

The Twelve Promises Linked to the Devotion to

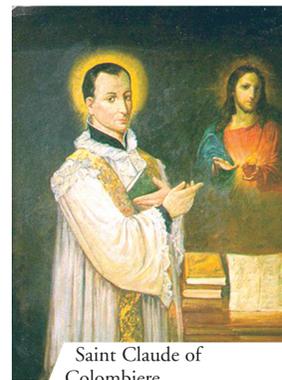
THE SACRED HEART OF JESUS

FRANCE, 17TH CENTURY

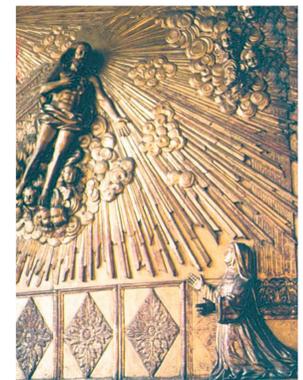
The message received by the nun, Saint Margaret Mary Alacoque of Paray-le-Monial, contains the “Twelve Promises of the Sacred Heart,” in which Jesus reveals the graces linked to this devotion. Love for the Sacred Heart of Jesus is directly tied to that of love for the Eucharist. As the great apostle of this devotion, the Jesuit priest Henri Ramiere wrote, “It is in the Eucharist that we truly find the Heart of Jesus nearest to us; it is in the Eucharist that He unites himself in a most intimate way to us, and we to Him.”



“The Church, true minister of the Blood of Redemption, was born from the pierced Heart of the Redeemer, and from that same Heart comes also the grace of the Sacraments in gushing overabundance, which instills eternal life in the children of the Church.” Pope Pius XII



Saint Claude of Colombiere



A design executed by Saint Margaret



The Child Jesus is pictured in an iconograph in the style of the Spanish Counter Reformation, atop a globe of the earth studded with stars of gold. The Child holds His Heart in His hand. From the collection of the Hieron Museum in Paray-le-Monial



“We desire that all of the people who struggle actively to establish the Kingdom of Jesus in the world, take the devotion to the Sacred Heart of Jesus as their banner. [...] Ardently wishing to offer a secure barrier against the impious plottings of the enemies of God and of the Church, and to have families and nations return to the love of God, we do not hesitate to propose devotion to the Sacred Heart of Jesus as the most efficacious school of divine charity, on which charity it is necessary to construct the Kingdom of God in the souls of individuals, in the domestic society and in nations.” (Pope Pius XII, *Haurietis aquas*, 82-83)



“Jesus is found in the Sacrament of the Eucharist, in which love keeps Him tied like a victim, always ready to be sacrificed for the glory of His Father, and for our salvation. His life is totally hidden from the eyes of the world, which succeed in seeing only the poor and humble appearances of bread and wine. [...] Jesus is always alone in the Blessed Sacrament. Try to never miss any Communion, lest we give great joy to our enemy the devil!” ST. MARGARET MARY ALACOQUE



“The Church wishes to incite the faithful even more to draw near with confidence to this Holy Mystery and to consume ever more hearts in the flames of that divine love with which the Sacred Heart burned when, in His infinite love, he instituted the Most Holy Eucharist.” POPE BENEDICT XV



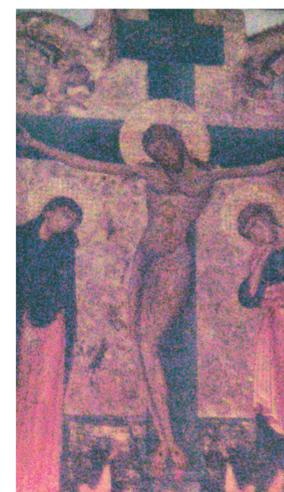
- Saint Margaret received many mystical gifts and some revelations from Jesus. We list here below the “Twelve Promises of the Sacred Heart” which the Lord revealed to the saint:
1. To those devoted to My Sacred Heart, I will give all the graces and helps necessary to their state of life (Letter #141).
 2. I will establish and safeguard peace in their families (Letter #35).
 3. I will console them in all their afflictions (Letter #141).
 4. I will be their sure refuge in life, and above all, at the hour of death (Letter #141).
 5. I will pour abundant blessings on all of their labors and undertakings (Letter #141).
 6. Sinners will find in My Heart an inexhaustible source of mercy (Letter #132).

7. Lukewarm souls will become fervent with the practice of this devotion (Letter #132).
8. Fervent souls will ascend rapidly to a higher perfection (Letter #132).
9. My blessing will remain in those places in which the image of the Sacred Heart will be displayed and venerated (Letter #35).
10. To all those who labor for the salvation of souls, I will give the grace to be able to convert the hardest hearts (Letter #141).
11. Persons who spread this devotion will have their names written forever in My Heart (Letter #141).
12. To all people who receive Communion on the first Fridays of nine consecutive months, I will give the grace of endless perseverance and of eternal salvation (Letter #86).

