

**UNITY
AND THE FLAME OF LOVE**

Deacon Norman Alexander

PART II

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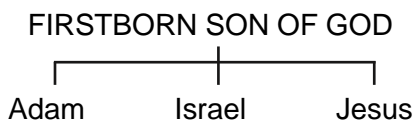
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Chapter Three

Jesus Christ—The Only Begotten Son of God



In the beginning was the Word and the Word was with God and the Word was God

The prologue of the Gospel of John reveals a new creation unfolding. The opening words make clear that the Creator existed in the beginning. The Word that gives life and sustains life has entered time in order to dwell with humanity. He is the light that came to lead us out of darkness, and free us from the bondage of sin and death. St. Paul explained that the law is slavery, because it brings consciousness of sin. Jesus came to free the Israelites, those born under the law, because He is the New Israel. Jesus came to free all those born of a woman, who inherit the original sin. He is the New Adam.

Jesus entered the world of humanity by becoming one of us. He entered time in order to lead us to eternity with God. The Jews expected Elijah to come before the Messiah. Jesus revealed to his disciples that Elijah had already come, and they did to him whatever they chose. The disciples realized He was talking about John the Baptist. John is the last of a cycle of prophets that began with Elijah. The Catechism of the Catholic Church says that John the Baptist came in the spirit and power of Elijah. God sent Elijah to bring the Israelites to their senses, to unite those scattered and living in the shadow of death and darkness. John the Baptist is the last prophet sent to prepare the way of the Lord, as one crying in the wilderness.

Drought

Whenever the Israelites needed to hear from God, because they had become enslaved by other nations or needed directions from the Lord, they turned to the prophet and priest. If there were no prophet, they waited until a prophet arose to tell them what they must do. For a long period, there was no prophet in Israel, until the birth of John the Baptist. When Judas Maccabee was purifying the temple, he deliberated what ought to be done with the altar of holocausts that had been desecrated. *“The happy thought came to them to tear it down, lest it be a lasting shame to them that the Gentiles had defiled it; so they tore down the altar. They stored the stones in a suitable place on the temple hill, until a prophet should come and decide what to do with them (Mac 1 4:45-46).”* John the Baptist appeared as Elijah to end the drought. *“And the crowds asked him, ‘What then should we do?’ He said to them in reply, ‘Whoever has two cloaks should share with the person who has none. And whoever has food should do likewise.’”* Even tax collectors came to be baptized and they said to him, *‘Teacher, what should we do?’ He answered them, ‘Stop collecting more than what is prescribed.’* Soldiers also asked him, *‘And what is it that we should do?’ He told them, ‘Do not practice extortion, do not falsely accuse anyone, and be satisfied with your wages’”* (Luke 3:10-14). It appears John spoke prophetic to the soldiers in that the soldiers guarding Jesus’ tomb were paid to lie and say that Jesus’s disciples came and stole his body after the Resurrection.

John is Elijah and he came to bring the Israelites to their senses. He preached a baptism for the forgiveness of sins, and taught the people to produce good fruits as evidence of their repentance. In order to unite those scattered because of sin, they needed to repent. Moreover, they are united by water. The baptized became a single entity because they became disciples of John. Even so, John’s mission was to prepare them to become disciples of Jesus, because Jesus would baptize them with the Holy Spirit and with fire.

The Body

John is a symbol of the one who ended the drought. When he baptized Jesus, the heavens opened up and the Holy Spirit descended on Jesus. In reality, Jesus will end the drought that has lasted since the time of Adam. In the Gospel of John, Jesus used

signs to reveal what He is accomplishing in the spiritual kingdom. He came to a town of Samaria called Sychar. *“Jacob’s well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. A woman of Samaria came to draw water. Jesus said to her, ‘Give me a drink.’ The Samaritan woman said to him, ‘How can you, a Jew, ask me, a Samaritan woman, for a drink?’ (For Jews use nothing in common with Samaritans.) Jesus answered and said to her, ‘If you knew the gift of God and who is saying to you, “Give me a drink,” you would have asked him and he would have given you living water”* (John 4:6,7,9,10). Jesus revealed to her, *“Whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life”* (John 4:14).

