

**ADDRESS OF HIS HOLINESS
POPE JOHN PAUL II
TO THE ROGATIONIST FATHERS
To the Very Reverend Father Pietro Cifuni
Superior General of the Rogationist Fathers of the Heart of Jesus**

1. The festive occasion of the first centenary of the foundation of the Congregation of Rogationist Fathers of the Heart of Jesus (16 May 1897) offers me the welcome opportunity to address to you and to all the sons of Bl. Annibale Maria Di Francia, the Daughters of Divine Zeal and all who share the same ideal, a word of congratulation and good wishes and especially of thanks to God for the gift he has wished to give his Church, enriching her with the "Rogationist" religious charism. The prospect of the approaching third Christian millennium is an additional reason for a celebration that will inspire a renewed commitment to the generous and distinguished service of proclaiming and witnessing to Christ's Gospel in the various countries where they have spread.

2. "Novum fecit Dominus" (Scritti, vol. I, p. 96; cf. Is 43:19; Rv 21:5). These words of Sacred Scripture, which the father founder was fond of repeating, filled with grateful wonder at the work achieved by the Lord through his humble ministry, re-echo today in the souls of his sons and daughters, leading them to relive that sudden luminous insight that enflamed his heart, making him certain that he had "discovered the secret of all good works and of the salvation of all souls" (Antologia Rogazionista, p. 382).

"Rogate ergo Dominum messis, ut mittat operarios in messem suam" (Mt 9:38): here is the joyful discovery of Bl. Annibale Maria Di Francia. As he meditated on these words of Jesus, he understood the apostolic anxiety of his divine Heart at the sight of the crowds "harassed and helpless, like sheep without a shepherd" (Mt 9:36), and he made it his own, basing his whole life and apostolate on it. Your founder was already dedicating himself with all his strength, as he himself says, to the spiritual and temporal relief of the most neglected, but he wondered to himself: "Who are these few orphans who are saved, these few poor who are evangelized, in comparison with the millions who are lost and who lie abandoned without a shepherd?" (Antologia Rogazionista, p. 382). This is the "vast and immense way forward", as he describes it, which was pointed out to him through those words of the Lord.

In making them his own, he made his own the Heart of Christ: his compassion for the scattered children of God who must be led back to the unity of a single family (cf. Jn 11:52). With Christ he entrusted himself to the Father, transforming into a prayer inspired by the Spirit the invocation of salvation for the countless ranks of men and women who had still not received the glad tidings of the coming of God's kingdom.

3. Thus the tiny shoot of an institution started to sprout, as from a small seed; today it is flourishing and bears abundant fruit. It is both a school of holiness, in the demanding following of Christ the Lord by way of the evangelical counsels, and a precious and providential instrument of charity and evangelization.

In the footsteps of Bl. Annibale Maria Di Francia, the Rogationists have inherited the vocation of imitating Christ, the heart of the world: a heart filled with understanding and brimming with love for the brothers and sisters waiting for the Word of salvation and the Bread of Life; a heart that, with trusting perseverance, never tires of praying the Father to "send labourers into his harvest".

In fidelity to the specific charism of their foundation, they are called to respond, first of all, to the call to holiness on the path of the evangelical counsels.

As I recalled in the Apostolic Exhortation *Vita consecrata*, in the midst of our contemporaries it is an eloquent "confession and a sign of the Trinity", because it is nourished with an increasingly sincere and forceful love "for Christ, which leads to closeness with him; love for the Holy Spirit, who opens our hearts to his inspiration; love for the Father, the first origin and supreme goal of the consecrated life" (n. 21).

The very prayer of the "Rogate", source of an original form of apostolic life, is not merely a prayer addressed to God, but a prayer lived in God: for it is conceived in union with the merciful heart of Christ, motivated by the "sighs" of the Spirit (cf. Rom 8:26) and addressed to the Father, the source of all good.