Our Lord Appears to ST. THOMAS AQUINAS

1224-1274

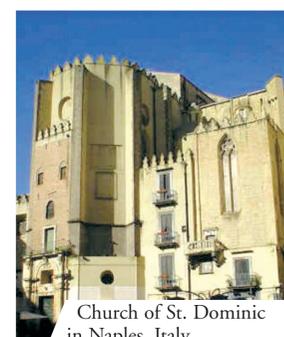
During the years of his theological maturity, from 1269 to 1272, St. Thomas Aquinas was called to Paris to resolve the complicated question of the nature of the Eucharistic Sacrament. Before St. Thomas started his dissertation, he went in church to pray and then finally wrote the actual text. Once the exhibit was concluded, St. Thomas returned to church and that is when Our Lord Jesus appeared to him to confirm the righteousness of his writings.



The miracle consists in the Crucifix animating Itself to confirm to St. Thomas that his writings were righteous



G. Francesco Barbieri, called: "Guerelino", St. Thomas Aquinas writing while assisted by Angels (1662)



Church of St. Dominic in Naples, Italy

During his second tenure as professor in Paris, St. Thomas found himself in the middle of a dispute taking place among the professors at the Sorbonne University in regard to the Eucharistic sacrament. The dispute was about two points: a) if the senses perceive the presence of the so-called "accident", such as color, taste, durability and quantity, it would be the concrete extension of the true and real Eucharistic Bread and Wine; b) faith confirms that in the sacrament exists the Body and Blood of Christ, which is an apparent contrast with the former theory. Parisian theologians were clearly divided between the objective theory and the value of faith. They decided to ask St. Thomas because they already had the opportunity of experiencing his philosophical intelligence and his theological sanctity. They asked him to offer and communicate his opinion, in that his theological wisdom would become the rule to follow.

Thomas then, as he usually did, retreated himself to prayer and contemplation and started to pray with great fervor and devotion. Soon after, he quickly jotted down in writing the least amount of words with the most precise clarity possible, what his mind was able to understand and what The Lord inspired him to write. He returned in church, went to the altar and laid down his written answers under the eye of the Crucifix and prayed: "Our Lord Jesus, actually and forever present in this Blessed Sacrament, I am asking You to help me understand Your truth and to be able to teach and confer it without any possibility of errors. So, I beseech thee, Oh Lord, to concede me this grace: If the things that I wrote about You and with Your blessing are true, make it possible for me to say and teach them publicly. If, instead, I have written

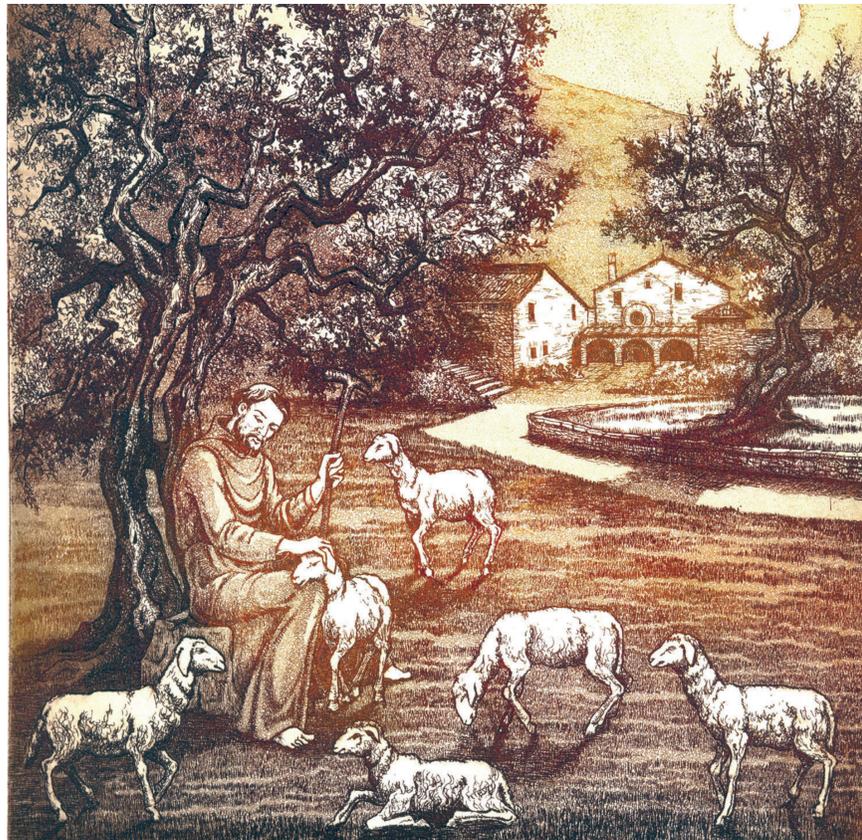
something that is not in tune to the truth revealed and alien to the mystery of the sacrament, stop me from inferring anything that could deviate from the Catholic faith." This was the humble prayer of the theologian who understands that he is dealing with things much higher than himself and that he has a grave responsibility towards his people. Father Reginaldo, his secretary, and other brethren were fortunate enough to observe St. Thomas while in deep prayer, when suddenly Christ appeared and motioned towards his writings and said: "You wrote well about the sacrament of my Body and you wrote well and according to truth; you also have resolved the question that was posed to you. This understanding of the Truth defines and holds true, as long as man is present on earth." Having heard this, Thomas was filled with joy and thanksgiving, and prostrated himself and knelt down at the altar in front of our Lord.