He drew her to himself and told her to go call her husband and come back. She answered, *“I do not have a husband.” Jesus answered her, “You are right in saying, ‘I do not have a husband.’ For you have had five husbands, and the one you have now is not your husband. What you have said is true.” The woman said to him, “Sir, I can see that you are a prophet”* (John 4:17-19). She went to her town and told the people about Jesus and how he told her everything about herself. “Could he possibly be the Messiah?” The people came out of the town to meet Jesus. The Samaritans invited Jesus to stay with them; He stayed there two days. First, they believed the woman, but many more began to believe in Him because of His Word.

The disciples had been urging Jesus to eat, but He said to them, *“My food is to do the will of the one who sent me and to finish his work”* (John 4:34). Perhaps Jesus wanted to draw the Samaritans to himself because they had been scattered by the Assyrians, who destroyed Israel as a nation in 722 B.C. The Assyrians imported five other nations to live among the Israelites and intermarry with them. Jesus drew them to Himself and united them as believers.

Interior

John 6 — Multiplication of Loaves

Jesus went across the Sea of Galilee. A large crowd followed Him, because they saw the signs He was performing on the sick. Everyone who followed the signs was led to Jesus. Jesus used this opportunity to repair the altar. The altar must be repaired for the sacrifice to be offered. He had twelve disciples to help distribute the

loaves and the fish. It is the image of the twelve tribes of Israel being restored. *“Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, ‘Gather the fragments left over, so that nothing will be wasted.’ So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat”* (John 6:11-13). They had been fed by God, as the Israelites were fed manna in the desert. The loaves and the fish multiplied because God is infinite. The scene foreshadows the Eucharistic celebration; even the fragments are not wasted. The source is infinite, and the value is priceless.

Head **Choice to Believe or Not**

“When the people saw the sign he had done, they said, ‘This is truly the prophet, the one who is to come into the world.’ Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone” (John 6:14-15). The people believed, because they saw for themselves the sign that pointed to Jesus. However, Jesus did not come to be an earthly ruler. He is King of kings of a Kingdom that has no end. It appears they were not ready to comprehend a heavenly Kingdom.

The next day, the crowd saw that neither Jesus nor his disciples were there. They climbed into boats and came to Capernaum looking for Jesus. When they found Him across the sea, they said to him, *“Rabbi, when did you get here? Jesus answered them and said, ‘Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you”* (John 6:25-27). For those who lived under the law, the words of Jesus must have been perplexing. The covenant they lived in is in the flesh, and Jesus was speaking about a spiritual kingdom. It will take faith to believe in Jesus. They were able to believe that He is the one they were expecting, because He provided what they needed to fill their bellies. Yet, they did not accept His words: *“I am the bread that came down from heaven.”* (John 6:41) or, *“For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day”* (John 6:40).

Essentially, they believed in the multiplication of the loaves, but they were not able to believe that Jesus had the power and authority to raise the dead back to life. Jesus continued to reinforce the fact that, *“Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day”* (John 6:54). *Then many of his disciples who were listening said, “This saying is hard; who can accept it?”* (John 6:60)

“As a result of this, many of his disciples returned to their former way of life and no longer accompanied him. Jesus then said to the Twelve, ‘Do you also want to leave?’ Simon Peter answered him, ‘Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God.’ Jesus answered them, ‘Did I not choose you twelve? Yet is not one of you a devil?’ He was referring to Judas, son of Simon the Iscariot; it was he who would betray him, one of the Twelve” (John 6:66-71).

Salvation

God, who is infinitely good and just, has the right to punish—and He does punish when necessary. It may be difficult at times for us to distinguish between mercy and punishment.

Sometimes, what appears as punishment is actually mercy. For example, our first parents were prevented from eating from the Tree of Life and cast out of Paradise. Many of the saints have helped us to understand suffering as a means of reparation, and Purgatory as purification for our souls. The most important aspect of the mystery of suffering is that suffering does not change God.

