
...as we forgive those who trespass against us...**

2842 This "as" is not unique in Jesus' teaching: "You, therefore, must be perfect, as your heavenly Father is perfect"; "Be merciful, even as your Father is merciful"; "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another." 139

Douay Rheims

Matthew 5:48 – *Be you therefore perfect, as also your heavenly Father is perfect.*

Luke 1:17 - *And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.*

Luke 6:40 - *The disciple is not above his master: but every one shall be perfect, if he be as his master.*

Luke 8:15 - *But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.*

Book of Heaven: V4 – Nov. 20, 1900 - He told me: "My beloved, since you Must live from My Heart, *it is appropriate for you to undertake a more Perfect Way of Living.* Therefore, from you I Want:

1. Perfect conformity to My Will, because you will only be able to love Me perfectly if you love Me with My Own Will. Even more, I tell you that by loving Me with My Own Will, you will arrive at loving Me, and your neighbor, with My same way of loving.

2. Profound humility, placing yourself, in front of Me and of creatures, as the last among all.

3. Purity in everything, because any slightest fault against purity, both in loving and in operating, is reflected all in the heart, and it remains stained. Therefore I want purity to be like dew upon the flowers at the rising of the sun, which, its rays reflecting upon them, transmutes those little drops into as many precious pearls,

such as to enchant the people. In the same way, if all your works, thoughts and words, heartbeats and affections, desires and inclinations, are adorned with the celestial dew of purity, you will weave a sweet enchantment, not only for the human eye, but for the whole of Heaven.

4. Obedience, which must be connected with My Will, because if this virtue regards the superiors I have given you on earth, My Will is Obedience which regards Me directly; so much so, that it can be said that both one and the other are virtues of Obedience - with this difference alone: one regards God, and the other regards men. However, both of them have the same value, and one cannot be without the other; therefore you **Must** love both one and the other in the same way."

Then He added: "Know that from now on you will Live with My Heart, and you **Must** see things the Way My Heart does, that I may find My Satisfaction in you. Therefore be careful, for this is no longer your heart, but Mine."

6. Linked with Luisa the Priest Must Love with Paternal and Maternal Love; Perfect Love:

Book of Heaven: V35 – Feb. 14, 1938 – "...Not only this—in giving Me milk She (Blessed Mother) also made Me suckle her Maternity and Tenderness, imposing Herself on Me *so that I Loved the souls with Maternal and Paternal Love. I received Her Maternity and Her Unspeakable Tenderness within Me, so I Loved the souls with Divine, Maternal and Paternal Love.*

"After She deposited all the souls within Me, with one of My Stratagems of Love—with a Breath, with a Sweet Gaze—I redeposited them again in Her Maternal Heart, and to repay Her I gave Her My Paternal Love—My Divine Love which is Unceasing, Firm, Unshakable and Never moves. Human love changes easily, so I Wanted My inseparable Mother to have the same Attributes of My Love, and to Love souls the Way only a God can Love."

Book of Heaven: V36 – Apr. 20, 1938 – "...Not only this, but by offering Her Maternity She offers Perfection also among creatures, so that they Love each other with Maternal Love, which is a Constant, Sacrificing, Unselfish Love.

7. Linked with Luisa, the Priest Must Advance in the Knowledge of all the Manifestations, of the Goods Contained in the Supreme Fiat:

Psalms 118:125 [Knox Bible] - Perfect in thy own servant's heart the knowledge of Thy Will.

Baruch 4:4 [Knox Bible] - Israel, a blessed race is ours, that has Knowledge of God's Will.

Book of Heaven: V20 – Jan. 30, 1927 - "From here the Necessity of the Knowledges: these will be Incitements, and will Whet the appetite of creatures for tasting a Food so Delicious; and they will feel all the will, the yearning, to Live in a Kingdom so Happy, so as to free themselves from the tyranny and the slavery in which their own wills have kept them. And as they advance in the Knowledge of All the Manifestations, of the Goods contained in the Supreme Fiat, they will find your norms—how you have turned Heaven and earth upside down, going around everywhere and asking that this Kingdom might soon become Known. *They will find what you have suffered to obtain for them such a great good, how they Must conduct themselves, and what they Must do in order to have Free Access to Live in It.*

8. Linked with Luisa, the Priest Must Strive for the True Sanctity of Living in the Divine Will

(CCC) II. The Stages of Revelation - The Covenant with Noah:

58 ...Scripture thus expresses the heights of sanctity that can be reached by those who live according to the covenant of Noah, waiting for Christ to "gather into one the children of God who are scattered abroad."15

MMP – Our Lady Speaks to the Priests, Her Beloved Sons - #223 [Excerpt]: "Yes, Father" - March 25, 1981 - 223 c (excerpt) - Your heavenly Mother wants today to help you fulfill well -- and only -- the Divine Will. This is the Will of God: your Sanctification!

Letter 8 - There is an extreme need for True Sanctity, especially in the Priest, and only the Omnipotent “Fiat” of God has this Power: to place in us the True Order of Sanctity with Its Creative Strength.

Letter 106 to a Priest: So, dear Father, let us pray. Let us do this Will so Holy and let us Live in It. May It be our breath and heartbeat. *If we do so, we will be Carried in the Divine Arms;* It will lower Itself to Breathe in our breathing, to Beat in our heartbeat, to Move in our motion. Then, in the ardor of our Love, we will say to Him: “I Love You for All, and for Love of You, I give You the heartbeat, the breath and the motion of all.”

9. Linked with Luisa the Priest Must be the bearer of God to all:

“...you are always and everywhere the bearers of your particular vocation: you are bearers of the grace of Christ, the eternal Priest, and bearers of the charism of the Good Shepherd. And this you can never forget; this you can never renounce; this you must put into practice at every moment, in every place and in every way. In this consists that "supreme art" to which Jesus Christ has called you. “The supreme art is the direction of souls”, wrote Saint Gregory the Great. (6. “The supreme art is the direction of souls” (Saint Gregory the Great, Regula Pastoralis, I, 1: PL 77, 14) LETTER OF HIS HOLINESS JOHN PAUL II TO ALL THE PRIESTS ON THE OCCASION OF HOLY THURSDAY 1979

http://w2.vatican.va/content/john-paul-ii/en/letters/1979/documents/hf_jp-ii_let_19790409_sacerdoti-giovedi-santo.html

Letter 65 – ...By Living in It, we Must be the Dwelling of God, the Bearers of our Creator; the ones in whom, in order to pour out His Delirium of Love, He was to become the Narrator of His Divine Being within the Secret room of our human will. And therefore He wants us to know how much He Loves us, and that He Wants us to Live in His Will with that same Love with which children and Father Live...

