

THE SPIRITUALITY OF THE TWO HEARTS - HOPE OF HUMANITY

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Foundress

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Revelation of the Sacred Heart to St. Margaret at Paray le Monial (1673-...) Jesus reveals His Heart, His mysteries of love and all of the riches He wants to pour forth on all of humanity. He reveals His pain at the indifference and ingratitude... He asks for the propagation of the devotion to His Sacred Heart and the practice of the First Friday reparations. He teaches the importance of the consecration to His Heart. He chooses St. Margaret as the instrument to make known all of this. And He gives His promise: **"My Heart will reign despite my enemies. Blessed are those who labor for this reign."**



In 1899, Leo XIII consecrates the human race to the Heart of Jesus.

In Fatima (1917): The Blessed Virgin reveals Her Immaculate Heart as a channel through which all graces flow, desires that the devotion to Her Immaculate Heart be established and teaches of the importance of the consecration to Her Heart as a sure refuge that leads us to the Heart of Christ. **"My Immaculate Heart will be your refuge and the path that will lead you to God."** (Our Lady of Fatima) She manifests the pain in Her Heart for the offenses that are committed against the Heart of God. She gives the promise: "In the end, my Immaculate Heart will triumph, and an era of peace will come to the world."

In Pontevedra: (10th of December, 1925) Jesus asks Sister Lucia to console the Heart of His Mother, to remove the thorns that are embedded in it because of the sins of the world. (Love is indivisible and so is pain). He asks for the Devotion of the First Saturdays in reparation. (1925)

On May 18th, 1936), Sister Lucia asks Jesus why Russia will not be converted except through the Consecration of it to the Immaculate Heart of Mary. Jesus responds: **"Because I desire that My Church recognizes this favor as a triumph of the Immaculate Heart of Mary and in this way, extend the devotion to Her Immaculate Heart together with my Sacred Heart."** Once we see the Blessed Virgin as a powerful mediator of the graces of the Heart of Jesus, even to the point of intervening in history, then it will be understood that the devotion to the Immaculate Heart is to be united to devotion to the Sacred Heart. In other words, to open oneself completely to the fountain of graces that flows from the devotion and spirituality of the Two Hearts.

Pius XII consecrates Russia in 1942.

John Paul II: in 1984, consecrates the world to Her Heart and does it again in the Third Millennium, 2000. At the beginning of the Jubilee Year he directed us towards the Merciful Heart of Christ and to the Immaculate Heart: **"so that we would be able to face with confidence in divine mercy, the difficulties and the trials that await the human race in the upcoming years."** Proof that in the end, will conclude with a manifestation of grace, the era of peace, brought about by the Two Hearts that have so loved humanity and through their union, the work of salvation has been brought about and will continue to actualize itself in the life and in the history of man. It is the hour for them to be known, loved, listened to, served and obeyed. The hour has come for us to give ourselves completely to Their love. We will enter into a particular era of grace, era of the Two Hearts, in which they will reign in the hearts of all.

A RETURN TO THE HEART OF CHRIST THROUGH THE HEART OF MARY

Between these two human hearts there is an impressive complementary, a perfect communion and an indissoluble union... The Heart of the new Adam and the new Eve.

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. 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."

To this unity that is testified in Sacred Scripture and in the Tradition of the Church, John Paul II has called: "Alliance of the Two Hearts." Alliance means profound and indissoluble union.

On Sept 22, 1986, the Holy Father stated: *"It is precisely for the unique role in the mission of Her Son, that the devotion to the Heart of Mary has fundamental importance, for it is through Her love for Her Son and for all of humanity that She becomes a unique instrument to lead us to Him and to attract Him to us."* 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 and the purpose that he has had in constantly consecrating, confiding and entrusting us to the Heart of Mary. On May 1982, in Fatima: *"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 Heart of Christ."* (JPII)

The first consecration is that of Saint John at the foot of the Cross: "Behold your Mother." When Jesus said: "Woman, behold your Son, He opened in a new way the Heart of the Mother. A few moments later, the soldier pierces the Heart of Jesus: with these words, the Heart of Mary is opened to receive those whom the Pierced Heart of Christ was to reach with His redemptive power. The Heart of Mary is pierced by the same love for man and for the world with which Christ loved man and the world, offering Himself on the Cross." (JPII, 1982) Another Fiat: that of Her spiritual maternity.

"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, leading it precisely to the fountain of its redemption." To Jesus through Mary!"

TO RETURN TO THE FOUNTAIN OF SALVATION: THE PIERCED HEART OF CHRIST

The Holy Father has insisted that contemporary man has lost orientation in his conscience, in his meaning and in his ultimate end. He does not have direction, and is seeking salvation beyond the only one who can offer it to him. For this reason he indicates to us that we must return to the only fountain of our salvation: the Pierced Heart of Jesus.

