

CONSECRATION TO THE TWO HEARTS IN THE LIGHT OF THE THIRD MILLENNIUM

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Revelations of the Sacred Heart to St. Margaret at Paray le Monial (1674-1675):

In these apparitions, Jesus revealed His Heart and asked for the propagation of the devotion to His Sacred Heart and the practice of the First Friday reparations.

Fatima (1916-1917):

The Blessed Virgin revealed Her Immaculate Heart and expressed Her desire that the devotion to Her Immaculate Heart and the First Saturday devotion of reparation be established.

Pontevedra (May 18th, 1936):

Sister Lucia asked Jesus why Russia would not be converted except through its Consecration to the Immaculate Heart of Mary. Jesus responded, *"Because I desire My Church to recognize this favor as a triumph of the Immaculate Heart of Mary and, in this way, to extend the devotion to her Immaculate Heart together with my Sacred Heart."*

Consecration to the Immaculate Heart is the condition for the conversion of Russia (and the end of religious persecution). Jesus said, "I desire My Church to recognize this favor as a triumph of the Immaculate Heart of Mary and in this way, to extend the devotion to her Immaculate Heart together with my Sacred Heart." After recognizing the triumph of the Immaculate Heart over atheism, there should be thus established the devotion to the Two Hearts. Why? Could it be because the second part of the promise is that a time of peace will come to the world and that this should be obtained through the triumph of the Two Hearts? In other words, through the reign of these Two Hearts in our own hearts?

Even though the Hearts of Jesus and Mary have been venerated together for many centuries (beginning in a great way by St. John Eudes [1601-1680] who was hailed by Pope XIII as the "Author of the Liturgical Worship of the Sacred Heart of Jesus and Holy Heart of Mary" in 1903), it seems that the Holy Spirit has been speaking to the Church, revealing to us that a new Era of the Two Hearts is being initiated.

THE UNION OF THESE TWO HEARTS

The Heart of Mary is the heart of a creature, and the Heart of Jesus is the Heart of God-made-man. Between these two Hearts there are impressive complementarities.

Saint John Eudes: "What union, what intimacy, what understanding and correspondence between these two Hearts... The Holy Heart of Mary was, therefore, always intimately united with the Sacred Heart of Her divine Son...She always desired what He desired and also consented to act and to suffer so as to fulfill the work of our redemption" (cf. *The Admirable Heart of Mary*). Moreover he says, "These Hearts have been so united that they are a single Heart in sentiment, affection and will. In addition, Jesus lives and reigns so fully in the Heart of Mary that He is truly the soul of Her soul, the spirit of Her spirit and the heart of Her Heart" (*The Sacred Heart of Jesus*).

This unity, which is testified in Sacred Scripture and in the Tradition of the Church, Servant of God John Paul II has called, "Alliance of the Two Hearts." Alliance means profound and indissoluble union.

The Annunciation (Luke 1:26-38)

By the power of the Holy Spirit, Mary conceived in her womb God-made-man. From that moment, the Heart of Jesus would be eternally united to the Heart of Mary. Both Hearts would beat with a single beat. They would love, feel, suffer and desire with the same beat. "The bond of unity that was created between the Mother and the Son when Mary bore Him under Her Heart, in Her womb, will continue, in both of them, always" (John Paul II, Homily, August 18, 1991). Furthermore, he wrote, "From the very moment when the Word was made flesh beneath the heart of Mary, there has existed, under the influence of the Holy Spirit, an enduring relationship of love between them" (Letter to Cardinal Jaime Sin, Sept. 8, 1986). And, "It is under Her Heart that the Heart of the Word made flesh began to beat" (cf. John Paul II, Angelus, June 24, 2002).

The Presentation and the Prophecy (Luke 2:33-35)



We see, when the Child is presented to the temple, that Simeon gives a prophecy to Mary: "this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted...and you yourself a sword will pierce" (vs. 34-35). **Where is this prophecy fulfilled?** Each time that the Heart of Jesus is pierced by pain, ridicule, rejection, coldness, rebellion, the Heart of Mary is also pierced. All that is done to the Heart of Jesus is also done to the Heart of Mary, and all that is done to the Heart of Mary is done to the Heart of Jesus. In Fatima, the Blessed Virgin asked that the Lord not be offended anymore, and that instead He be consoled. In Pontevedra, Jesus asked Sr. Lucia that His Mother not be offended anymore and that the thorns that were embedded in Her Heart by the sins of the world be removed.