Letter 111: to a Priest

Most Reverend Father,

...my most beautiful wish is that of sending you the Divine Will as Bearer of Divine Sanctity, of Light, of Love and of Peace, that It may plunge you into Its Sea and Hide you within Its Light, in such a way as to not wanting or seeing anything but Divine Will. May All your life be Transformed so much in It as to feel Its Life more than yours. How Happy you will be! You will feel a Creative Power in all your necessary things, and also in the Good you want to do to souls... In the Divine Will you will feel that it is not you who are speaking, working, walking, loving, but it is Jesus Who Speaks, Works, Walks and Loves. Even more, He is too Jealous to let us do; He Wants to do Everything Himself, and in order to do so, He puts His Own Will at our disposal. Goodness of God – how Adorable, Great and Powerful You Are!

Letter 128: to a Priest

Reverend Father: ...Holy Father, one who Lives in the Divine Will can do everything, does everything, brings everyone to God, and becomes the Bearer of God to all.

10. Linked with Luisa the Priest Must be Immersed in God and in His Holy Divine Will:

By Carol Glatz [Catholic News Service](#)

VATICAN CITY (CNS) -- "The primary and most important service is not the management of 'day-to-day business,' but praying for others without interruption, body and soul, exactly like the pope emeritus does today - constantly immersed in God."

Book of Heaven: V7 – 6.20.06 - I was Resigned and Immersed in the Divine Volition, which seemed to me to be the Key that would Open Divine Treasures, from which I would draw Strength to be sustained in that state of sufferings, to the point of making me content and happy.

Book of Heaven: V20 – Dec. 10, 1926 - The creature who would remain immersed under a continuous Act of this Divine Will was the Miracle of miracles, and the Prodigy never before seen.

Book of Heaven: V27 – Jan. 16, 1930 - “My daughter, Our Divine Will is Everything, and since It is Everywhere, the soul who Lives Immersed in It does nothing other than take continuously from God; and God is in continuous Act of Pouring Himself into her—but so much, that He not only fills her, but since she is incapable of containing everything inside, He forms Seas around her.”

11. Linked with Luisa the Priest Must Preach the Gospel of the Kingdom of God – the Kingdom of the Divine Will:

(CCC)75 “Christ the Lord, in whom the entire Revelation of the most high God is summed up, commanded the apostles to preach the Gospel, which had been promised beforehand by the prophets, and which he fulfilled in his own person and promulgated with his own lips. *In preaching the Gospel, they were to communicate the gifts of God to all men. This Gospel was to be the source of all saving truth and moral discipline.*”³²

76 In keeping with the Lord’s command, the Gospel was handed on in two ways: — orally “by the apostles who handed on, by the spoken word of their preaching, by the example they gave,...

Douay Rheims

Luke 4:43

To whom he said: To other cities also I must preach the Kingdom of God: for therefore am I sent.

Luke 4:18

The Spirit of the Lord is upon me. Wherefore he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the contrite of heart,

Book of Heaven: V23 – Jan. 18, 1928 - “Now, what I Manifest on My Divine Will, and that you write, can be called ‘*The Gospel of the Kingdom of the Divine Will.*’ In nothing does It oppose either Sacred Scriptures or the Gospel that I Announced while being on earth; on the contrary, It can be called the support of one and of the other. And this is why I allow and I call Priests to come—to read the Gospel, All of Heaven, of the Kingdom of My Divine Fiat, so as to say, as I said to the Apostles: ‘Preach It throughout the whole world.’ In fact, in My Works I make use of the Priesthood; and just as I had the Priesthood before My coming in order to prepare the people, and the Priesthood of My Church in order to confirm My coming and everything I did and said, so will I have the Priesthood of the Kingdom of My Will.”

12. Linked with Luisa, the Priest Must Be Present Among the Peoples, the sick, operating in the Divine Will

Matthew 10:8 - *Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.*

Book of Heaven: V4 – Dec. 4, 1902 - "My Power extended everywhere, and from any place I was I could Operate the most Sensational Miracles; yet, in almost all My Miracles I Wanted to be personally present. As for example, when I resurrected Lazarus, I went there, I had them remove the sepulchral stone, then I had him released, and then, with the Empire of My Voice I called him back to life. In resurrecting the young girl, I took her by the hand with My right Hand, and I called her back to life; and in many other things which are recorded in the Gospel, and which are Known to All, I Wanted to be there with My Presence. **This teaches the way in which the priest Must behave in his operating, since the future life of the Church was enclosed in Mine.**”

13. Linked with Luisa the Priest Must be the defender and the savior of Jesus Himself

Book of Heaven: V18 - Nov. 5, 1925 – "...The Ordination constitutes man to a Supreme Height, to a Divine Character – the Repeater of My Life, the Administer of the Sacraments, the Revealer of My Secrets, of My Gospel, of the most Sacred Science; the Peacemaker between Heaven and earth, the Bearer of Jesus to souls.

"...The Ordination is the Sacrament which encloses all other Sacraments together. Therefore, if the ordained one is able to preserve whole within himself the character he has received, he will almost place all other Sacraments in safety, he will be the defender and the savior of Jesus Himself."

14. Linked with Luisa, the Priest Must Conduct himself with the sweetness and peace of Jesus: People Must be able to see only Jesus and the things of Jesus in the priest.

~ John 3:30 - He must increase, but I must decrease.~

Hebrews 12:14 - Follow peace with all men, and holiness: without which no man shall see God.

CCC - 260 The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity.100 But even now we are called to be a dwelling for the Most Holy Trinity: "If a man loves me," says the Lord, "he will keep My Word, and My Father will Love him, and we will come to him, and make our home with him":101

O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action.102

Book of Heaven: V7 – Dec. 3, 1906 – "...Everything in you Must be Sweetness and Peace, in such a way that it may be said of you that which is said about Me: that nothing but milk and honey flows within Me, symbolizing Sweetness with honey, and Peace with milk. I AM so filled and soaked with them, that they pour out from My Eyes, from My Mouth, and from all of My Works. And if you are not likewise, I feel dishonored by you, because, while the One who is all Peace and Sweetness dwells within you, you do not honor Me by showing even the slightest shadow of a resentful and restless heart. *I love this Sweetness and Peace so much, that even if it were about something great concerning My honor and glory, I do not want, I never approve, resentful, violent, fiery manners, but rather, Sweet and Peaceful manners. In fact, Sweetness alone is that which Binds hearts like a Chain, in such a way that they cannot unbind themselves. It is like pitch that sticks to them and they cannot free themselves, and are forced to say: 'In this soul there is the finger of God, for we cannot act otherwise.'* And then, if I do not like a resentful manner, not even creatures will like it. *If one speaks about or deals with things, even of God, with manners that are not Sweet and Peaceful, it is a sign that he does not have his passions in order; and one who does not keep himself in order, cannot order others.* Therefore, be careful with anything which is not Sweetness and Peace, if you do not want to dishonor Me."

15. Linked with Luisa, the Priest Must be Merciful as Jesus is Merciful

Matthew 5:7 - Blessed are the merciful: for they shall obtain mercy.