Sometimes humans desire to see the perpetrators of violent crimes suffer punishment. We all agree that these criminals should be removed from society for the safety of law-abiding citizens. Yet, it is debatable whether seeing someone suffer promotes healing to those offended. While we may sometimes feel that justice has been served to witness the execution of an offender, it is difficult if not impossible to determine how this helps to purify the soul of the person witnessing the execution.

The Crucifixion of our Lord and Savior Jesus Christ is the greatest mystery of suffering, and we may not fully understand until we see God face-to-face. Some things are revealed to us, and we should meditate on the mysteries of the Passion. We are taught that Jesus

paid the price for our salvation. He reconciled us with the Father. What we do know about Jesus' suffering is that it did not change God. This also means it did not change Jesus. He was perfect and without sin before and after the Crucifixion. He did reparation for the damage done against the majesty of God the Father, but even this did not change God.

This is not what the satisfaction made to God means.

God did this for our sake, meaning to change us for the better. The origin of sin in the Garden of Eden is when the serpent seduced Eve to distrust God. When the serpent said, "You will not die, God knows that the moment you eat of it you shall be as God," he is accusing God of deceiving the man and the woman. This is how the serpent enslaved them and their descendants to the fear of death. God gave them the way to eternal life. The serpent gave the woman a commentary on the Word of God. In this commentary, he accused God of being a deceiver. The woman conceived the lie, and from that time on the descendants of Adam and Eve have distrust and fear of God. Not a holy fear of the Lord, but just the opposite. When Jesus suffered and died, he was still innocent. He was made perfect by suffering in the sense that he proved that God cannot deceive nor can He be deceived. He reconciled us with God, not by changing the way God felt about us, but changing the way we feel about God. Now that it has been proven to humanity that God is all holy and perfect, and God cannot change, we are able to put our trust in God. We can put away all false gods and false ideas about the way to eternal life. There is only one way. Jesus is the way, the truth and the life. It is the Word of God that sustains life for all eternity, and Jesus is appointed to judge the living and the dead.

Jesus Predicts the End of the drought

You have been reading about droughts, and droughts can last long enough to cause famines. The drought that Jesus promised to end is larger than anything we can imagine. This drought began when Adam and Eve were cast out of the Garden of Eden. The Jews were waiting for the Messiah. In reality, the whole Creation awaited the Savior. St. Paul explained this as the Creation being in labor. The bodies buried in the earth are like the seeds that could not grow until the Lord sent rain upon the earth. One of the last sayings of Jesus from the cross was, "I thirst." St. Teresa of Calcutta said Jesus thirsts for love and for souls. Only love can unite souls and hold them together as a body. Without love, souls would remain separate beings as

the dust of the earth. As much as dust needs water to form clay, souls need love to form the body of Christ. St. Paul said that we are spiritual stones that make up the temple.

The Body

Jesus revealed that He would draw everyone to Himself. All would gather on Mount Calvary, even those who worship false gods, and those who eat at the table of Herodias. He indicated the kind of death He would die: *"And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life"* (John 3:14-15). *"And when I am lifted up from the earth, I will draw everyone to myself"* (John 12:32). He was lifted up from the earth on the cross. *"When Jesus saw his mother and the disciple there whom he loved, he said to his mother, 'Woman, behold your son.' Then he said to the disciple, 'Behold your mother.' And from that hour the disciple took her into his home"* (John 19:26-27). John at the foot of the cross represents all those who would become children of Mary. Jesus said, "Behold your son." The one she beheld with her eyes is her son, Jesus. When she conceived Jesus in her womb, she conceived what she heard. She conceived the Word of God. At the Crucifixion, she conceived in her Immaculate Heart the one she beheld with her eyes. She conceived the Image of God. I spoke about this in greater detail in the book, *The Hidden Life of Jesus*. The Sacred Heart of Jesus and the Immaculate Heart of Mary are united, and John took both into his home, because he took into his home the One he beheld with his eyes. He took the Ark of the Covenant into his home.

The Interior

Jesus died on the cross, and His soul went into the belly of the earth. He went to search for Adam to forgive his sin and Eve with him. When Jesus died, there was also an earthquake. The veil of the temple was torn from top to bottom, and graves were opened. When Jesus resurrected, many of the saints who had died rose from the open graves and appeared to people who knew them. Jesus ended the drought with His death and resurrection. He cannot die again, because he lives forever.