4. Bl. Annibale Maria Di Francia, docile to the divine Master's teachings and inwardly guided by the impulse of the Spirit, highlighted the conditions and characteristics of that prayer which make it an ecclesial work "par excellence", yielding abundant fruit for the Church and for the world.

The first condition is to put the Blessed Eucharist at the centre of personal and community life, in order to learn from it how to pray and love according to the Heart of Christ, indeed, to unite the offering of his own life with the offering Christ makes of his, continuing to intercede with the Father on our behalf (cf. Heb 7:25; 9:24). After the founder's example, may every member of the Rogationist family be a profoundly Eucharistic soul!

The second condition is the unanimity of hearts that makes prayer acceptable to God: "If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them" (Mt 18:19-20). "I say", said the blessed founder, "that the commandment given by our Lord Jesus Christ: 'Love one another as I have loved you', which is what distinguishes true Christians, is the principal commandment of this institute, as is that of loving God above all things with all one's heart, with all one's soul and with all one's strength" (Antologia Rogazionista, p. 511).

The third condition on which the founder insisted is intimate association with the suffering of the Most Sacred Heart of Jesus through the practice of meditation and the generous acceptance, day after day, of exterior and interior suffering, one's own and that of others, especially that endured by Holy Church, the Bride of Christ.

Finally, Bl. Annibale Maria stressed the need to conform one's life to that of Mary most holy, who in her Immaculate Heart bore "engraved in golden letters all the words spoken by Jesus Christ our Lord", and who therefore could not but bear within herself "those words that issued from the divine zeal of the Heart of Jesus: 'Rogate ergo Dominum messis...'" (Scritti, vol. 54, p. 165).

5. It is not surprising that an intense and generous apostolic activity should have sprung from the profound doctrine and experience of the "Rogate" prayer, both in the dissemination of this spirit of prayer, in the promotion of vocations and in the formation of children and young people, especially the poor and abandoned, and finally, in evangelization and in the human advancement of the neediest social classes.

In fact, service to the young and the poor, in the spirit of your father founder, is not only the necessary test of the sincerity of your prayer, but stems from deep penetration into the sentiments of the Heart of Christ who blessed the Father because he hid the secrets of the kingdom from the wise and understanding and revealed them to babes (cf. Mt 11:25).

On the other hand, the invitation of Jesus, "Come and see" (Jn 1:39), is "the golden rule of pastoral work" even today, because it "aims at presenting the attraction of the person of the Lord Jesus and the beauty of the total gift of self for the sake of the Gospel" (Apostolic Exhortation *Vita consecrata*, n. 64). Furthermore, this is why Bl. Annibale Maria insisted tirelessly on persevering union with God and on union among his brothers: unity, in fact, "is a symbol of the coming of Christ (cf. Jn 13:35; 17:21) and is a source of great apostolic power" (Decree *Perfectae caritatis*, n. 15).

6. Very Reverend Father and dear spiritual sons of Bl. Annibale Maria Di Francia, your vocation is in the "Rogate" spirit; your mission consists in spreading it! May the richness and timeliness of the charism of which you are the heirs and trustees spur you more each day to make its gifts of grace bear fruit for your religious family, for your path of evangelical perfection, for your distinguished and generous service to the whole Church.

The modern means that human sciences and contemporary technology make available and that you rightly try to use in your apostolic work will only be effective if they are sustained and guided by the original charismatic inspiration of the blessed founder, who saw in the "Rogate" the means God himself had provided to bring about that "new and divine" holiness with which the Holy Spirit wishes to enrich Christians at the dawn of the third millennium, in order to "make Christ the heart of the world".

It is not without providential coincidence that 16 May 1897, the date on which 100 years ago the first three young men formed by Bl. Annibale entered the novitiate, was precisely the Fourth Sunday of Easter, "Good Shepherd Sunday". On that same Sunday the Servant of God Paul VI, my venerable Predecessor, established the World Day of Prayer for Vocations. On the occasion of your founder's beatification (7 October 1990), I also wanted to hold up Annibale Maria Di Francia to the Church as the "authentic precursor and zealous teacher of the modern pastoral ministry of vocations" (Insegnamenti, XIII, 2 [1990], 830).