No one should fear coming to a Priest or fear coming to Jesus through the Priest:

Book of Heaven: V14 – Jun. 9, 1922 - "I feel sad when they think that I AM severe, and that I make more use of Justice than of Mercy. They are with Me as if I were to strike them in each thing. Oh, how dishonored I feel by these ones! In fact, this leads them to remain at due distance from Me, and one who is distant cannot receive all the fusion of My Love. And while they are the ones who do not love Me, they think that I AM severe and almost a Being that strikes fear; while by just taking a look at My Life they can only notice that I did only one act of Justice – when, in order to defend the House of My Father, I took the ropes and snapped them to the right and to the left, to drive out the profanators. All the rest was only Mercy: Mercy My Conception, My Birth, My Words,

My Works, My Steps, the Blood I Shed, My Pains - everything in Me was Merciful Love. Yet, they fear Me, while they should fear themselves more than Me."

16. Linked with Luisa the Priest Must Live in the Houses of Reunion of Priests as Means to Make the Church Rise Again:

1 Machabees 7:37 - [36] And the priests went in, and stood before the face of the altar and the temple: and weeping, they said: [37] Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.

MMP – Our Lady Speaks to the Priests, Her Beloved Sons: #213 [Excerpt]: The Way of Unity - October 27, 1980 - 213 j (excerpt) - This is the Divine Will for you: that all may be one. And who better than I can help her children travel along this difficult road?

Book of Heaven: V10 – Dec. 25, 1910 – “This is the reason for the Necessity of Houses of Reunion of Priests, so that, freed from the mist of darkness by which he is invaded families, interest, and cares for exterior things - the Priest may give out Light of True Virtues, and the peoples may turn back from the errors in which they have fallen. These Reunions are so Necessary, that every time the Church has reached the bottom, this has almost always been the means in order to make Her Rise again, more Beautiful and Majestic.”

17. Linked with Luisa the Priest Must be Consumed in Christ:

Book of Heaven: V6 – June 17, 1904 – “...In fact, All Virtues and Good works are many Keys that Open the Divine Treasures and make one acquire more Friendship, more Intimacy, more Commerce with God; but Consummation alone is what renders the soul One with Him and places the Divine Power in her hands. And this, because Life Must have a will in order to live, and by Living of the Divine Will, one naturally takes Ownership.”

What not to do:

A priest Must Never use the Power of his word for viciousness or evil. He Must remember that the same power bestowed upon him in his ordination that calls God from Heaven in the Consecration of the Host, heals the sick and forgives sins, remains as that same power if it is used in anger, sin, or for any evil, doing great sorrow to Jesus and harm to souls.

Matthew 9:8

[8] And the multitude seeing it, feared, and glorified God that gave such power to men.

Matthew 10:1

And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

Luke 4:36

[36] And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth the unclean spirits, and they go out?

1 Thessalonians 1:5

[5] For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes.

Book of Heaven: V2 – April 16, 1899 - “What should I tell you then, Oh My daughter, about certain Priests of these times? One can say that they operate almost satanically, reaching the point of making themselves idols of souls. Ah, yes! It is by My sons that My Heart is Pierced the most, because if the others offend Me more, they offend the members of My body; but My Own offend Me in My most Sensitive and Tender parts, deep into My Inmost Heart.”

Book of Heaven: V10 – Jan. 19, 1911 – “Ah, you do not know what the spirit of the Priests of these times is! It is in nothing dissimilar from that of the secular – a spirit of revenge, of hatred, of interest, of blood...”

Book of Heaven: V12 – Sept. 4, 1918 - "My daughter, creatures want to challenge My Justice. They do not want to surrender, and therefore My Justice takes Its Course against them. And these are creatures from all classes, excepting not even those who are said to be My Ministers - and maybe these more than others. What poison they have - and they poison those who approach them! Instead of placing Me in the souls, they want to put themselves. They want to be surrounded, be known - and I remain aside. Their poisonous contact, instead of rendering souls recollected, distracts them from Me; instead of rendering them reserved, it makes them more free, more faulty - to the extent that one can see souls who have no contact with them being more good and more recollected. So, I cannot Trust anyone. I AM forced to allow that people go far away from churches, from the Sacraments, in order to prevent their contact from poisoning them more, making them more evil. My sorrow is great. The Wounds of My Heart are deep...”

The Priest Must never make disparaging remarks that discourage a soul. Jesus is calling all souls into His Kingdom.

Book of Heaven: V20 – Jan. 23, 1927 - “My daughter, everything is useful to Me, even the little stones, the rubble, in order to build. The same for you: everything that forms your body is like rubble; but, vivified by the vital fluid of the Eternal Fiat, everything becomes precious and of incalculable value, in such a way that I can build the strongest and most impregnable cities over that precious rubble.

“...Now, if a king wants to build that city again, he uses those very heaps of stones, wreckage and rubble; and since he makes it All New, he forms it in modern style, giving it such sumptuousness of Art and Beauty that there may be no other city equal to it. And so he makes it the Capital of the Kingdom...”

The Priest Must never make disparaging remarks to others about another soul that would cause one to judge another:

Book of Heaven: Jul. 30, 1899 - "The surest means to be upright with one's neighbor is to not look at all at what they are doing, because looking, thinking and judging is all the same. Besides, by looking at his neighbor, one comes to defraud his own soul; therefore it happens that he is not upright either with himself, or with his neighbor, or with God."

There Must be no division among the priests:

Book of Heaven: V4 – Dec. 27, 1901 - "My daughter, what a division Priests will cause among themselves – this will be the last blow to foment parties and revolution among the peoples."

Book of Heaven: V4 – Feb. 21, 1902 - As He was saying this, I saw several Priests, and Jesus, as though lamenting to them, added: "My Speaking was Simple, so much so, that both the learned and the most ignorant could comprehend it, as appears clearly in the Holy Gospel. But the preachers of these times mix so many loops and quibbles with it, that the peoples remain starved and bored. It shows that they do not draw it from the Fount of My Spring."

Book of Heaven: V6 - October 20, 1904 - This morning I found myself outside of myself in the middle of a road on which there were many little dogs biting one another, and at the head of this road there was a religious who could see them biting one another; he could hear them and was troubled, seeing things with natural sight, while they were talking without deepening and scrutinizing things well, and without a Supernatural Light that would allow them to know the Truth.

In the meantime I heard a voice say: “These are all Priests who are biting one another.” It seemed that that religious was a visitor who, as he saw the Priests biting, lacked Divine Assistance.

Book of Heaven: V10 – Jan. 8, 1910 (Houses of Reunions) - 4 – Having heard about the difficulties of the priests in forming the houses of reunions, I was praying to good Jesus that, if it was His Will that it be done, He would dissolve the obstacles which were preventing such a great good. And my adorable Jesus, in coming, told me: *"My daughter, all the obstacles come from the fact that each one looks at this thing according to his own conditions and dispositions, and, naturally, they encounter a thousand laces and stumbling blocks which prevent their steps. But if they looked at this work according to my honor and glory, and only for the good of their souls and of the souls of others, all laces would be broken, and the obstacles would vanish.* Yet, if they commit themselves, I will be with them, and I will protect them so much, that if any priest will try to oppose and hinder my work, I am even disposed to take his life away."