During the Jubilee Year, our attention was directed to the Heart of Jesus that opened wide in order to pour forth graces of salvation. The Third Millennium begins contemplating the open Heart of Jesus as an invitation to enter and to receive from the true fountain, all the graces that we need. How many of our thirsty brothers and sisters are seeking water in false fountains: "they have changed the pure crystalline water for dirty puddles." (Jer 2, 13)

There is only one open fountain of salvation: Zach 13, 1-2: "On that day there will be an open fountain for the House of David and for the inhabitants of Jerusalem, to wash away the sin and the impurity. On that day I will rid this land of the names of its idols and free it from the spirit of impurity."

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, is the open fountain of salvation. More than ever, the world is in need of going to the fountain opened in Calvary, the Heart of Christ, because the modern world needs to return to God, to repent and to experiment 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.

Contemplation of the Pierced Heart of Christ moves us to repentance:

Contemplating the Pierced Heart, "they return beating their chests." (Lk 23), "When I am lifted up, I will bring all to Me." "Every eye will see, even those who pierced him, and they will lament him, and for him all peoples will weep." (Apoc 1)

- Contemplating the love to the extreme, our hearts are softened. When we know we are loved to the point of giving His life for us, our wounds are healed and all the sin and obstacles to our communion with God are freed.

The Heart of Jesus, remedy to all evil

Saint Gertrude, during a mystical experience, asked Saint John why, if he had rested on the chest of the Lord during the Last Supper, he did not write about the depths of His most Sacred Heart. Saint John responded to

her: "My ministry at that time in which the Church was being formed consisted in speaking solely about the Eternal Son of the Father...., but in the last times, it has been reserved the grace of hearing the eloquent voice of the Heart of Jesus. To this voice, the world, tired by the years, will renew its youthfulness, it will be lifted out of its lethargic and once again, it will be inflamed in the flame of divine love."

Jesus told Saint Margaret that the revelation of His Heart was like a *final effort of His love in the last centuries, to warm a cold world, with the desire to save the souls that are lost, as a sure means of pacifying the divine justice and of obtaining the mercy of God and as a fountain of abundant blessings.* "My Divine Heart is so inflamed with love for men, and for you in particular that, being unable any longer to contain within Itself the flames of Its burning Charity, It must spread them abroad by your means, and manifest Itself to them (mankind) in order to enrich them with the precious graces of sanctification and salvation necessary to withdraw them from the abyss of perdition."

The Holy Father has exhorted us regularly to understand that we live in very dark and dangerous times, to the point of only with an intervention from above will it be possible that the outlook of humanity may be somewhat brighter. An intervention from above brought about by the powerful mediation of the Heart of Mary.

"The Church and society," said Pius IX on Sept, 1860, has no other hope but in the Heart of Jesus. It is He who will heal you from all the evils." "We are going through difficult times. All things are in danger, both in the spiritual order as well as in the temporal. In the midst of these so great calamities that weigh upon the world, it is absolutely necessary that we re-invigorate our piety and that together we beseech that the Precious Blood that comes from His Heart may protect us, may lead us to Him with bonds of ardent charity, may enflame men with the sacred fire that consumes, inspiring in them the sentiments that will animate them and make them agreeable to God with a live of good works and merit."

"The Heart of Jesus is the providential reserve kept for our times by the goodness of God." (Monsignor Baudry)
"No other devotion is more appropriate for the needs of modern society. To the selfishness of our times, to its sensual tendencies, its religious indifference, the most delicate, pure, disinterested, tender and compassionate devotion is put in contrast to it."

The devotion to the Sacred Heart of Jesus responds perfectly to the needs of our times; it is an efficient remedy against the human passions which degrade man. Against selfishness, concupiscence, ambition, the contrary virtues are in opposition. And as for the errors of this generation, this devotion offers the victorious weapons to combat them and destroy them.

"Christ offers His divine and human Heart, fountain of reconciliation and principle of the new life in the Holy Spirit to all men and women who today are submerged in a secularized world in which they are in danger of losing the gravital center of their lives." (JP II, June 28, 1998)

His pierced Heart has an open wound that awaits humanity that is tired from walking on their own paths and returning from their downfalls... The wound of His pierced Heart is the open door through which we can enter to the only place of rest for our souls, of refuge from our enemies: the devil, the flesh and the world: "Come to Me, those who are weary and burdened and I will give you rest." JP II: "The Heart of Jesus is our only goal and our only point of arrival."