The visible culmination of this union is at **the Cross**. How is it that Mary's Heart was also pierced if She did not receive physically the sword of the centurion? This can only be explained in the light of the mystical and supernatural communion of their Hearts. This complete unity did not end at the Cross; it was manifested so that we could comprehend it, but it will continue eternally. Servant of God John Paul II, on September 15, 1985 said, "**The definitive union of the Heart of Jesus and of Mary was sealed in Calvary**" (cf. Angelus Message, no.4). Why? Because covenants are always sealed with a sacrifice. They are sealed with the Blood of the Heart of Jesus and with the tears of the Heart of Mary. (The Blood and water, in addition to representing the sacraments of the Eucharist and Baptism, also represent the sacrificial union of the Two Hearts.)

These Hearts that have been spiritually and physically united on earth - in love, in the redeeming mission, in suffering and sacrifice, in their palpitations of love for God and humanity - are also **united in glory**. Precisely in virtue of the Resurrection and the Ascension, and in virtue of the Assumption of Mary, the only two persons who are in Heaven in body and soul are Jesus and Mary. The only Hearts in Heaven with both their human and spiritual plenitudes are the Two Hearts. "**If, then, we have died with Christ, we...shall also live with him**" (Rom 6:8). This Scripture verse is applied in a particular way to the Blessed Virgin who, experiencing in Her Heart a spiritual death on Calvary, also experiences now in Her Heart the glory, the life, and the joy of being eternally united with Her Son.

We can see the unity of the Two Hearts beginning at the Annunciation, culminating on Calvary, and being rewarded in Heaven. This is why the prayer of the Holy Rosary is so important in order to grow in contemplation, communion and imitation of the Two Hearts. Through the Joyful, Sorrowful, Luminous, and Glorious mysteries of the lives of Jesus and Mary, the unity of their Hearts is clearly manifested. The Holy Rosary leads us, through the Heart of Mary, to communion with the Heart of Jesus in all of its mysteries.

THE HEART OF MARY LEADS US TO THE HEART OF JESUS

On September 22, 1986, the Holy Father stated, "*It is with regard to her special role in her Son's mission that devotion to Mary's Heart has prime importance, for through love of her Son and of all of humanity she exercises a unique instrumentality in bringing us to him*" (Address to the International Symposium on the Alliance of the Hearts of Jesus and Mary, no.3).

The Holy Father tells us that Mary is a unique instrument to lead us to Jesus and it is from this understanding that we comprehend the reason, purpose and end of the consecration to the Heart of Mary. On May 13, 1982, John Paul II in Fatima said, "To consecrate the world to the Immaculate Heart of Mary means to lead it to the foot of the Cross of Her Son. It means to consecrate the world to the Pierced Heart of Jesus, thereby bringing it back to the fountain of its redemption" (cf. no.8).

The first consecration is that of Saint John at the foot of the Cross: "Behold your Mother" (Jn 19:27). When Jesus said, "'Woman, behold your Son,' He opened, in a new way, the Heart of the Mother. A few moments later, the soldier pierced the Heart of Jesus; with these words, the Heart of Mary was opened to receive those whom the Pierced Heart of Christ was to reach with His redemptive power. The Heart of Mary was pierced by the same love for man and for the world with which Christ loved man and the world, offering Himself on the Cross" (cf. John Paul II, Homily, May 13, 1982, no.7).

At the foot of the Cross, Christ confided the beloved disciple - and in him, the entire Church - to the maternal care of Mary, so that what She has done with him, She may now do with the mystical Body. "*In John the beloved disciple, each person discovers that they are the son or daughter of her who has given the Son of God to the world*" (cf. John Paul II, Homily, September 15, 1988, no.9).