The Priest Must not be attached to his family:

Book of Heaven: V10 – Jan. 10, 1911:

"My daughter, the point which I most care about and which I cherish the most is to detach the Priest perfectly from his family. Let them give everything they have to their families, keeping for themselves only that which is personal. And since they are to be maintained by the Church, Justice demands that things must end up there where they come from – that is, everything which they may have must serve to maintain themselves and to expand the works for My Glory and for the Good of the people. Otherwise, I will not render the peoples generous toward them; not only this, but they themselves will separate from their families with their bodies, but not with their hearts; and therefore, a thousand avidities..., who can make more profit..., and huffiness among them if one is assigned a more lucrative position than someone else, so as to be able to give to their families.... They themselves will see, in practice, how many evils will come if they touch this most essential point. How many disunions, jealousies, rancors, and the like...

The Priest Must not occupy himself with anything but the Glory of God alone:

Book of Heaven: V10 – Jan. 10, 1911:

"But when the Priest does not occupy himself only with My Glory, and with the offices pertaining to the Priestly Ministry alone, he is nothing but a dislocated bone which gives pain to Me, pain to himself, and pain to the people, and renders his vocation a frustrated one. And since when a bone is not in its place it always gives pain, and by not participating in the humors of the body, with time withers and it is necessary to sever it because of its uselessness, as much as because it gives pain to the other members - the same with priests: when they do not occupy themselves with Me alone, being like a bone dislocated from My Body, they become withered, because they do not participate in the influence of My Grace. And I hold them and hold them, but if I see their hardness, I cast them away from Me. And do you know where? Into the deepest hell."

Angelus Message

On St. Paul, Model of Love for Christ

"A Priest Who Was Completely Identified With His Ministry"

H.H. Benedict XVI

June 28, 2009

www.zenit.org

Dear Brothers and Sisters!

What is the purpose of The Year of Priests? As I wrote in the related letter that I sent to priests, it is meant to contribute to the promotion of an interior commitment on the part of all priests to a more powerful and incisive evangelical witness in the world today. In this regard, the Apostle Paul constitutes a splendid model to imitate, not so much in the specifics of his life -- his life was, in fact, truly unique -- but in his love of Christ, in his zeal for the proclamation of the Gospel, in his dedication to the communities, in his elaboration of an effective synthesis of pastoral theology.

St. Paul is an example of a priest who was completely identified with his ministry -- just as the holy Curé d'Ars would also be -- conscious of possessing a priceless treasure, that is, the message of salvation, but in an "earthen vessel" (cf. 2 Corinthians 4:7); thus he is at the same time strong and humble, *intimately persuaded that everything is God's doing, everything is grace. (The Fiat!)*

"The love of Christ possesses us," the Apostle writes. This could well be the motto of every priest -- that the Spirit compels (cf. Acts 20:22) him to be a faithful steward of the mysteries of God (cf. 1 Corinthians 4:1-2). *The priest must belong totally to Christ and totally to the Church; to the latter he is called to dedicate himself with an undivided love, like a faithful husband to his bride.*

Dear friends, together with that of the holy Apostles Peter and Paul, we call upon the intercession of the Virgin Mary, that she obtain from the Lord abundant blessings for priests during this Year for Priests, which has just begun.

May the Madonna, whom St. John Mary Vianney loved and made his parishioners love, help every priest to revive the gift of God that is in him by virtue of his holy Ordination, so that he grow in sanctity and be ready to bear witness, even to the point of martyrdom, to the beauty of his total and definitive consecration to Christ and the Church.

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**LETTER OF HIS HOLINESS JOHN PAUL II
TO ALL THE PRIESTS
ON THE OCCASION OF HOLY THURSDAY 1979**

http://w2.vatican.va/content/john-paul-ii/en/letters/1979/documents/hf_jp-ii_let_19790409_sacerdoti-giovedi-santo.html

3. "Chosen from among men... appointed to act on behalf of men" (Heb 5:1) -

The ministerial priest, by the sacred power that he has, forms and rules the priestly people; in the person of Christ he effects the Eucharistic Sacrifice and offers it to God in the name of all the people. The faithful indeed, by virtue of their royal priesthood, participate in the offering of the Eucharist. They exercise that priesthood, too, by the reception of the sacraments, prayer and thanksgiving, *the witness of a holy life, abnegation and active charity*" (Dogmatic Constitution *Lumen Gentium*, 10).

4. The Priest as a gift of Christ for the Community

Conscious of this reality, we understand how our priesthood is "hierarchical", that is to say connected with the power *of forming and governing the priestly people* (cf. Dogmatic Constitution *Lumen Gentium*, 10) and *precisely for this reason "ministerial"*. We carry out this office, through which Christ himself unceasingly *"serves" the Father in the work of our salvation. Our whole priestly existence is and must be deeply imbued with this service, if we wish to effect in an adequate way the Eucharistic Sacrifice in persona Christi.*

11. Mother of Priests

Dear Brothers, at the beginning of my ministry I entrust all of you to the Mother of Christ, who in a special way is our Mother: the Mother of Priests. In fact, the beloved disciple, who, as one of the Twelve, had heard in the Upper Room the words "Do this in memory of me" (Lk 22:19), was given by Christ on the Cross to his Mother, with the words: "Behold your son" (Jn 19:26). The man who on Holy Thursday received the power to celebrate the Eucharist was, by these words of the dying Redeemer, given to his Mother as her "son". All of us, therefore, who receive the same power through priestly Ordination have in a certain sense a prior right to see her as our Mother. And so I desire that all of you, together with me, should find in Mary the Mother of the priesthood which

we have received from Christ. I also desire that you should entrust your priesthood to her in a special way. Allow me to do it myself, *entrusting to the Mother of Christ* each one of you—without any exception—in a solemn and at the same time simple and humble way. And I ask each of you, dear Brothers, to do it yourselves, in the way dictated to you by your own heart, especially by your love for Christ the Priest, and also by your own weakness, which goes hand in hand with your desire for service and holiness. I ask you to do this.

Twenty Four Hours of the Passion of Jesus Christ - Twenty-First Hour - In the meantime, seeing that You have nothing else to give him, because You have given him everything, You turn your languid gaze to your Mama. She too is more than dying because of your pains; and the love that tortures Her is so great as to render Her crucified like You.

Mother and Son - You understand each other, and You sigh with satisfaction and feel comforted in seeing that You can give your Mama to the creature; and considering the whole Mankind in John, with a voice so sweet as to move all hearts, You say: "*Woman, behold your son*"; and to John: "*Behold your Mother.*" Your voice descends into Her maternal Heart, and united to the voices of your Blood, it keeps saying: "*My Mother, I entrust all of my children to You; feel for them all the love that You feel for Me. May all your maternal cares and tendernesses be for my children. You will save them all for Me.*" Your Mama accepts.