The Miracle of the Devoted Lambs of the Eucharist

SAINT FRANCIS OF ASSISI

ITALY, 13TH CENTURY

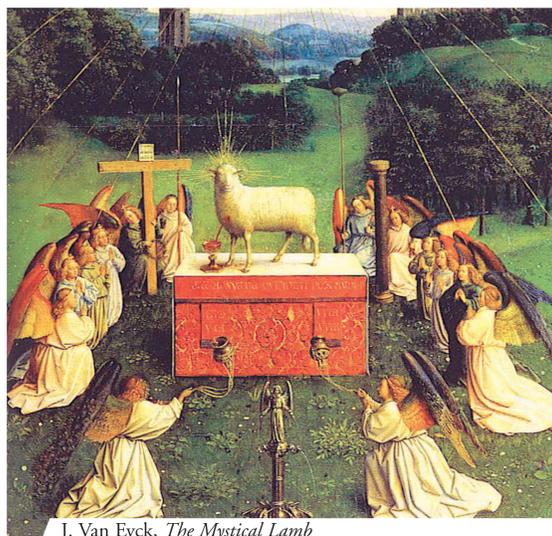
Saint Francis nurtured a particular affection for lambs, to whom Jesus Christ is often paralleled in Sacred Scripture, most especially for His gentle nature.



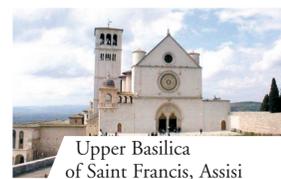
Portrait (Image) of Saint Francis, Speco



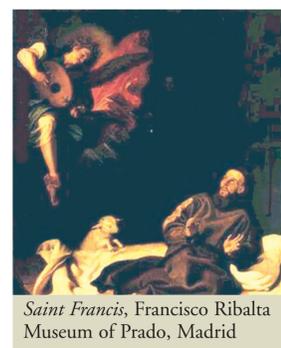
Saint Francis of Assisi, Cimabue



J. Van Eyck, *The Mystical Lamb*



Upper Basilica of Saint Francis, Assisi



Saint Francis, Francisco Ribalta Museum of Prado, Madrid



The Franciscan historical chronicles tell the story that “during a trip to Rome, the saint kept with him a little lamb, inspired by his devotion to Christ, his most beloved Lamb. Upon his departure, it was entrusted to a noble matron, Lady Jacopa of the Sette Soli (Seven Suns), so that she would have custody of it in her home. And the lamb, as if spiritually educated by the saint in matters of the soul, would not leave the woman’s side when she went to church, when she stayed, or returned. Some mornings, when the lady was late in awakening, the lamb would gently pounce and nudge her with his little horns, and woke her with his bleats, encouraging her with his gestures and expressions to hurry to church. For this, the lady had much admiration and love for that lamb, disciple of Francis and teacher of devotion. [...] One day

while walking in the outskirts of Siena, Saint Francis encountered a huge herd of sheep at pasture. As he always did, he kindly saluted them, and they, having stopped grazing, all ran towards him, raising their heads and meeting his gaze.

They greeted him with such festivity that the shepherds were stupefied, seeing the lambs and the rams jumping around in such a wondrous way. [...] Another time, at Santa Maria della Porziuncola, some people brought as a gift to this man of God, a sheep, and he accepted it with gratitude, because he loved the innocence and the simplicity that the sheep demonstrated by nature. The man of God admonished the little lamb to praise God and to absolutely not bother the brothers. The

sheep, for his part, sensed the piety of this man of God, and he put these teachings into practice with great care. When he heard the brothers singing in the choir, he would enter the church, bend his knees, and emit tender harmonious bleats in front of the altar of the Virgin Mother of the Lamb, as if with a strong desire to greet her. During the celebration of the Mass, at the moment of elevation, he would bow down, knees bent, as if it were that this devout little animal wished to reproach men of little faith for their irreverence and encourage devout men for their reverence towards the Blessed Sacrament.”