"'Behold your son.' It can also be said that these same words fully show the reason for the Marian dimension of the life of Christ's disciples. This is true not only of John, who at that hour stood at the foot of the Cross together with his Master's Mother, but it is also true of every disciple of Christ, of every Christian. The Redeemer entrusts his mother to the disciple, and at the same time he gives her to him as his mother. Mary's motherhood, which becomes man's inheritance, is a gift: a gift which Christ himself makes personally to every individual...At the foot of the Cross there begins that special entrusting of humanity to the Mother of Christ" (John Paul II, *Redemptoris Mater*, no. 45).

Here is the Heart of your Mother! In Pontevedra this Heart was surrounded with thorns. Behold your Mother! In

Golgotha this Heart was pierced. Both on Calvary and in the apparition of Pontevedra, Jesus directs our attention to the Immaculate and Sorrowful Heart of Mary. The suffering Heart of Mary reveals the unity She has with the Heart of Christ. Therefore, we ought to enter, entrust and give ourselves to this Heart as the sure path to reach the Pierced Heart of Christ. *“Mary directs all things to Her Son. Therefore, by entrusting and consecrating ourselves to the Immaculate Heart of Mary, we discover the sure path to reach the Sacred Heart of Christ”* (cf. John Paul II, to the International Symposium on the Alliance of the Hearts of Jesus and Mary, September 22, 1986, no.3).

“My Immaculate Heart will be your refuge and the path that will lead you to God” (Words of Our Lady to Lucia in Fatima, June 13, 1917).

CHARACTERISTICS OF THE DEVOTION TO THE TWO HEARTS

Devotion to the Two Hearts consists in two forms of offering: *consecration* and *reparation*.

Consecration: This means to belong to the Heart of Mary and to take it as a sure path to belong to, live, love and serve the Heart of Jesus. These Two Hearts lived united in their love to the Father and to humanity. The Heart of Mary is the channel through which the saving graces of Christ come to us. By the power of the redemptive sacrifice of Christ, the world and man have been consecrated to God. Now we must all freely accept this grace and assume all of its efficacy and power.

Precisely in this Third Millennium, in which we celebrate the Jubilee of Redemption, we ought to go to the fountain of that Redemption: the Pierced Heart of Jesus, from which pour forth blood and water for our liberation from sin and for the purification of all of our impurities; it is the open fountain of salvation. More than ever, the world is in need of going to the fountain opened on Calvary - the Heart of Christ - because the modern world needs to return to God, to repent, and to experience a profound conversion, freedom and purification. And together with this Heart, we will find the Immaculate and Pierced Heart of Mary. We arrive at this fountain of salvation, which is the Heart of Christ, through the Heart of Mary Most Holy. The world needs to go to the Heart of Christ to repent.

Contemplating the Pierced Heart, “they returned beating their chests” (Lk 23:48).

“And when I am lifted up from the earth, I will draw everyone to myself” (John 12:32).

“Every eye will see him, even those who pierced him. All the peoples of the earth will lament him” (Rev. 1:7).

“On that day there will be an open fountain for the House of David and for the inhabitants of Jerusalem, to wash away their sin and impurity. On that day I will rid this land of the names of its idols and free it from the spirit of impurity” (cf. Zech 13:1-2).

The power of redemption is infinitely superior to all the evil in humanity and in the world. The graces that pour forth from the Heart of Jesus are much more powerful than all the evil in the modern world. By entering into these Two Hearts, we accept with gratitude and reverence all of the redemptive power of the love and sacrifice that these Two Hearts have suffered, united on the Cross, for the salvation of man. Jesus desires to make us participants in His Divine Life, His grace, His power, His peace and His virtues. In the Heart of Jesus we find the fullness of the Kingdom of Heaven because the Kingdom is in the Heart.

His pierced Heart has an open wound that awaits a humanity that is tired from walking its own path and rising from its falls. The wound of His pierced Heart is the open door through which we can enter the only place of rest for our souls; it is the only place of refuge from our enemies of the devil, the flesh and the world. “Come to me, all you who labor and are burdened, and I will give you rest” (Mt 11:28). Servant of God John Paul II reaffirms this: **“The Heart of Jesus is our only goal and our only point of arrival.”** (Homily, June 28, 1984, no. 3)

We all know that we are living in very difficult times, times of great confrontation between life and death; between darkness and the light; between the enemies of the Church and the Church of Christ; between lies, confusion and rebellion and the truth; between the authentic Gospel and lack of orthodoxy; between the Woman and the Beast. **The great battle of these times is for the heart of man.** The heart of man belongs to Jesus or to the devil. The devil wants to win, wants to conquer the heart of man, and for this reason we must now, more than ever, proclaim and promote the triumph of the Two Hearts in the hearts of men.