Book of Heaven: V15 – July 11, 1923 – "...Therefore, just as We Entrusted Our Mama to St. John, that She might Deposit in him, and from him to the Church, the Treasures, the Graces and All of My Teachings which I had Deposited in Her during the Course of My Life, when She was Entrusted to Me and I Acted as Priest to Her - as I Deposited in Her, as in a Sanctuary, All the Laws, the Precepts and the Doctrines which the Church was to Possess; and She, Faithful as She was, and Jealous of even one Word of Mine, Deposited them in My Faithful disciple John, so that they might not be lost, and therefore My Mama has Primacy over the whole Church..."

Also See #1 above – Follow the Way the Blessed Mother conducted herself with God

From the Vatican, 8 April, Passion Sunday (Palm Sunday), in the year 1979, the first of the Pontificate.

IOANNES PAULUS PP. II

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Chapter III – Ongoing Formation

From: <http://www.christusrex.org/www1/CDHN/3priest.html>

69. The Need for Ongoing Formation Today

Ongoing formation is a need which begins and develops from the moment of receiving the Sacrament of Holy Orders: with it the priest is not only "consecrated" by the Father and "sent" by the Son, but also "animated" by the Holy Spirit.

Hence, permanent formation springs from a Grace which produces a supernatural force destined to assimilate continually, in ever broader and deeper terms, the entire life and activity of the priest in fidelity to the gift received:

"I am reminding you, writes St. Paul to Timothy, to fan into a flame the gift that God gave you" (2 Tim 1:6).

Book of Heaven: V7 – June 20, 1906 - "My daughter, everything must be reduced to one single point – that is, everything must become a flame; and from this flame, filtered, pressed, beaten, a most pure light comes out – not like the light of fire, but of Sun, fully similar to the light that surrounds Me. The soul who has become light cannot be away from the divine light; rather, my light absorbs her into itself and

transports her into Heaven. Therefore, courage, this is the complete crucifixion of soul and body. Don't you see how your light is already about to take off from the flame, and my light awaits it in order to absorb it?"

While He was saying this, I looked at myself, and I saw a great flame inside of me; a tiny little flame of light came out of it, which was about to detach itself and take flight. Who can describe my contentment? At the thought of dying, at the thought of being always with my only and highest good, with my life, with my center, I felt paradise in advance.

V29 – April 2, 1931 - "...Do you want to know how the Light of My Divine Will is formed in your soul? The repeated desires are like many breaths that, breathing over your soul, call the little flame, the little drops of light, to light up inside of it; and the more intensely you desire, the more it breathes to nourish the little flame and enlarge it more. If the breath ceases, there is danger that the little flame will be extinguished. So, in order to form and light the little flame, true and incessant desires are needed; and in order to mature and enlarge the light, love is needed, that contains the seed of light. In vain would you breathe with your desires if the inflammable material were missing over your repeated breaths. But who places this little flame in safety, in such a way as to render it everlasting, with no danger of being extinguished? The acts done in My Divine Will. They take the material for lighting the little flame of Our Eternal Light, which is not subject to being extinguished, and they keep it always alive and always growing. And the human will, before this Light, eclipses itself and becomes blind; and seeing itself blind, it no longer feels the right to act, and it gives peace to the poor creature. Therefore, do not fear, I Myself will help you to breathe; we will breathe together, so the little flame will be more beautiful and more refulgent."

This necessity is intrinsic to the divine gift itself,[226] which is continually "vivified" so that the priest may adequately respond to his vocation.

As a man situated in history, he needs to perfect himself in all the aspects of his human and spiritual existence in order to attain that conformity with Christ, the unifying principle of all things.

See #5 above – on being perfect

Rapid and widespread transformations and a secularized social fabric typical of the contemporary world are what make unavoidable the priest's duty of being adequately prepared, so that he not lose his own identity and *so that he might respond to the demands of the New Evangelization.*

Book of Heaven: Aug. 23, 1928 – "...The Truths about My Fiat are the New Gospel of the Kingdom of My Divine Will, in which they will find the norms, the Sun, the Teachings on how to Ennoble themselves, Elevate themselves to their Origin, and take the state given to them by God at the beginning of Creation. They will find the Gospel that, taking them by the hand, will lead them into True Happiness, into constant Peace. The only law will be My Will that, with Its Brush of Love, dipped in the Vivid Colors of Its Light, will give back to man the Likeness of his Creator. Oh! how they should have yearned to receive and to make known a good so great. But, instead, all the opposite.

"In Redemption, the Evangelists considered themselves honored to make themselves known as the ones who were putting out the Gospel, that It might be known by the whole world; and with glory they marked their names, so much so, that when the Gospel is preached, the name of the one who wrote It is stated first, and then is the Gospel spoken. So I want it to be done with the Truths about My Will, that everyone may know who the ones are that brought so much Good into the world."

To this grave duty corresponds the specific right of the faithful, who feel the effects of priests' solid formation and sanctity in a definite way.[227]

See # 8 above – on sanctity

70. A Continuous Task

The spiritual life of the priest and his pastoral ministry go hand in hand with that ongoing personal formation to deepen and harmonize the human, spiritual, intellectual, and pastoral aspects of his formation.

This task, which should begin in the seminary, must be supported by the Bishops at various levels: national, regional and, above all, diocesan.

It is encouraging to note that there are already many Dioceses and Episcopal Conferences involved in promising initiatives aimed at enhancing an authentic permanent formation of their own priests.

It is hoped that all Dioceses may be able to respond to this need.

However, where this may be impossible for the moment, it is advisable that they come to an agreement among themselves or contact those institutions or persons especially prepared to handle such a delicate task.[228]

71. Instruments of Sanctification *See #8 above - on Sanctity*

Ongoing formation presents itself as a necessary of means to the priest of today in order to achieve the aim of his vocation: the service of God and of his People.

In practice, this consists in helping all priests respond generously to the commitment demanded by the dignity and the responsibility which God conferred upon them through the sacrament of Orders; in guarding, defending, and developing their specific identity and vocation; and in sanctifying themselves and others through the exercise of their ministry.

This means that priests must avoid any dualism between spirituality and ministry, for it is at the origin of some profound crises.

It is evident that in order to achieve this end of a supernatural order, the general criteria on which the permanent formation of priests is to be organized must be discovered and analyzed.

Such general principles must be developed in light of the end proposed for the process of formation.

72. It Must be Imparted by the Church

Ongoing formation is a right-duty of the priest and imparting it is a right-duty of the Church.

This is established in universal law.[229] In fact, in the same way that the vocation to the sacred ministry is received in the Church, only the Church has the competence to impart the specific formation according to the responsibility proper to such ministry.

Therefore, permanent formation--an activity linked to the exercise of the ministerial priesthood--belongs to the responsibility of the Pope and of the Bishops.

Book of Heaven: (Concerning Houses of Reunions) – V10 – Jan. 8, 1910 - Then He said to father G.: "My son, courage, defend my cause; sustain – help those priests whom you see a little disposed for this work. Promise every good in My Name to those who will commit themselves, and threaten those who cause contradictions and obstacles. Tell the bishops and the leaders that if they want to save the flock, this is the only means. It is up to them to save the shepherds, and up to the shepherds to save the flock; and if the bishops do not place the shepherds in safety, how can the flock ever be saved?"