Leo XIII in his encyclical, *Annum Sacrum*: "When the Church, in the times close to its origin, suffered the oppression under the yoke of the Caesars, the Cross, which appeared in the sky to a young emperor was both a sign and a cause of a great victory that was immediately obtained. Another sign is offered to our sight today, most brilliant and most divine: The Most Sacred Heart of Jesus with the Cross on top, shining brightly amidst flames, with an excellent brilliance. (vision to St. Margaret Mary) It is in it that we are to place all our hopes; it is in it that we ought to seek and hope for the salvation of man today."

In order to return to the Pierced Heart we must go through the Heart of Mary

TWO FUNDAMENTAL ELEMENTS FOR THE DEVOTION TO THE TWO HEARTS: PARAY AND FATIMA.

1. CONSECRATION: an act of love

To consecrate ourselves to the Two Hearts means to enter into an intimate relation of love with the Heart of Jesus and the Heart of Mary. It is to offer ourselves in love and to give ourselves completely to love, listen,

imitate, obey, console, make reparation to and live completely dedicated to the service of the Hearts of Jesus and Mary. To belong completely to them: all being consecrated to them and therefore, to live a style of life that manifest their presence. It is to enter into these hearts so as to become conformed to their sentiments, desires, virtues and holiness. It is to allow them to reign in our hearts and in this manner, become instruments so that they can reign in our families and society.

It is to live in them, with them, and to allow that their Hearts possess our own. "Oh Hearts truly worthy of possessing all hearts, of reigning over all hearts, those of angels and of men! You will be, from this moment forward, the rule of my conduct and in all occasions I will seek to be inspired by the sentiments in your Heart. I desire that from now on, my heart not be anywhere but in the Hearts of Jesus and Mary, or that the Hearts of Jesus and Mary be in my own, so that they may communicate to it their movements; and so that my own heart may not stir or move but in conformity to the impression that is received from them." (Saint Claude de la Colombiere)

REPARATION:

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

The Sacred Heart told St. Margaret Mary: "Here is the Heart that has so loved man that it has stopped at nothing, to the point of offering and consuming itself in order to testify to them Its Love. And in return, it has only received from the majority of them, ingratitude by means of their irreverence and sacrileges, as well as by their indifference and rejection shown to me in this Sacrament of Love." "You will be my consolation if you make up for their ingratitude as it is possible for you."

What is it that most hurts the Heart of Jesus: the lack of love. Love is not Loved cried St. Francis... and Jesus says as much to St. Margaret.

The Communion of reparation of the First Fridays:

Jesus has given a practical means to do reparation: total consecration, which means to give oneself completely in love... giving one's heart to the Heart of Jesus; and communion and confession of the First Fridays in reparation. Also the Holy Hour of reparation on Thursdays, for the deep loneliness that Christ experienced in Gethsemane. Jesus gives 12 promises to those who live this spirituality of reparation.

Consecration: the greatest reparation

St. Louis de Montfort was very close to the Sisters of the Visitation and was aware of the messages that St. Margaret Mary had received. In many of his hymns, he calls people to the reparation of the Sacred Heart in the Blessed Sacrament. For St. Louis, the word, *redamatio*, defines clearly the call of Jesus in Paray le Monial: to return love for love and to offer consolation. Before this love that is offended, forgotten, and which receives dejection and ingratitude, the greatest act of reparation is to respond with a total and exclusive love: to give oneself completely... to consecrate oneself.

From this we can deduce that St. Louis sees that in order for this consecration to the Heart of Jesus be total and perfect, it must be done through the Heart of Mary. To give oneself completely to that Heart that has loved us so much, by means of Her Heart which has so loved Him. Therefore, at the bottom of the inspiration of the Consecration to Jesus through Mary, there is a desire offering oneself completely as the best form of reparation.

Communion of reparation of the First Saturdays

Fatima: we discover once again the call to consecration and reparation
The element of making up comes out with great force.

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 constantly to the Almighty, prayers and sacrifices." The angel gave them three lessons to the children, showing them the perfect manner of reparation:

1. message: "My God, I believe, adore, hope and love thee. I ask you forgiveness for those who do not believe, do not adore, do not hope and do not love you." prayer of reparation
2. "Of all that you can, offer a sacrifice as an act of reparation for the sins by which God is offended, and in supplication for the conversion of sinners. Attract in this way, peace to your country. The importance

of sacrifice of reparation makes up and attracts peace.