For example, during the Last Supper, in the revelation of the painful and dark “hour” that was approaching, St. John, the beloved disciple who represents the Church (i.e. all those believers who accept and value the love of Jesus), reclined on the Lord’s chest, on the Heart of the Lord. In this difficult hour, the Church, who is the spouse of Christ, also ought to rest on the Heart of her Spouse, seeking light, grace, wisdom, consolation, strength, communion, refuge, security, courage and its all. And at the same time, it should desire to hear the beatings of love, pain and desires of the Lord; in this way, she will walk the path of the Lord.

Servant of God John Paul II proclaimed with great conviction the need of an intense and new evangelization for the last decade of the year 2000. He did not grow tired in proclaiming that the Church will enter into an era of

great splendor, but only after a great battle. During the Pentecost of 1998, he told us three times that it had begun.

What was his strategy? It was to consecrate the entire world, each place he went, to the Immaculate Heart of Mary so that She may reign and lead us to the Reign of the Heart of Christ. Only the Blessed Virgin – immaculate, always docile to the revelation of God, faithful servant of God to the end, and She who accepts all the consequences of this faithfulness – can step on the head of the serpent, which is manifested in these modern times by secularism, atheism, practical apostasy, indifference, coldness, violence, and rebellion to the teachings of the Magisterium. But there is hope because we have both the promise of the Heart of Jesus to St. Margaret Mary that His Kingdom would come and the promise of the Heart of Mary to the children of Fatima that She would triumph in the end.

Through our authentic devotion and consecration to these Two Hearts, we can hasten the day of their final triumph and their Reign. To the extent that we allow them to triumph and reign in our hearts and in our lives, we can promote and help extend the triumph and reign of Jesus and Mary in the hearts of all men.

COMMUNION OF REPARATION OF FIRST FRIDAY AND FIRST SATURDAY

Since the heart of man seems to have become hardened, closed to grace, and opting for the ways of sin, rebellion, disobedience and rejection of the Love of Jesus and His plan of salvation, more than ever, we need to pray for the rectification of the conscience of humanity; we need to pray for the conversion of sinners; and we need to repair for our own sins and those of the entire world.

The angel of Fatima told the children, “What are you doing? Pray, pray much. The Hearts of Jesus and Mary have designs of mercy upon you. Offer prayers and sacrifices constantly to the Almighty.” (Apparition, Summer 1916) The angel gave three lessons to the children, showing them the perfect manner of reparation:

1. God is offended by sin; therefore, we need to make *prayers of reparation*.
2. The angel taught them importance of sacrifices in reparation for sin; therefore, we need to make *sacrifices of reparation*.
3. The angel emphasized the importance of being in communion with the Eucharistic sacrifice; therefore, we need to have a *communion of reparation*.

The fruit of these experiences of reparation is peace. We are being taught that peace comes from reparation. These prayers and communions of reparation of the First Fridays and Saturdays are the sure manner in which humanity will enter into the only place where peace is found and whose fruit is peace: the Heart of Christ. In fact, when Christ revealed His pierced Side, He told the Apostles, “Peace!” (cf. John 20:19-20)

Elements of the Communion of Reparation to the Two Hearts

1. Prayer and meditation of the Holy Rosary. With the Rosary, we enter with the Heart of Mary into the mysteries of our Redemption.
2. The Sacrament of Reconciliation and examination of conscience. They are important means of conversion and repentance.
3. The reception of Holy Communion in reparation for the sins of the world and for the offenses made against the Two Hearts; this brings grace and mercy into the world.
4. Adoration of the Blessed Sacrament. In Adoration we are in the presence of Christ to love, adore, and believe for those who do not do so.