The Church, then, has the duty and the right to continue forming its ministers, helping them to progress in generous response to the gift which God has bestowed upon them.

On his part, the minister has also received, as a demand of the gift connected with Ordination, the right to have the necessary help from the Church in order to carry out his service effectively and in a holy way.

73. It Must be Ongoing

The activity of formation is based on a dynamic demand intrinsic to the ministerial charism, which is permanent and irreversible in itself.

Therefore this can never be considered finished, neither on the part of the Church which imparts it, nor on the part of the minister who receives it.

It is therefore necessary that this be thought of and developed in such a way that all priests may receive it keeping in mind the characteristics and possibilities that vary with age, condition of life, and assignments.[230]

74. It Must be Complete

Such a formation must cover and harmonize all the dimensions of the formation of priests.

Thus, it must tend to help each priest achieve the development of a full human personality matured in the spirit of service to others, in whatever task he may receive; it will permit him to be intellectually prepared in the theological sciences as well as in the human sciences, insofar as they are linked with his ministry, in order to pursue his function as witness to the faith with a greater effectiveness; that he have a deep spiritual life, *nourished by intimacy with Jesus Christ* and by love for the Church; and so that he may pursue his pastoral ministry with zeal and dedication.

Book of Heaven – V27 – Feb. 11, 1930 – “...man was Created to Live in Intimacy with Us, in Our House, in Our Own Will, for Us to secure Our Joys and Perennial Happiness as well as his.”

In practice, such formation must be complete: spiritual, pastoral, human, intellectual, systematic and personalized.

75. Human Formation

This formation is extremely important in today's world, as it always has been.

The priest must never forget that he is a man chosen among men to be at the service of men. To sanctify himself and carry out his priestly mission, *he must present himself with an abundance of human virtues which render him worthy of esteem by those around him.* In particular he must practice goodness of heart, patience, kindness, strength of soul, love for justice, even-mindedness, truthfulness to his word, coherence in the duties freely assumed, etc.[231]

It is likewise important that human virtues be reflected *in the priest's social conduct*, correctness in the various forms of human relations, friendships, courtesy, etc.

Book of Heaven – V10 – Dec. 25, 1910 – “...you Must Know that this sorrow of Mine is still lasting, because the priests of these times have banded together with the priests of those times. *They have been holding hands in their attachments to families, to interest, to exterior things, and they care very little, or not at all, about that which is interior. Even more, some have degraded themselves so much as to make even secular people understand how unhappy they are with their state, lowering their dignity down to the bottom, and below the secular themselves. Ah! My daughter, what prestige can their word still have among the peoples? Even more, because of them, the peoples keep deteriorating in the faith*

and into abysses of worse evils, groping their way in darkness, because they see no more light in priests. This is the reason for the necessity of houses of reunion of priests, so that, freed from the mist of darkness by which he is invaded – families, interest, and cares for exterior things - the priest may give out light of true virtues, and the peoples may turn back from the errors in which they have fallen. These reunions are so necessary, that every time the Church has reached the bottom, this has almost always been the means in order to make Her rise again, more beautiful and majestic."

76. Spiritual Formation

Keeping in mind all that has been said with regards to spiritual life, we limit ourselves here to presenting some practical means of formation.

Above all, it would be necessary to deepen the understanding of the principal aspects of priestly existence, especially referring to the biblical, patristic and hagiographic teachings in which the priest must continually update himself, not only by reading good books but also by participating in courses of studies, congresses, etc.[232]

Specific sessions may be dedicated to the care exercised in the celebration of the Sacraments as well as to the study of questions of spirituality such as Christian and human virtues, ways of praying, rapport between spiritual life and liturgical ministry, pastoral ministry, etc.

More particularly, it is hoped that each priest, perhaps during spiritual retreats, would develop a concrete plan of life, possibly in agreement with his own spiritual director. The following points may be indicated:

- *1. daily meditation on the Word or on a mystery of the Faith; on the Book of Heaven*
- *2. daily personal encounter with Jesus Christ in the Eucharist apart from the devout celebration of the Holy Mass;*
- *3. Marian devotion (Rosary, consecration or offering, intimate conversation);*
- *4. periods of doctrinal formation and study of hagiography;*
- *5. due rest;*
- *6. renewed effort to put into practice the indications of the Bishop and to verify his convictions of adherence to the Magisterium and to ecclesiastical discipline and;*
- *7. care for his communion and friendship with other priests.*

77. Intellectual Formation

Considering the enormous influence which humanistic and philosophical trends have on modern culture, as well as the fact that some priests have not received an adequate preparation in such disciplines and also because they come from different scholarly backgrounds, it is necessary that these meetings deal with the more relevant humanistic and philosophical themes or those that are "linked to the sacred sciences, particularly insofar as they benefit the exercise of the pastoral ministry".[233]

Such themes also constitute a valid aid in order to deal correctly with the principal arguments of fundamental, dogmatic and moral theology, of Sacred Scriptures, of Liturgy, of Canon Law and of Ecumenism, etc., bearing in mind that the teaching of these matters should not be simply problematic, informative and theoretical but must lead to an authentic formation: towards prayer, communion and pastoral action.

Things should be done in such a way that during priestly encounters the documents of the Magisterium may be studied together in a profound manner, under an authoritative guide, so that the unity of interpretation and practice so useful in the work of evangelization--may be facilitated in the pastoral work of the Dioceses.

Particular importance in intellectual formation must be given to the handling of themes which today have more relevance in cultural debates and pastoral practices, such as, for example, those related to social ethics, bioethics, etc.

A special treatment must be reserved to the questions posed by scientific advances, which are especially influential to the mentality of contemporary men.

Priests must be up-to-date and prepared to respond to questions that science may pose in its advancement.

They should not fail to consult well-grounded and sound experts.

It is of the greatest interest that the social doctrine of the Church be studied, deepened and disseminated.

The interests of the priests who are in favour of the needy, and of all the faithful through them, must not remain as mere desires but be converted into specific efforts, always following the impulse of the magisterial teachings. "Today more than ever the Church is aware that her social message must find credibility in the first of all in her internal coherence and logic".[234]

An indispensable demand for the intellectual formation of priests is the knowledge and use of the These means, if well used, constitute a providential instrument of evangelization, capable of reaching not only great masses of faithful but also of leaving a mark on their minds and behavior.

In this regard it would be opportune that the Bishop or the Episcopal Conference itself prepare programs and technical instruments appropriate for this goal.

CONCLUSION

The Master of the harvest, who calls and sends workers to work in his field (cf Mt 9:38) has promised with eternal faithfulness: "I will give you shepherds after My Own Heart" (Jer 3:15).

Book of Heaven: V20 – Nov. 6, 1926 – "...And once I have completed everything, I will Entrust My Kingdom to My Ministers, so that, like second apostles of the Kingdom of My Will, they may be the Criers of It."