Converts a Duke with the Eucharist

SAINT BERNARD OF CHIARAVALLE

FRANCE, 12TH CENTURY

Saint Bernard was the central character of an important Eucharistic miracle. The Duke of Aquitania separated himself from the Catholic Church, and he had absolutely no intention of returning to it. Saint Bernard, after he celebrated Mass, went outside the door of the church to the duke and presented the Blessed Sacrament to him. The Duke, deeply moved by a mysterious force, fell to the ground on his knees, begging forgiveness for having left the Catholic Church.



Portrait of the true face of Saint Bernard



Antique image which shows the miracle



Saint Bernard converts the duke

One of the biographies of Saint Bernard recounts that the saint “came to Aquitania to reconcile to the Church the duke of this province – but since he refused such reconciliation, the saint of God went towards the altar to celebrate the Mass while the duke, having been excommunicated, waited for him outside the door of the church. After the consecration, Bernard placed the Host on the paten and exited the church, with his face aflame with sacred ire.

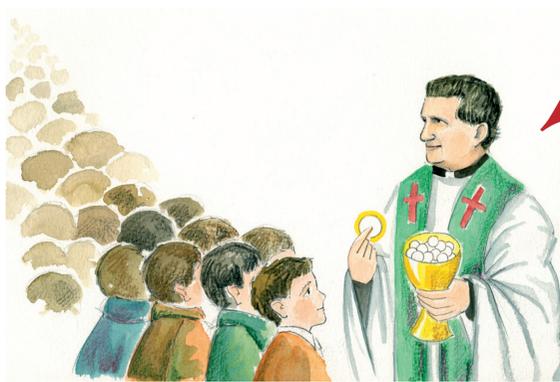
“When he arrived in front of the duke, he admonished him with these words: ‘We prayed for you and you ridiculed us. Here now, He, the Son of the Virgin, the Lord of the Church, He Whom you persecute, has come to you. Here, you have before you that Judge whose hands one day will hold your soul. Perhaps you will reject Him as you have rejected His servant? Resist Him if you can.’ The duke immediately felt his legs fold underneath him and prostrated himself at the feet of Bernard, who then ordered him to stand on his feet to hear the penitential sentence of God. The duke trembled as he stood and he followed all that Bernard ordered him to do.”

Eucharistic Miracle of

SAINT JOHN BOSCO

ITALY, 1848

Saint John Bosco was always very devoted to the Eucharist. Numerous are the writings in which the saint speaks of the importance of this sacrament. Once, having only eight Sacred Hosts remaining in the corporal, he began to multiply the Hosts so that he could distribute Communion to the 360 youth who were present at Mass.



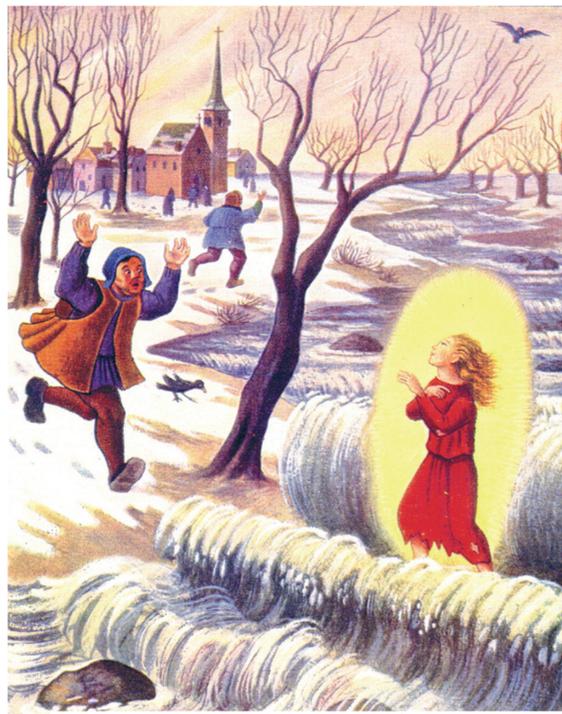
Biographies of Saint John recount that in 1848, during a Mass celebrated in honor of the Feast of the Annunciation, Don Bosco realized at the moment he was to distribute Holy Communion to 360 young people that the corporal in the Tabernacle had only eight Sacred Hosts. Everyone noticed and wondered what Don Bosco would do. Giuseppe Buzzetti, who became one of the first Salesian priests, was serving Mass that day when he saw Don Bosco multiply the Hosts and give Holy Communion to the 360 people.