“On the evening of that first day of the week, when the doors were locked where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, ‘Peace be with you.’ When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’ And when he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit’” (John 20:19-22).

The disciples experienced death when Jesus died. Jesus is the head, and He was filled with the Holy Spirit. When Jesus died on the cross, the disciples were left without a soul. The first Adam was formed from the earth; but Jesus rose from the earth. He blew into the nostrils of His disciples the breath of life, and they became living beings. United as one Man, Jesus the High Priest. From this time on, all the functions of the priesthood are done standing in the person of Christ the High Priest. Essentially, Jesus raised his own body.

Choice — To Believe or Not to Believe

After Jesus said, “Receive the Holy Spirit,” He added, “Whose sins you forgive are forgiven them, and whose sins you retain are retained.” The Levite priests were the guardians of the Holy Sanctuary in the temple. I am not talking about the temple guards—that is different. What I mean about the priesthood is for the Jews to come back to the temple after they have become ritually unclean or are excommunicated by sin. They had to come back through the priesthood. There was no other way to return to the temple worship except through the priests. Whatever sacrifice was offered could only be offered to God by a priest.

Jesus instructed His disciples to guard the holy sanctuary of the church as the priests guarded the holy sanctuary of the temple. Those who want to reconcile with the church and repent will be forgiven. They must renounce the right to eat from the Tree of Knowledge of Good and Evil. They do so by renouncing Satan and all his empty promises, such as, "You shall not die, the moment you eat of it, you shall be as God." To be as God means that one cannot die. Those who renounce the right to eat from the Tree of Knowledge of Good and Evil by repenting, receives the privilege to eat from the Tree of Life (the Eucharist). It is a choice to believe or not to believe. Who are those that choose to believe? They are the faithful. Jesus used the encounter with Thomas as an example of those who must see to believe.

"Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, 'We have seen the Lord.' But he said to them, 'Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe.' Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.' Thomas answered and said to him, 'My Lord and my God!' Jesus said to him, 'Have you come to believe because you have seen me?

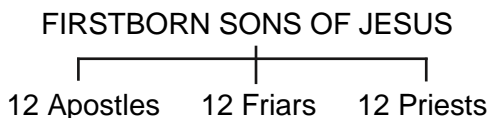
Blessed are those who have not seen and have believed'" (John 20:24-29).

The soul and thoughts are both spiritual and invisible. In the unity prayer, soul and thoughts unite body and head.

Head (physical)	Lips Eyes Ears	Visible
Spiritual	Thoughts Souls	Invisible
Body (physical)	Hearts Hands Feet	Visible

Chapter Four

Twelve Apostles—Firstborn of Jesus



The Lord God put His plan of salvation to work through His firstborn. It was in phases: beginning with Adam, then Israel and climaxing with his only begotten Son, Jesus Christ. All three were called the firstborn Son of God, but Jesus is the only begotten Son of God.

Pentecost begins a new era, when Jesus works through His firstborn sons. The twelve apostles are the firstborn of the New Israel, with Peter being the prince of the apostles. The promise that God would make His dwelling with humanity has come into fulfillment. Pentecost is the beginning of the earth being set on fire. The second chapter of the Book of Acts has the conversion of Jews and converts to Judaism from every nation under heaven. About three thousand persons accepted baptism and were added that day. In the fourth chapter in the Book of Acts, the number of believers increased to about five thousand men. The tenth chapter has the conversion of Cornelius the Centurion and his household. The church is now one, Jews and Gentiles alike. The Greek-speaking Jews at Pentecost, Hebrew in the temple, when the man was healed at the beautiful gate, and the Latin Cornelius and his household—all three experiences happened after St. Peter spoke to them. This is important to understand, because the Pope is the sign of unity for the Church. It is also important for the *Flame of Love* movement, which is the new Pentecost, to note that the Flame of Love is spread by speech. It is a new era where all Christians become missionaries, sent out to the missions two-by-two. Each person is sent out as a missionary, with Jesus as partner. That is what He asks of us, and to affirm this we are asked to pray for this in the prayer He gave to Elizabeth Kindelmann, *The Unity Prayer*. May our feet journey together, may our hands gather in unity.