Our Lord has asked that the devotion to the Heart of His Mother be extended along with the devotion to His Sacred Heart. The Church has responded to this petition by placing the liturgical feast of the Immaculate Heart of Mary the day after the Solemnity of the Sacred Heart of Jesus. Two years ago, the Holy See responded to a petition by the bishops to promote the alliance of the Two Hearts and elevated the feast of the Immaculate Heart to the same liturgical rite. This feast presents this devotion together once a year. But the devotion to the communion of reparation of the First Friday’s and the First Saturday’s allows us to contemplate and meditate upon this union of Hearts and to live and respond to the petition of Jesus and Mary each month. And with ever greater force, these two days are united with the vigil of Eucharistic Adoration. Both hearts are objects of reparation, love and imitation.

In the vigils we unite our prayers and sacrifices together. In addition, we develop an entire attitude of life that helps us to remain vigilant in prayer and alert, for the devil goes about as a roaring lion seeking people to devour (cf. 1 Pt 5:8). “Be alert and in prayer so that you will not fall into temptation” (cf. Mark 14:38).

“The Church owes much to you who remain in vigil. The Church is in debt with you who are vigilant, not only the local church but the Universal Church” (Servant of God John Paul II, cf. Homily, February 11, 2000,

no. 5).

The only manner to detain evil and destruction is to avoid sin, but even God himself does not eliminate sin by eliminating man's freedom; therefore, He calls us to reparation, in order to attract grace and mercy upon humanity. This is why the devotion to the Two Hearts, the consecration, and reparation are the Hope of Humanity.

The Triumph of the Two Hearts: An Era of Grace and Mercy

In June of 1929, Sr. Lucia, one of the visionaries of Fatima, had a vision of the Trinity and of the Heart of Mary (June 13, 1929). In this vision, Jesus hung crucified upon the Cross and the words "Grace and Mercy" flowed from the nail wound of one of His hands.

To Saint Faustina in 1938, Jesus said, "I have opened My Heart as a living fountain of mercy. Let all souls draw life from it" (*Diary*, 1520). As well, He said, "My mercy is greater than your sins and those of the entire world... for you I let my Sacred Heart be pierced with a lance, thus opening wide the source of mercy for you. Come, then, with trust to draw graces from this fountain. I never reject a contrite heart" (*Diary*, 1485).

St. Maximilian Kolbe, in the 1930's, prophesied a proximate reign of the Eucharistic Heart of Jesus, but considered that it would come only if we acquired the graces of conversion and holiness through the joint work of the Holy Spirit and Mary, mediatrix of graces. He called this era the *Era of Grace*. It would be an Era of Grace which would be brought about by the intervention of the Holy Spirit, who is the sanctifier of our souls, and Mary Immaculate, who is the irreconcilable enemy of Satan and of sin.

To St. Catherine Laboure, to whom was revealed the image of the Miraculous Medal, Jesus said, "Have a medal set with this image. Graces will flow to those who bear it with confidence."

According to the Apostolic Letter of Servant of God John Paul II on the third millennium, *Tertio Millennio Adveniente* (TMA), the vision of Fatima, in which the Two Hearts are seen with the words *grace* and *mercy*, clearly reveals the elements and the order of these elements. Confirmed by the prophetic visions of St. Catherine Laboure, St. Faustina, and St. Maximilian, we can deduce that the Era of the Two Hearts will be an era of grace and mercy and of peace and unity; it will be intensely Eucharistic, Marian and charismatic, and in communion with the Holy Father because the Holy Spirit, the Eucharist, and Mary are the three great gifts of the Heart of Christ, given to edify the Church and to lead us to the Father. It will be "*the new springtime of Christian life which will be revealed by the Great Jubilee, if Christians are docile to the action of the Holy Spirit*" (TMA, 18).

Love, salvation, light, and reconciliation came to the world through these Two Hearts. It will be through them that the heart of humanity will have a renewed reconciliation with the Heart of Christ and the hearts of others. This will happen only if we open our hearts in humility, honesty, and sincere repentance and if we allow the Two Hearts to transform our hearts.