Don Bosco tells the story of what he saw in a dream: a terrible battle at sea caused by a multitude of boats, both large and small, fighting against a sole majestic ship, a symbol of the Church. Hit many times but always victorious, the ship was guided by the Pope to anchor itself securely between two tall pillars in the sea. The first held up high a huge Host with the writing, “Salvation of the Faithful” and the other which was lower, held a statue of Immaculate Mary, with the writing, “Help of Christians”.

Eucharistic Miracle of PIBRAC

FRANCE, 1589

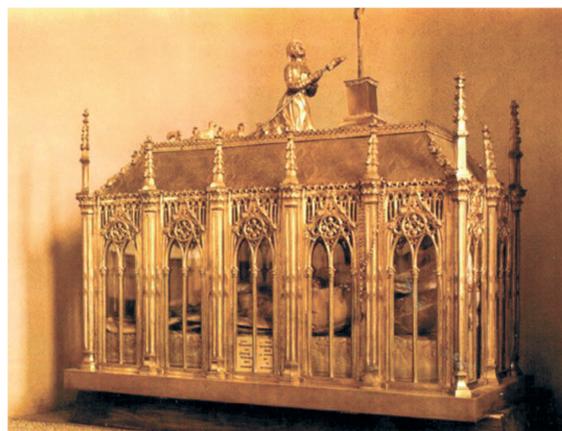
The Eucharistic miracle of Pibrac is about Saint Germaine Cousin (1579-1601). In order for St. Germaine Cousin to participate in the Holy Celebration of the Mass, she had to cross through a violent stream with extremely high waters; the waters divided in two and let her pass undisturbed.



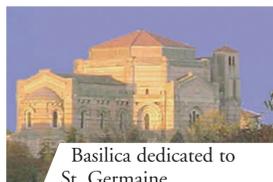
Antique painting in which the miracle is depicted



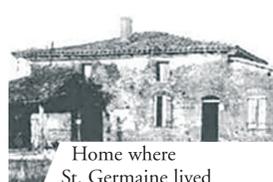
Germaine made to live in a basement under the steps by her step-mother



Tomb of St. Germaine



Basilica dedicated to St. Germaine



Home where St. Germaine lived



Print depicting the miracle of the unattended herd not ever being attacked by wild animals

From the time that our young shepherd girl became motherless, her father remarried a woman who, from the very start, demonstrated hostility towards her because Germaine's face was full of acne and was not easy to look at. The stepmother, who could not stand the sight of Germaine's face, convinced her husband to make Germaine live in the small basement under the steps. The poor girl found herself so completely isolated in that basement that the rats were often her only companions. Germaine, however, was very close and devoted to the Lord and in particular loved the Blessed Sacrament and prayed and visited on a daily basis.

Every day she would leave her sheep unattended to receive the Holy Eucharist and miraculously the herd would never be attacked by wolves.

To reach the church, however, Germaine had to cross the stream called Courbet. One day the heavy rains had rendered the stream impossible to pass through, but the young girl decided to affront the furious waters of the stream and get through so she could receive Communion.

Before going into the water in order to get across, she made the sign of the Cross and while she was reciting her prayers she saw the waters miraculously separate in two. This happened on the way back, also.