Book of Heaven: V23 – Jan. 18, 1928 – "...I enjoy in seeing the interest that Priests take in these Writings that will form the Kingdom of My Will. This means that they appreciate the great Good of them, and each one would want to keep such a great Treasure with himself, to be the first to communicate it to others. And while the issue of who is going to win lasts, one approaches the other in order to consult one another on what to do. And I enjoy that more of My Ministers get to know that there is this Treasure so great, of making Known the Kingdom of My Divine Will; and I use this to form the first Priests of My coming Kingdom of My Fiat."

On this divine faithfulness that is always alive and operative in the Church,[264] rests the hope of receiving abundant and holy vocations to the priesthood. Moreover, it has already been proven in many countries that the Lord will not deny his Church the necessary light to confront the fascinating adventure of casting the nets into the sea. The Church responds to the gift of God with acts of thanksgiving, fidelity, docility to the Spirit and a humble and persevering prayer.

In order to perform his apostolic mission, each priest will bear, engraved on his own heart, the words of the Lord: "Father, I have glorified you on earth, having accomplished the work which you have given me to do, to give eternal life to men" (Jn 17:2-4).

Book of Heaven: V6 – Oct. 29, 1904 – “...My Designs are accomplished only in one who attaches his works to perseverance.”

Book of Heaven: Apr. 11, 1905 – “...Perseverance is Seal of Eternal Life and Development of Divine Life.”

Book of Heaven: V19 - Jun. 15, 1926 – “...And since My Will wants to Establish Its Kingdom in the midst of peoples, through you I want to deposit this Celestial Doctrine in My Ministers as My New Apostles, so that first I may form with them the Link of Connection with My Will, and then they may transmit it into the midst of peoples.”

For this, the priest will dedicate his own life to his brothers, living as a sign of supernatural charity, in obedience, in celibate chastity, with simplicity and with respect for discipline in the communion of the Church.

Charity: Book of Heaven: V4 – Jul. 23, 1901 - "This is true charity: to destroy oneself in order to give life to others, to take upon oneself the evils of others, and to give Me one's own goods."

Obedience: Book of Heaven: V2 - Oct. 3, 1899 - "Do you want to know what obedience is? Obedience is the quintessence of love; obedience is the finest, the purest, the most perfect love, extracted from the most painful sacrifice - to destroy oneself in order to live again of God. Being most noble and divine, obedience tolerates nothing human in the soul, and nothing which does not belong to it. Therefore, all its attention is on destroying within the soul everything which does not belong to its divine nobility – that is, love of self. And once it has done this, it cares very little about whether it alone struggles and toils on behalf of the soul, while allowing the soul to rest peacefully. Finally, I Myself am obedience."

MMP – Our Lady Speaks to the Priests, Her Beloved Sons: #169 [Excerpt]: The Second Sign: Lack of Discipline - February 2, 1979 169 e Beloved sons, when I appeal to you to become littler, in my arms, it is to make you like my Child, Jesus, through docile and perfect obedience to the Divine Will.

Celibacy: (cf. Pope Benedict XVI, Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* [SC n. 24]). “The fact that Christ himself, the eternal priest, lived his mission even to the sacrifice of the Cross in the state of virginity constitutes the sure point of reference for understanding the meaning of the tradition of the Latin Church. It is not sufficient to understand priestly celibacy in purely functional terms. Celibacy is really a special way of conforming oneself to Christ’s own way of life. This choice has first and foremost a nuptial meaning; it is a profound identification with the heart of Christ the Bridegroom who gives his life for his Bride.”

Celibacy: Pope John Paul II - Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis*, “It is especially important that the priest understand the theological motivation of the Church’s law on celibacy. Inasmuch as it is a law, it expresses the Church’s will, ... a will [that] finds its ultimate motivation in the link between celibacy and sacred Ordination, which configures the priest to Jesus Christ the Head and Spouse of the Church. The Church, as the Spouse of Jesus Christ, wishes to be loved by the priest in the total and exclusive manner in which Jesus Christ her Head and Spouse loved her. Priestly celibacy, then, is the gift of self *in* and *with* Christ *to* his Church and expresses the priest’s service to the Church in and with the Lord.” (9)

Simplicity: V2 – May 19, 1899 - "I communicate Myself both to the humble and to the simple, because they immediately believe in my graces and take them into great consideration, though they may be ignorant and poor. But with these others you see, I am very reluctant, because the first step which draws the soul near Me is belief; and it happens that these, with all of their science and doctrine, and even holiness, never come to experience a ray of celestial light – that is, they walk along the natural way, and they never arrive at touching, even slightly, that which is supernatural. This is also the reason for which in the course of my mortal life there was not one learned, one priest, one man of power, among my followers, but all ignorant and of low condition – because these were more humble and simple, and also more disposed to make great sacrifices for Me."

Simplicity: V7 - Oct. 3, 1906 - "My daughter, simplicity fills the soul with Grace to the point of diffusing outside; so, if one wanted to constrain Grace within her, this could not be done. In fact, just as the Spirit of God, because He is most simple, diffuses everywhere without effort or strain, but rather, naturally; in the same way, the soul who possesses the virtue of simplicity diffuses Grace into others without even realizing it."

In his work of evangelization the priest transcends the natural order to direct himself "in things that belong to God" (Heb 5:1). He, in fact, is called to raise man, generating in him divine life and making him grow towards fullness in Christ.

(CCC) 52 God, who “dwells in unapproachable light,” wants to communicate his own divine life to the men he freely created, in order to adopt them as his sons in his only-begotten Son.³ By revealing himself God wishes to make them capable of responding to him, and of knowing him, and of loving him far beyond their own natural capacity.

(CCC) 505 - ...Participation in the divine life arises “not of blood nor of the will of the flesh nor of the will of man, but of God.”¹⁶⁶

Book of Heaven: V23 – Jan. 18, 1928 – “...having to form My chosen people, from which and within which the future Messiah was to be Born, from that same people I formed the Priesthood, that instructed the people and prepared them for the great good of Redemption. I gave them Laws, Manifestations and Inspirations, upon which the Sacred Scriptures were formed, called the Bible; and all were intent on the study of It.

“Then, with My coming upon earth, I did not destroy Sacred Scriptures; on the contrary, I Supported them; and My Gospel, that I Announced, opposed them in nothing; on the contrary, they sustained each other in an Admirable Way. And in forming the New Nascent Church, I formed the New Priesthood, that does not detach itself either from Sacred Scriptures or from the Gospel. All are intent upon them in order to instruct the peoples; and it can be said that anyone who did not want to draw from this Salutory Fount does not belong to Me, because these are the Basis of My Church and the very Life with which the peoples are formed.

For this reason, an authentic priest impelled by his fidelity to Christ and to the Church constitutes, in reality, an incomparable force of true progress for the entire world. "The new evangelization needs new preachers and these are the priests who strive to live their priesthood as a specific way to sanctity".[265]

Book of Heaven: V23 – Jan. 18, 1928 – “Now, what I Manifest on My Divine Will, and that you write, can be called ‘*The Gospel of the Kingdom of the Divine Will.*’ In nothing does It oppose either Sacred Scriptures or the Gospel that I Announced while being on earth; on the contrary, It can be Called the Support of one and of the other. And this is why I allow and I call Priests to come—to read the Gospel, all of Heaven, of the Kingdom of My Divine Fiat, so as to say, as I said to the Apostles: ‘Preach It

throughout the whole world.’ In fact, in My Works I make use of the Priesthood; and just as I had the Priesthood before My Coming in order to prepare the people, and the Priesthood of My Church in order to Confirm My Coming and Everything I did and said, so will I have the Priesthood of the Kingdom of My Will.”