Today and increasingly, "the problem of vocations is a real challenge which directly concerns the various institutes but also involves the whole Church", so that "we must also pray unceasingly to the Lord of the harvest, that he will send workers to his Church in order to meet the needs of the new evangelization" (Apostolic Exhortation *Vita consecrata*, n. 64). It must never be forgotten that "a Church which evangelizes is a Church that

prays to have evangelizers" (Address to the Council of European Episcopal Conferences, 11 October 1985, n. 15; L'Osservatore Romano English edition, 21 October 1985, p. 3).

This institute, in a spirit of full communion with the whole Church and of fidelity to the charism of its blessed founder, has the urgent task of praying for and of encouraging prayer for vocations. May every spiritual child of Bl. Annibale Maria Di Francia deepen his knowledge of the gift he has received and enliven it, becoming an increasingly worthy labourer of the Gospel and a shepherd after the Heart of Christ.

I commend to Mary the ministry this congregation is called to carry out in the Church and, as I implore an abundance of divine grace on you, Very Reverend Father, on your brothers and sisters and on all your co-workers, I sincerely impart the favour of my Apostolic Blessing, as a pledge of special affection.

From the Vatican, 16 May 1997.

IOANNES PAULUS PP. II

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IS JOHN M. HAFFERT ONE OF THE MAJOR PROPHETS OF OUR ERA?

In the Preface to the biography, *Herald of the Fatima Apparitions: John M. Haffert*, I write that: "it is clear that John is not only co-founder of the World Apostolate of Fatima (Blue Army), but also one of the major prophets of our times." The prophet, John the Baptist, is described in Scripture as "the man the prophet Isaiah spoke of when he said: A voice cries in the wilderness: Prepare a way for the Lord." (Mt. 3:3) Like John the Baptist, John Haffert is also a prophet. But in Haffert's case he is the herald crying out in the wilderness of our era, to make way for Our Lady of Fatima's messages and the Second Coming of Christ.

Many say that Mary is the Prophet of the End Times and the coming Era of Peace. Just as John the Baptist has been called the preeminent prophet who preached in the time of Christ, is there anyone, other than John Haffert, who could be called the preeminent prophet of the Mother of God in our era?

As we begin this second decade of the third millennium, many have forgotten the predictions of Our Lady of Fatima, the efforts of the Blue Army, and John's role of making the Fatima messages known. In addition, they are either ignoring or disclaiming the warnings of contemporary visionaries, never thinking to ask themselves if their actions are stifling the voice of the Holy Spirit.

Who of us can look at the decade that has just ended, and not wonder if the problems encountered by the whole world, are not vivid examples of the tribulations foretold by Our Lady of Fatima, as well as by many of our contemporary visionaries? But most of us fail to see any connection between the many calamities which occurred during the past decade and the warnings of recent prophets to the effect that, in ignoring God, the human race will continue to bring even more serious catastrophes on itself!

Perhaps, the most striking example of disaster was last year's financial collapse. Hundreds of billions of dollars have been spent in the USA alone, to bail out some of the major banks. And the consequences of the burst real estate bubble have impacted governments and their central banks all over the world. These governments have also implemented huge stimulus programs which portend enormous financial difficulties in the future for many of these governments and their peoples.

John Haffert spent most of his adult life trying To Shake the World into a realization of the importance of Our Lady of Fatima's apparitions and her "conditional" predictions of disaster that included the prophecy that: "several nations would be annihilated." It was John's mission to make known to the world that, if people continued to ignore God, there could be only one result – the world would continue on its downward spiral and many souls would be lost. In other words, the Era of Peace would be ushered in via a purification rather than by grace. And, to think, that this outcome depends on our own choices! by [father.aquinas](#)

The Second Pentecost is the completion of the desire of our Creator: "Let Us make man to Our image and likeness" (Gn 1:26). This completion is brought about as the Psalmist wrote: "Thou shall send forth Thy Spirit, and they shall be created, and Thou shall renew the face of the earth" (Ps 103:30).