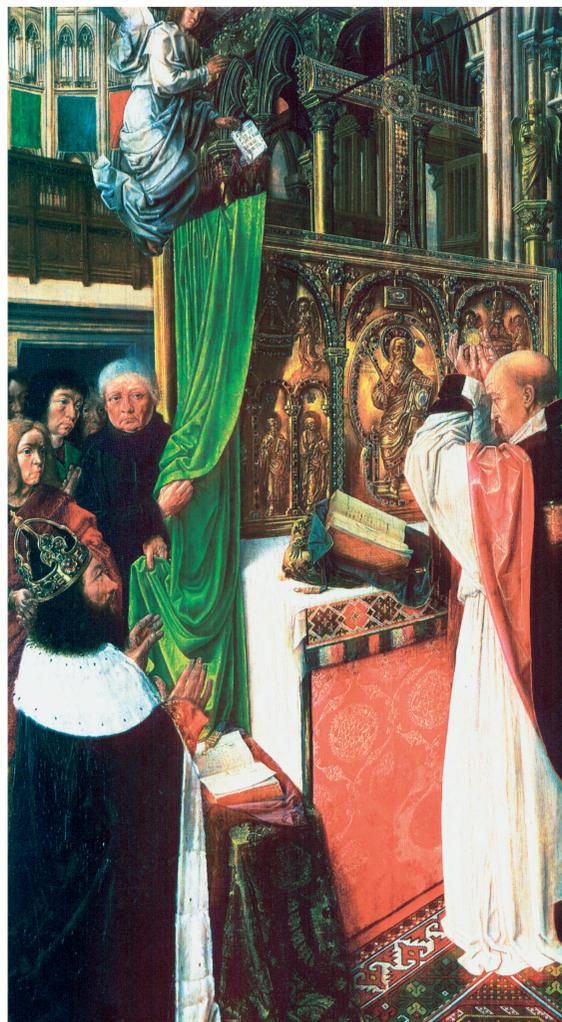
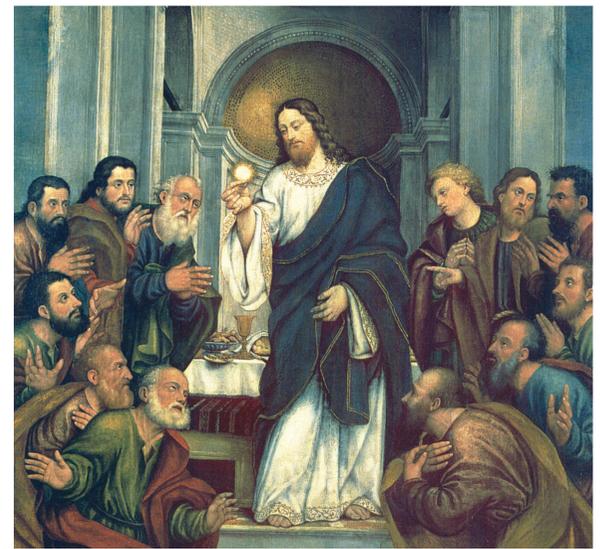
Eucharistic Miracle of **SAINT EGIDIO**

FRANCE

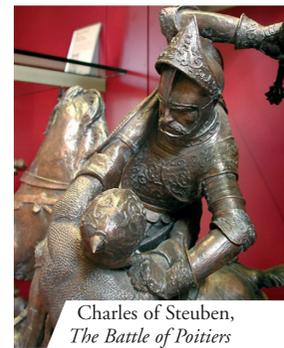
Charles Martel had committed a grave sin, and stricken by remorse, decided to go to Provenza and present himself to a well-known abbot of the time named Egidio, in order to seek absolution for this sin, without actually confessing it and while keeping the crime committed a secret. Saint Egidio was officiating at a Mass when an angel appeared and placed himself near the altar, carrying in his hand a book in which was written the unconfessed fault. As the celebration continued, the writing in the book faded little by little until it completely disappeared, and Charles Martel felt himself absolved.



Saint Egidio and the Faun



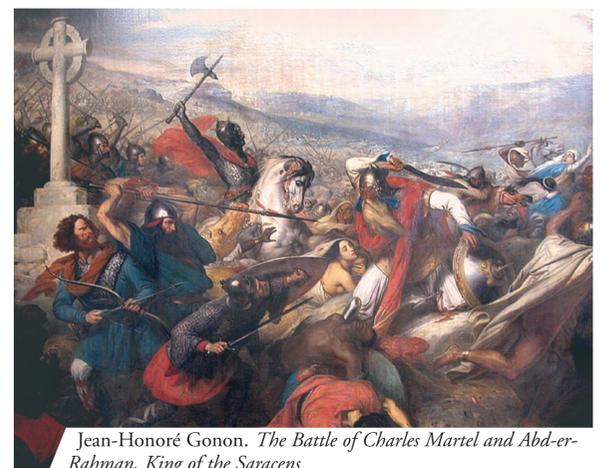
The Mass of St. Egidio in the presence of Charles Martel,
National Gallery of London



Charles of Steuben,
The Battle of Poitiers



A window picturing
Charles Martel



Jean-Honoré Gonon. *The Battle of Charles Martel and Abd-er-Rahman, King of the Saracens*

Prior to the victory celebration over the Saracens at Poitiers, Charles Martel had committed the grave sin of incest with his sister. Stricken by remorse, he did not dare confess the sin, so vile was the committed act. He decided therefore to go to Provenza and present himself to a well-known abbot of the time named Egidio, in order to seek absolution for this sin, without actually confessing it and while keeping the crime committed a secret. Saint Egidio was officiating at a Mass, when an angel appeared and placed himself near the altar, carrying in his hand a book in which was written the unconfessed fault. As the celebration continued, the writing in the book faded little by little until it completely disappeared, and Charles Martel felt himself absolved. The story of this sin and miraculous absolution was so

famous that popular fervor often attributed it to Charlemagne, and not to Charles Martel, as if the real participant were not sufficiently authoritative.