Head Falling into Ruin

So, if the earth was set on fire at Pentecost, why is the *Flame of Love of the Immaculate Heart of Mary* necessary? The one hundred and twenty in the upper room were formed from the earth. The Holy Spirit gave life to the newborn Church. Each member has the indwelling of the Trinity for interior life, and the fire rested on their heads. The Church is a new creation. Like the first Creation, in order for the life of the Church to be sustained, the Word of God must be obeyed. Jesus promised that the gates of hell shall not prevail over His Church, and it has not. However, the Church is in danger, and it will be under attack until the end of time.

The first period of the Church seemed like a drought, because there were many martyrs for the faith. These prophets were willing to suffer and die, rather than abandon the truth. We believe that the blood of the martyrs is seed for the Church. So long as Christianity was not legal in the Roman Empire, the Church remained underground, as a seed planted in the ground. Jesus' thirst for love was not quenched. The Christians were waiting for rain, and it appeared that the drought ended only when Constantine, according to his biographer, Eusebius, had this experience: *"He saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, CONQUER BY THIS. At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle."* With the Edict of Milan came the end of legalized segregation. The Church would rise from underground and blossom.

It did not take long before problems arose from within.

The Church began to suffer from the same ailments that the Israelites suffered from: false prophets. Beginning with Arius, there appeared a cycle of prophets, all of them priests, who strived to define Jesus' humanity, divinity, will, and nature, His relationship with His mother, with the Father and the Holy Spirit. The only problem with searching for truth is when legitimate authority is rejected. Anyone who goes up against the devil alone will suffer the fate of Adam and Eve. He will first be deceived as Eve was, and if he persists in obstinacy he will be cast out.

The choice is always with acceptance or rejection of the head. For the universal church the head is whoever sits on the chair of Peter. The bishop of Rome is not accepted as pastor by all Christians. Pope Leo I (Leo the Great) is responsible for a dogmatic epistle in 446 A. D. that proclaimed the Holy Spirit proceeds from both Father and Son. The idea that the Holy Spirit proceeds from the Father and the Son was not a problem until the Bishop of Rome declared it a truth, and it would be inserted into the Creed. The Council Fathers said that nothing could be added to the Creed. Here we begin to see a struggle for authority, between the Pope and College of Bishops. Who has the higher authority? Centuries later in the West, a name was given to the idea that a council had more authority than a Pope. It was called conciliarism. The first major schism occurred in 451 A.D., although the cause was not attributed to the Filioque; the authority of Pope Leo I was rejected.

Interior

The schism between East and West was made complete in 1054 A.D. The Filioque was included in the reasons, but the main objection of the churches in the East was that the Latin church used unleavened bread for the Eucharist. Their objection to using unleavened bread was that Jesus had already been resurrected, so the Latin church should not use unleavened bread. It is after the Greek Orthodox and Roman Catholic schism that Jesus requested to St. Francis of Assisi to go and repair His church, which was falling into ruin. He did not say *has fallen* as in the case of Adam and Eve. Adam and Eve's story is about fallen humanity or the Fall.

In the Latin church, Christians continue to separate themselves from the Bishop of Rome. The house continues to fall into ruin when Martin Luther definitively breaks with the church in 1522 A.D. I attribute the schism to that year, because he published his translation of the New Testament without permission or approval from the church. That appears to be his answer to being excommunicated, which was a call to repentance. What Luther said about the Eucharist is that the bread and wine does not become the body and blood of Jesus during the consecration. Summed up it means that he does not believe that the Man becomes a living being when the breath of life is breathed on him by the priest. He joined the Orthodox in that he also does not see the Resurrection in the Consecration.