Before this Second Pentecost begins, we see today that the mystery of iniquity is rampant in a world revolted from truth.

The worldly man is the man of sin (2Th 2:3,4).

The governments have revolted against the people (Apoc 6:2).

The rulers of money have revolted against the poor (Apoc 6:6).

The people have revolted against society (1T 4:1,2).

The churches have revolted against God (2T 3:5).

The wicked one, the man of sin, has arrived, doing the works of Satan in all power, signs, lying wonders, and in all seduction of iniquity, in every sector of society, seeking the destruction of truth.

Jesus Christ promised that He would give us another Paraclete to abide with us for ever (Jn 14:16-18). The Holy Ghost is the Spirit of Light, of Strength, and of Love, Who comes with His sevenfold gifts enlightening our minds, strengthening our wills, and inflaming our hearts with the love of Almighty God, Holy Trinity, teaching us all truth, showing us the things that are to come. It is through Holy Eucharist, we are brought into full unity with God, in spirit, soul, and body, abiding in the Holy Trinity, in the mystery of faith, in the gift of the Second Pentecost (Jn 17:21).

Jesus said: "I tell you the truth: it is expedient to you that I go. For if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And when He is come, He will convince the world of sin and of justice and of judgment...But when He, the Spirit of Truth, is come, He will teach you all truth, for He shall not speak of Himself: but what things soever He shall hear, He shall speak, and the things that are to come, He shall show you. He shall glorify Me: because He shall receive of Mine and shall show it to you. All things whatsoever the Father has are Mine. Therefore I said that He shall receive of Me and show it to you" (Jn 16:1-15).

"He that is not with Me, is against Me: and he that gathers not with Me, scatters. Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come" (Mt 12:30-32).

The Holy Ghost is co-equal and co-eternal in the Holy Trinity. He continues to protect us with the outpouring of grace, filling our hearts and enkindling in us the fire of His divine love, enlightening, guiding, strengthening, and consoling us, and bringing all who will believe and trust in Him, into the fulness of Eucharistic oneness and unity in our Lord Christ Jesus, as He destroys sinful worldly man with the spirit of His mouth in this the Second Pentecost.

In the Second Pentecost, through the gift of the Holy Ghost, the Holy Trinity abides in the new man, Eucharistic man. This gift is the True and Everlasting Godhead, living in the New Creation, the new man – Eucharistic man, who through Holy Eucharist is elevated into the Godhead as is told: "For in Him dwells all the fullness of the Godhead corporeally, and you are filled in Him" (Col 2:6-10). It is in the power of the Holy Ghost in the Second Pentecost that the man of sin is revealed, and is destroyed with the brightness of the coming of Priest of God, in Eucharistic man.

We who wish to enter into the Second Pentecost, must leave all worldliness behind us. Having done this, we will have the high praises of God in our mouth, and two-edged swords in our hands, to execute vengeance upon the nations, chastisements among the people, to bind the kings with fetters, and the nobles with manacles of iron, to execute upon them the judgment that is written, this glory is to all the saints of Christ Jesus (Ps 149:6-9). In the power of the Holy Ghost, in the Second Pentecost, Eucharistic man convinces the world of sin and of justice and of judgment.

Of sin: because they believed not in Jesus.

Of justice: because Jesus has ascended to God the Father.

Of judgment: because the prince of this world is already judged, and Eucharistic man binds that strong man (Jn 16:7-11), and casts him into hell for all eternity (Apoc 20:9,10).

It is in this great gift of Holy Eucharist, that we are filled unto all the fullness of the Holy Trinity, Father, Son, and Holy Ghost, and are given the power to be made the sons of God (Jn 1:12).