3. message: "Most Holy Trinity, Father, Son and Holy Spirit, I adore you profoundly and I offer you the Precious Body, Blood, Soul and Divinity of our Lord Jesus Christ, present in all the Tabernacles of the world and in reparation for the dishonors, sacrileges and indifferences with which He is offended. And by the infinite merits of His Sacred Heart and of the Immaculate Heart of Mary, I pray for the conversion of poor sinners." Reparation and Eucharistic adoration. "Take the Body and drink of the Blood of Jesus, horribly offended by ungrateful man. Make reparation for these crimes and console your God."

Fruit of these experiences of reparation with the angel: peace. We are being taught that peace comes from reparation. May we need to make of these prayers and communions of reparation of the First Fridays and Saturdays as 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. (Christ reveals His pierced Side and told the Apostles, Peace!)

Words of the Virgin:

"Do you want to offer yourselves to God to bear all sufferings which He wants to send to you as a reparation for the sins with which He is offended and in supplication for the conversion of sinners?"

"Make sacrifices for sinners and say many times, especially when you make a sacrifice: Oh Jesus, it is for love of You, for conversion of sinners and in reparation for the sins committed against the Immaculate Heart of Mary."

"He will punish the world for its crimes by means of wars, of hunger, of the persecution of the Church and of the Holy Father. In order to impede this, I will come and ask for the consecration of Russia to my Immaculate Heart and for the Communion of reparation of the First Saturdays. If you listen to my desires, there will be peace."

In Pontevedra:

"Look, my daughter, my Heart surrounded by thorns which ungrateful men have pierced me with without end by their blasphemies and ungratefulness. You, at least, seek to console me and tell them, that all who, during five months, on the First Saturday, would confess, receive Holy Communion, recite the Rosary and keep me company for 15 minutes, meditating on the mysteries of the Rosary with the desire of making reparation to me, I promise to assist them at the hour of their death with all the graces that are necessary for their salvation."

Elements of the Communion of Reparation to the Two Hearts:

1. Prayer and meditation of the Holy Rosary (to enter with the Heart of Mary into the mysteries of our Redemption.)
2. Sacrament of Reconciliation and examine of conscience (a strategy for conversion and for repentance)
3. To receive communion in reparation for the sins of the world and for the offenses made to the Two Hearts (grace and mercy)
4. Adoration of the Blessed Sacrament (to be in the presence of Christ to love, adore, believe for those who do not do so.)

Vigils of prayer and reparation of Friday and Saturdays: In the vigils we unite our prayers and sacrifices together. In addition, we develop an entire attitude of life, it makes us to remain vigilant, in prayer and alert, for the devil goes about as a roaring lion seeking who to devour. "Be alert and in prayer so that you will not fall into temptation."

"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." (JP11)

The only manner to detain the 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

June 1929: Vision of the Trinity and of the Heart of Mary. "Grace and Mercy" (Description of the preparation for the Third Millennium)

Jesus to Saint Faustina: 1931: "I have opened my Heart as a living fountain of mercy. Invite souls to come

and to receive life from it. My mercy is greater than all of their sins and that of the entire world. I allowed a sword to pierce my Heart so as to open completely the fountain of mercy for you." "While there is time, they must recourse to the fountain of My Mercy for I never reject a contrite heart."

St. Maximilian Kolbe (1930's) Prophesies a proximate reign of the Eucharistic Heart of Jesus, but considers that it will come only if we acquire the graces of conversion and holiness through the joint work of the Holy Spirit and Mary, mediatrix of graces. He calls this era, the Era of Grace. Era of grace which is acquired by the intervention of the Holy Spirit who is the sanctifier of our souls and of Mary Immaculate, who is the irreconcilable enemy of satan and of sin.

To St. Catharine Laboure: "Have a medal set with this image. Graces will flow to those who bear it with confidence." (The Miraculous Medal: Mary Corredemptrix, Mediatrix and Advocate, the Two Hearts) Could the proclamation of the dogma of Mary as Mediatrix, corredemptrix and advocate be a condition for the reign or era of the Two Hearts?

Confirmed by the prophetic vision of St. Catherine Laboure, of Saint Faustina, and of St. Maximilian, we can deduce that the Era of the Two Hearts will be an era of grace and of mercy; of peace and of unity; intensely Eucharistic, Marian, a New Pentecost.

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

We live in a great battle my brothers and sisters, in very difficult times. For this reason, the Two Hearts are the hope of humanity because its hope is the love which overcomes evil, the sacrifice which overcomes selfishness, unconditional offering which overcomes infidelity and the light which shines in the darkness. His Holiness John Paul II to Cardinal Vidal in 1995 said: "In this mystery of saving Love, revealed in the Heart of Jesus, we will find light and strength to save the Christian family, threatened today in its fundamental values."

"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." (JP II, Nov 23, 1987)

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