The notoriety of Saint Egidio was well established even before performing this miracle. Originally from Athens, he had retreated to a hermitage in a forest of Gard, where a fawn visited him daily to nourish him with her own milk. One day while hunting, the King of the Visigoths followed the animal to the threshold of the grotto where the hermit lived and shot the fawn. In order to correct the sacrilege he had committed, the king had a great monastery built which would take the name of St. Gilles-du-Gard, and which would become an important stop along

the path of the pilgrims going to Compostela, before itself becoming a place of pilgrimage. Saint Egidio has been invoked for help with difficult confessions.

SAINT STANISLAUS KOSTKA

1550-1568

Saint Stanislaus Kostka, at the age of seventeen, was so gravely ill that he seemed very near the end of his life. In that time, he lived as the guest of a noble Protestant who would not even permit him to be visited by a Catholic priest. Stanislaus was not discouraged and one night, in the presence of his tutor, he received Communion in a miraculous way. A few days later he recovered and decided to enter the Jesuit order.



Saint Stanislaus receives Holy Communion from an Angel. Diocesan Museum of Milan



Tomb of Saint Stanislaus, St. Andrew's Church at the Quirinal, Rome



Saint Barbara



Saint Stanislaus Kostka was born in 1550 in Rostkow, a few kilometers from Warsaw. In 1564, at age fourteen, Stanislaus was sent to Vienna with his older brother to complete their studies with the Jesuits. He liked his studies and life in the college very much, and considered dedicating himself to religious life. Unfortunately the Jesuits had to close the college and Stanislaus, his brother, and their tutor were forced to leave, accepting the hospitality of a Lutheran nobleman. Stanislaus maintained exemplary religious behavior, regardless of the pressures from his brother, tutor, and host - who all criticized him. This was all accepted with patience and submission by Stanislaus, and during the night he even prayed for them. At about age seventeen, Stanislaus became gravely ill. It is necessary to note that he belonged to the Fraternity of Saint Barbara -

whose members trust their patroness to bring them Communion upon the point of death. In this Stanislaus had total faith, and in fact one night woke up his tutor, who was keeping his vigil, exclaiming: "Here is Saint Barbara! Here she is, with two angels! She's bringing me the Blessed Sacrament!"

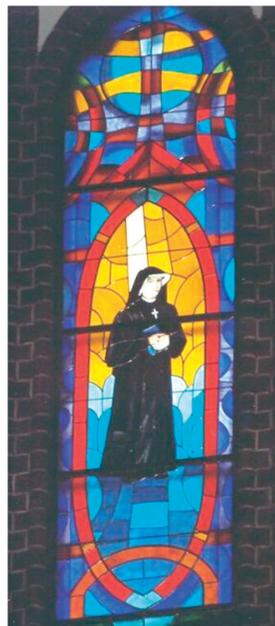
And so it was, the angels knelt by him and he was given Holy Communion. The young man, serene, laid back on his bed. A few days later, to everyone's surprise, Stanislaus awoke perfectly healed, declaring that he wanted to go personally to thank the Lord and manifest his desire to become a religious. The regional father of the Jesuits rejected him because of his young age and because he had no father or legal guardian, but Stanislaus did not

lose his faith and decided to immediately try Germany or even Italy. He removed his fine clothes, put on those of a farmer, and walked towards Augusta where the great Saint Peter Canisius resided, provincial of the Jesuits in Germany. Noticing his absence, his brother searched for him and began to feel remorse for his hostile conduct. Meanwhile, Saint Peter Canisius seriously evaluated the vocation of the young man and decided to send him to the Jesuit seminary in Rome. In his letter of recommendation of Stanislaus, he wrote: "Stanislaus, noble Pole, a just man full of zeal, admitted for a certain time to the college of Dillingen, showed himself to always be exact in his duty and firm in his vocation... we hope and expect great things from him."

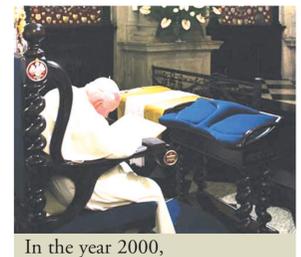
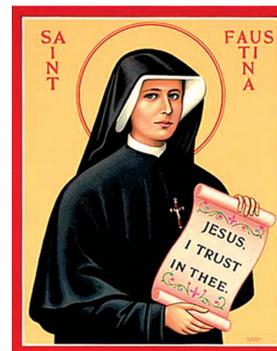
Sacred Heart of Jesus and ST. FAUSTINA KOWALSKA

POLAND, 20TH CENTURY

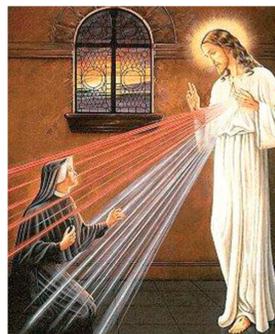
The most recent practical link to the Sacred Heart of Jesus and the devotional icon of the Lord's Merciful love came from the Polish nun Saint Faustina Kowalska. Jesus appeared to her on February 22, 1931, with His right hand bestowing blessings and His left hand pointing towards His Sacred Heart, which emitted two rays: one pale; the other a bright red. These rays represent the Water and Blood that came out of Jesus' pierced side while on the Cross. This symbolizes the purifying virtues of Baptism and Confession and the regenerative virtue of the Holy Eucharist.