We, the sons of God, come to God the Father in Eucharistic unity in Jesus, and thank Him that through the gift of the power of the Holy Ghost in this the Second Pentecost, we His new creation, Eucharistic man, Christ Jesus, destroy the forces of evil, as we rejoice in Jesus Eucharist, Blessed Sacrament, Son of God, our Lord, Who lives and reigns with God the Father and the Holy Ghost, Eternal Triune God, for the eternity which never ends.

Second Pentecost:

The promise of a global spiritual renewal after a period of general apostasy is a universal theme in Catholic prophecy. As St. Paul states in his Second Letter to the Thessalonians: "Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction ...". Jesus himself foretold that there would be a falling away from the faith in the approach to the end-time:

And then many will fall away and betray one another and hate one another. And many false prophets will arise and lead many astray. And because lawlessness will be increased, the love of many will grow cold. (Matt. 24:10-14)

The Great Apostasy spoken of in Scripture undoubtedly refers to our times. Christianity is in a state of such steep decline in the Western world that Pope John Paul II called for a "New Evangelisation" to bring back the countless lost sheep led astray by the temptations of deism, agnosticism and atheism, and their bedfellows moral relativism, egoism and hedonism.

Yet the beyond the plight of the Great Apostasy there is the promise of hope. The Book of Malachi foretells that towards the end of the world, God would send his servant Elijah to "turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction". (Mal 4:6). Just as the ancient prophet Elijah restored the faith of the Israelites after a period of mass apostasy during the 9th century BC, so too would this future "Elijah" restore the faith from a state of apostasy at the time of the end. The Book of Revelation tells us that this future Elijah would not act alone his task of restoring the faith - he would be accompanied by a fellow prophet, just as Elijah was accompanied by Elisha. This additional restorer figure is styled symbolically after Enoch and Moses, and together, the Apocalypse tells us that these Two Witnesses will inaugurate the Second Pentecost. As Jesus foretold, after this Great Apostasy, where the "love of many would grow cold", the Gospel would be preached to all nations:

And because lawlessness will be increased, the love of many will grow cold. But the one who endures to the end will be saved. And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. (Matt 24:12-14)

It is the Two Witnesses (2 Popes?) that will bring the Gospel as a testimony to all nations - the "Second Spring" foreseen by Blessed John Henry Newman:

We have familiar experience of the order, the constancy, the perpetual renovation of the material world which surrounds us. Frail and transitory as is every part of it, restless and migratory as are its elements, never-ceasing as are its changes, still it abides. It is bound together by a law of permanence, it is set up in unity; and, though it is ever dying, it is ever coming to life again. Dissolution does but give birth to fresh modes of organization, and one death is the parent of a thousand lives. Each hour, as it comes, is but a testimony, how fleeting, yet how secure, how certain, is the great whole. It is like an image on the waters, which is ever the same, though the waters ever flow. Change upon change—yet one change cries out to another, like the alternate Seraphim, in praise and in glory of their Maker. The sun sinks to rise again; the day is swallowed up in the gloom of the night, to be born out of it, as fresh as if it had never been quenched. Spring passes into summer, and through summer and autumn into winter, only the more surely, by its own ultimate return, to triumph over that grave, towards which it resolutely hastened from its first hour. We mourn over the blossoms of May, because they are to wither; but we know, withal, that May is one day to have its revenge upon November, by the revolution of that solemn circle which never stops—which teaches us in our height of hope, ever to be sober, and in our depth of desolation, never to despair.... (John Henry Newman, *The Second Spring*, 1852 - for the full sermon go [here](#)).

But who are these Two Witnesses? Can we find any reference to them in the private revelations of Catholic saints and visionaries? In my book I argue that we can indeed find allusions to the Two Witnesses in two figures who stand out in Catholic prophecy - one possibility is the "martyr-pope" or "angelic pope" foretold in numerous prophecies, and the other may possibly be found in the person of the "great monarch".

See also the related posts:

[The Two Witnesses](#) [The Great Monarch](#) [The Angelic Pope](#) [St. John Bosco's Dream of the Two Pillars](#)
[St. Malachy's Glory of the Olives](#) [Prophecies of the Martyr-Pope](#)