Families suffer a great battle in these times: the battle for unity. Crucial to families is the devotion to the Two Hearts, for they are united Hearts that bring unity to all hearts in the family. Families must consecrate themselves to the Two Hearts, place an image of them in their homes and pray before them, make reparation to them, and imitate their virtues.

Humanity, in its present stage, deserves to be punished. When we see to what depths humanity has fallen, we may think that there is no other way of reverting the chaos except through destruction and punishment. Yet the Two Hearts tell us there is another way: that of repentance, conversion, reparation, sacrifice and penance. "*She [the Church] cannot cross the threshold of the new millennium without encouraging her children to purify themselves, through repentance, of past errors and instances of infidelity, inconsistency, and slowness to act*" (TMA, 33).

The Two Hearts are the hope of humanity because the hope of humanity is the love that overcomes evil, the sacrifice that overcomes selfishness, the unconditional offering that overcomes infidelity. This year we ought to acquire the virtue of hope, which is so lacking - a lack we can see in all the suicides, depressions, desperations, and sadness. It is lacking because we have placed our hope in the wrong places: in people, in systems, in material goods, in status, in prestige, etc. Our hope needs to be placed in the merciful Heart of Christ, who loved humanity so much that He did not stop at anything to save it, and in the Heart of our Mother who, in perfect communion with the Heart of Christ, gave Herself completely for the redeeming work of Her Son, also stopping at nothing to do so.

"Seek to deepen in all hearts the awareness of the intimate and indivisible relationship there is between the Two Hearts and the immense value the authentic devotion and consecration to the Hearts of Jesus and Mary has in our time" (cf. John Paul II, Nov. 23, 1987).

THE APOSTLES OF THE TWO HEARTS

His Holiness John Paul II called the faithful to "promote the alliance of these Two Hearts for it is through them that the Church acquires her hope and her lasting peace." We could say that Servant of God John Paul II was the apostle of the Two Hearts par excellence of these times.

Characteristics of an Apostle of the Two Hearts in the light of St. John the Evangelist

We must be people of *prayer*: An apostle must listen to the beatings of the Heart of Jesus, resting on the chest of the Master when He speaks of pain and persecution.

We must have *fidelity*: We must be at the foot of the Cross when all others have abandoned Him. There we should enter into the Sorrowful Heart of Mary, embrace Her as Mother, and allow ourselves to be embraced by Her.

We must be *intercessors*: We must know how to read the signs of the times and to present our prayers and sacrifices for all that is occurring in these times.

We must make *reparation*: We need to know what it is that most grieves the Hearts of Jesus and Mary - the rejection of the redemptive sacrifice. Therefore, with our lives, we ought to show them that the sacrifice on the Cross has not been in vain, that the graces that flow from the Pierced Heart have not fallen onto the ground, but into our hearts.

We must be *vigilant*: This means we must watch so as to not fall into temptation. The call of Gethsemane to not fall asleep, but to remain vigilant, was not only meant so we could accompany the Lord in His agony, but it also calls us to have an attitude of vigilance and alertness concerning the urgency of the times. It is a call not to be stolen, distracted or forced away by the powers of evil.

We must allow *ourselves to be pierced*: We must rend our hearts and not our clothes. What the Lord wants is that His Heart and that of His Mother may reign in our hearts; that His virtues, grace, purity, sacrifice, poverty, and humility be manifested in our hearts. He wants us to have a new heart with His own sentiments. "I will give them a new heart... I will give them a heart of flesh" (cf. Ez 36:26).

We must make *sacrifices*: We must fast, deny ourselves, and embrace suffering for love. *"The Hearts of Jesus and Mary have designs of Mercy over you. Offer constantly prayers and sacrifices. Offer a sacrifice of all that you can as acts of reparation for sin and in supplication for the conversion of sinners"* (Message of the Angel of Fatima during his second apparition, Summer 1917).

We must promote the triumph of the Two Hearts for the conversion of the world: Jesus has confided the new evangelization and conversion of the world to an exceptional missionary: His Mother. Therefore, the apostles of these times, the Apostles of the Two Hearts, ought to unite under the banner of Mary Most Holy. She is forming an army of sons and daughters who find refuge in Her Heart and who are instruments in the establishment of the Reign of the Heart of Christ.

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