Shrine of the Divine Mercy, Cracow



In the year 2000, Pope John Paul II decreed that on the first Sunday after Easter, the Liturgical Feast of Divine Mercy is to be celebrated



Jesus to St Faustina: "My daughter, write these words as I tell you: All the souls of the world who adore my Mercy and diffuse this adoration will bring other souls into the fold. Those who trust my Mercy will not fear when the hour of death comes. My Mercy will protect them in their last battle... My daughter, incite souls to recite this Rosary chaplet that I gave you. When this Holy Rosary is recited, I will concede to them everything they ask for."



Saint Faustina said: "During Holy Mass when Jesus was exposed through the Holy Sacrament before Holy Communion, she saw two rays of light coming out of the Holy Host; one very pale and the other a bright red light, just as depicted in this image."

Jesus to St. Faustina: "My daughter, help me to save a sinner in agony; recite the Rosary that I taught you for sinners". Sr. Faustina: "When I started to recite the Rosary, I saw a soul on his death bed suffering terrible torture and pain in fighting the last battle of life. The soul was being defended by his guardian angel, who was, however, helpless... A great multitude of demons were waiting for the soul, but while I was reciting the Rosary chaplet, I saw Jesus in the same aspect as depicted in the painting. The bright rays coming out of the Heart of Jesus surrounded the sick soul and the forces of evil ran away... The sick person died serenely. When I regained my consciousness, I realized that the divine chaplet Rosary was an important prayer to be recited around the dying. This placates God's wrath." (St. Faustina Kowalska, *Diary*, Vatican Library Edition, p. 515)



DIVINE MERCY CHAPLET ROSARY

Jesus to St. Faustina: "This prayer serves to placate my wrath. Recite for 9 days with any Rosary beads in the following manner:

First recite the Our Father, Hail Mary and the Apostles' Creed.

Then on the Our Father bead, say the following words:

Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.

On the Hail Mary bead recite the following words:

For the sake of His Sorrowful Passion, have mercy on us and on the whole world.

Finally, recite these words three times:

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

Let's report the words of Jesus to St. Faustina: "I desire that this image be venerated by the entire world. I promise that the souls of those who attribute veneration to this image will not perish. I even promise victory over their enemies, already here on earth, but especially at the hour of death. I will defend that soul in the name of glory." Jesus, Himself explained the significance of this devotion: "My daughter, tell all that I am love and mercy personified. The wound in my Heart signifies the unlimited living waters of Mercy. Tell all the souls that I protect them with my shield of Mercy; it is for them that I fight, bearing the just umbrage of my Father [...] My daughter! Tell suffering humanity to secure itself to the Mercy of my Heart and I will fill them with peace [...] Souls are perishing, regardless of my sorrowful Passion. I concede to them the last table

of salvation, meaning my merciful feast [...] this icon is a sign of the end days, after such, the day of judgment is upon you."

After showing His Infinite Mercy, the Lord also showed St. Faustina "hell". "Today, under the guide of an angel, I went into the abyss of hell. It is a place of extreme torments in the entire, huge, terrifying surroundings. These are the various tortures and torments that I have seen: **First** torture: This consists of hell as being the loss of the Presence of God; **Second**: the continuous remorseful conscience; **Third**: the knowledge that such a destiny will never change; **Fourth**: This torture is a pain that penetrates the soul, but does not nullify it; it is a terrible torture and it is a purely spiritual, living fire lit only by God's wrath. **Fifth**: This is the torture of eternal

darkness, a horrible suffocating, putrid odor; even if it is dark, the demons and the condemned souls can see each other among themselves and see all the evil that others have done as well as their own evil. **Sixth**: This torture is the knowledge of having Satan as a constant companion. **Seventh and last**: This torture is the incomparable desperation of God's wrath, in blasphemy, cursing and swearing. The sinner should realize the same ways that he sins is the way he is going to suffer for all eternity. I am writing this by the Lord's direction, so that no one can say that there is no hell, or that no one has ever been there or that no one knows how it is. I, Sister Faustina, under the Lord's direction, have been in the abyss of hell, for the simple reason of being able to tell everyone and to witness that hell does exist. What I have written is only a weak shadow of what I have actually seen."