Body

Finally, man wants to return to the ground from which he was taken. King Henry VIII wanted to live on through his offspring. He wanted a son, through sexual reproduction, who would ascend the throne as king. Reproduction is the basic means of salvation for humans, as with all species of life. It preserves us from extinction, but a religious liturgy is more lending to eternal salvation. Henry VIII did not change the Liturgy. His interest was marriage and reproduction. In natural reproduction, the man returns to the ground when the sperm enters the egg. The man, given the title "Defender of the Faith," did not believe he would have a son. Did he lose his voice as Adam and Zechariah did? Maybe Henry would have had a son named John had he not hardened his heart and put away his wife.

Choice to Believe or Not to Believe

When King Henry VIII divorced Catherine of Aragon, it was a divorce with Spain. He could have had a son named John, if he had remained Defender of the Faith. He would have been Defender of the Faith in the New World. This way, as king, he could have been a father to a son named John (Juan Diego). Since he had to see in order to believe, he was deprived of the blessing he could not see. What I mean by this is that the blessing of the fruit of the womb are children we can see. Spiritual children are not necessarily visible, and that is what Juan Diego was.

Chapter Five

Twelve Franciscan Friars— Firstborn of Jesus

FIRSTBORN SONS OF JESUS

12 Apostles 12 Friars 12 Priests

Were the Franciscans called to repair the Church alone? The answer is, *no!* But they are the firstborn of Jesus among a new form of religious order. Up until this time in history, monasticism was responsible in large part for the conversion of Europe, and the spread of Christianity in the world. The great monastic orders will never lose their importance in this battle for souls. However, something was different during this time in salvation history from the time that the Church was converting pagans. The difference is that Christians had become segregated. The Church was falling into ruin, because the divisions among Christians became the destruction of Jesus' body (the temple). So, we have a new problem, and Jesus has a new solution.

Jesus' answer to this falling away from communion with Rome was to send missionaries out to the people—thus, the beginning of the mendicant orders. They would go out and work for their sustenance, and if that failed, they would beg as Elijah did, renouncing themselves and giving up everything.

I would like to reflect on the four major mendicant orders, and their relationship to the *Flame of Love of the Immaculate Heart of Mary*. These orders served the needs of the Church in the battle against heresies, beginning with the Albigenses. The mendicants were also effective in evangelization. Each group contributed with their charisms and met the needs of the Church with their gifts. You may wonder why I recognize the Franciscans as Jesus' firstborn. Actually, they are all part of a whole, but the Franciscans reflect the first step in the creation of man.

The Body

God formed the man from the clay of the earth. This is first in the Creation story, and it is first in repairing Jesus' house. Jesus spoke to St. Francis from the Crucifix in the Chapel of St. Damien saying, "Francis, go and repair my house, which is falling into ruin." Francis repaired the rundown and neglected little church. After doing so, he repaired St. Peter's and St. Mary of the Angels chapels also. His approach was much like Elijah: he went out begging for stones. He repaired the chapels as Elijah repaired the altar. Because St. Francis was faithful in small matters, he was entrusted with greater responsibility. He made friends with dishonest wealth and was trusted with true wealth. The dishonest wealth was money, because the dishonest judge uses it to enslave people. He gained it by deceit and those who serve money cannot serve God. Of course, I am speaking of the devil, who gained dominion of the earth by deceit. The chapels are important, but repairing the chapels are a small matter compared to the salvation of souls. Repairing Jesus' house with spiritual stones (souls) is a greater responsibility, because the souls are the true wealth. Like Elijah, Francis was commissioned to bring the Israelites back to their senses, to lead them back to the Church where the sacrifice was offered by the priesthood of Christ. The twelve friars were the first of the four mendicant orders to receive approval of their rule from the Pope. To evangelize and bring the spiritual stones needed to build the body of Christ is the first phase of reparation. Jesus gave St. Francis the stigmata. He became an image of the Crucified Christ, who from the cross said, "I thirst," and drew everyone to Himself. The work of the body in missionary work is expressed in the desires of Jesus: "May our feet journey together, may our hands gather in unity." The Franciscans went out in pairs, two-by-two, to preach and minister to the needs of the people. We are privileged individually to journey with Jesus, and gather with Jesus.