God's works are performed by men of God! Like Christ, *the priest must present himself to the world as a model of supernatural life: "For I have given you an example, that as I have done to you, so you do also"* (Jn 13:15). (By Living in the Divine Will)

III. Christ Offered Himself to His Father for Our Sins (CCC)

Our participation in Christ's sacrifice

618 ...He calls His disciples to “take up [their] cross and follow [him],”⁴⁵⁴ for “Christ also Suffered for [us], leaving [us] an example so that [we] should follow in his steps.”⁴⁵⁵ In fact Jesus desires to associate with His Redeeming Sacrifice those who were to be its first beneficiaries.⁴⁵⁶ This is achieved Supremely in the case of His Mother, Who was Associated more Intimately than any other person in the Mystery of His Redemptive Suffering.⁴⁵⁷ Apart from the Cross there is no other ladder by which we may get to Heaven.⁴⁵⁸

Book of Heaven: V26 – Aug. 25, 1929 – “...Therefore, the Seed of the Kingdom of My Will was Created by Me in the Act of My Praying, as I formed and recited the ‘Our Father.’ And if I taught it to the Apostles, it was so that the Church, by reciting it, might water and fecundate this Seed, and they might dispose themselves to Model their lives according to the Dispositions of My Divine Fiat.”

V35 – Mar. 4, 1934 – “Now the soul who enters into It (Divine Will) breaks the prison, knocks down the unhappy city without ways, without exits, and united with the Power of My Volition, the Divine Engineer forms the plan of the city, orders the ways, the communications, and acting as Insuperable Craftsman, *forms the New Citadel of the soul with such Mastery as to form the ways of communication in order to let other souls enter and form so many citadels in order to be able to form a Kingdom. The first (Luisa, Pope, Priests) will be the model of the others.*

The testimony reflected by his life gives the priest his qualification and constitutes his most convincing sermon. The same ecclesiastical discipline lived with real interior motivation turns out to be a providential aid in which to live his own identity, foster charity and allow his testimony to shine forth.

Without this, all cultural preparation or rigorous organization would merely be an illusion. "Doing" without "being with Christ" is meaningless. Here lies the horizon of the identity, life, ministry and permanent formation of the priest; a task of immense work: open, courageous, enlightened by faith, sustained in hope and rooted in charity. In this urgent and necessary work, nobody is alone. It is necessary that priests be assisted by an exemplary, authoritative and vigorous action of pastoral government by their own Bishops, in communion with the Apostolic See as well as the fraternal collaboration of all the clergy and the entire People of God.

Book of Heaven: V33 – Mar. 26, 1937 - “Now, these souls who Live in My Will are disposed to receiving all the Sufferings of My Humanity—because it being impossible for Me to Suffer, because I AM Glorious in Heaven, My Will with Its Omnipotent Breath Creates the Sufferings, the Sorrows, and forms there My Living Humanity that Substitutes for Me in Everything—and they are the New Saviors who give their life in order to save the entire world. In fact, from Heaven I look at the earth and I find as many Jesuses who, taken by the same Folly of My Love, give their life at the cost of sufferings and of death in order to tell Me: ‘I am Your faithful copy, the sufferings make me Smile because I enclose souls.’”

To Mary, Mother most faithful, each priest may entrust himself.

In her who "was the model of that maternal love which must inspire all who cooperate in the regeneration of men in the apostolic mission of the Church", [266] priests will find constant protection and help for the renewal of their lives and help to draw out from their priesthood a renewed and more intense zeal for the extension of the Gospel on the threshold of the third millennium of Redemption.

Book of Heaven: V33 – May 13, 1935 - "It gives labor to the Celestial Mother, because finding My Divine Will in the creature, She finds one who keeps Her company, who receives Her Maternity as daughter. She finds one to whom to communicate Her Fecundity, Her Acts done in My Volition. She finds one in whom She can make Her Model and Her faithful Copy, and O! the contentment of this Celestial Mother, Her diligent Labor, Her Cares, Her Maternal Attentions, so that She can act as True Mother and can give Her Inheritance.

MMP- Our Lady Speaks to the Priests, Her Beloved Sons: #213 [Excerpt]: The Way of Unity - October 27, 1980 - 213 I - And who, better than your heavenly Mother, can help you to love, understand and have compassion for each other, to know and esteem each other? For this reason a true reunion of Christians is not possible without an effort towards interior conversion and purification, in order to attain solely the fulfillment of the Divine Will.

III. Christ Offered Himself to His Father for Our Sins (CCC)

Our participation in Christ's sacrifice

618 ...He calls His disciples to "take up [their] cross and follow [him],"⁴⁵⁴ for "Christ also Suffered for [us], leaving [us] an example so that [we] should follow in his steps."⁴⁵⁵ In fact Jesus desires to associate with His Redeeming Sacrifice those who were to be its first beneficiaries.⁴⁵⁶ *This is achieved supremely in the case of His Mother, Who was Associated more Intimately than any other person in the Mystery of His Redemptive Suffering.*⁴⁵⁷ *Apart from the Cross there is no other ladder by which we may get to Heaven.*⁴⁵⁸

His Holiness Pope John Paul II, on 31 January 1994, approved this Directory and authorized its publication. Jose T. Card. Sanchez Prefect +Crescenzo Sepe Titular Archbishop of Grado Secretary

PRAYER TO THE MOST BLESSED VIRGIN MARY

O Mary,
Mother of Jesus Christ and Mother of priests,
accept this title which we bestow on you to celebrate your motherhood and to contemplate with you the Priesthood of your Son and of your sons,
O Holy Mother of God.

Mother of Christ,
to the Messiah-Priest you gave a body of flesh through the anointing of the Holy Spirit for the salvation of the poor and the contrite of heart,
guard priests in your heart and in the Church,
O Mother of the Saviour.

O Mother of Faith,
you accompanied the Son of Man at the temple,
in fulfilment of the promises made to the Fathers,
give to the Father for his glory,
the priests of his Son,
O Ark of the Covenant.

O Mother of the Church,
among the disciples in the Cenacle you prayed to the Spirit for the new People and their Shepherds,
obtain for the Order of Presbyters the full measure of gifts,
O Queen of the Apostles.

O Mother of Jesus Christ,
you were with him from the beginning of his life and in his mission,
you sought the Master among the crowd,
you stood beside him when He was lifted up from the earth,
consumed as the one eternal sacrifice,
and you had John, your son, close by,
accept from the beginning those who have been called protect their growth,
in their life ministry accompany your sons,
O Mother of Priests.
Amen![267]