The Interior

God blew into his nostrils the breath of life, and so man became a living being. The Carmelite Order, whose focus is the interior life, were given what is needed for evangelization in that respect. Interestingly, these groups were blessed with private revelations and given something that would bless Christians in this life, and eternity. If the heart and soul represents the interior life of the person, then the brown scapular is the work garment that keeps the

baptismal gown clean. The Blessed Virgin Mary gave the scapular to St. Simon Stock, along with promises for those who wear it. Most importantly is the promise that we will be raised back to life as the widow's son, when the breath of life returned to his body.

Let me use this opportunity to reiterate: the books of St. John of the Cross, *The Assent to Carmel* and *The Dark Night*, are a must-read for anyone interested in Carmelite spirituality. *The Flame of Love of the Immaculate Heart of Mary* went forth from the Carmel. This is the story of Elijah and the widow, the spiritual and the sensual. May our hearts beat in unison; may our souls be in harmony. Jesus is the musician; we are the instruments.

The Head

Everyone who receives the gift of the *Flame of Love of the Immaculate Heart of Mary* becomes a living being of a new kind; an individual whose heart and soul are impregnated with Jesus. We must add our own love to this fire until it blazes into a flame which cannot be contained. That is the time of labor, when we give birth to Jesus. However, to become a living being is not enough. Our lives must be sustained by the Word of God.

He is the way to eternal life; the truth.

To bring back the heretics during the time of St. Dominic, the Blessed Virgin Mary gave him the rosary. Before this he preached the truth to them, yet with little success. Once he began to pray the rosary, there was another power behind his preaching, and the evangelization was considerably more successful. Obedience to the Word of God is a choice to believe or not to believe. The interpretation of the Word of God must always be viewed through the lens of the literal sense. This will keep us from being deceived by a spiritual interpretation that contradicts the literal sense. The spiritual sense will never say that the literal sense is a lie. This is what the devil told Eve when he said, "Surely you will not die." God said they would die if they ate the forbidden fruit, so how could the devil's commentary say that God did not mean what He said? The Dominicans were sent to preach the truth in order to bring the Christians back to their senses and renounce the empty promises of Satan. Their preaching was to give the people the thoughts that God wanted conveyed. This would silence the chaotic voices of all the false prophets; the confused languages of Babylon. May our thoughts be as one; may our ears listen to the silence together.

The Face

The fourth major mendicant order are the Augustinians. Their spirituality is searching for God. Up to this point I have not mentioned the face. The creation was body, interior, and head. Once our first parents sinned, they were ashamed and did not want to face God. *“And when they heard the voice of the Lord God walking in Paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of Paradise. And the Lord God called Adam, and said to him, ‘Where art thou?’ and he said, ‘I heard thy voice in Paradise; and I was afraid, because I was naked, and I hid myself.’”*(Gen. 3:810) From that incident, it is believed that no one looks on the face of God and lives. Presumably, this means no one guilty of sin may look on the face of God.

The founders of the four major mendicant orders all received a gift from Jesus or Mary through private revelation. Jesus gave the stigmata to St. Francis. The Blessed Virgin Mary gave the Brown Scapular to St. Simon Stock, although he is more of a proxy, since the Carmelites do not have a founder. The Blessed Virgin Mary gave the rosary to St. Dominic. God gave a voice to St. Augustine, the voice of a child. Here is a section from St. Augustine’s Diary that reveals his search for God:

Confession of St. Augustine **Chapter 12 – The Voice in the Garden**

I cast myself down I know not how, under a certain fig-tree, giving full vent to my tears; and the floods of mine eyes gushed out an acceptable sacrifice to Thee (Ps 51:19). And, not indeed in these words, yet to this purpose, spake I much unto Thee: and Thou, O Lord, how long? (Ps 6:4) how long, Lord, wilt Thou be angry for ever? (Ps 79:5, 8) Remember not our former iniquities, for I felt that I was held by them. I sent up these sorrowful words: How long, how long, “to-morrow, and tomorrow?” Why not now? why not is there this hour an end to my uncleanness? So was I speaking and weeping in the most bitter contrition of my heart, when, lo! I heard from a neighbouring house a voice, as of boy or girl, I know not, chanting, and oft repeating, “Take up and read; Take up and read. “Instantly, my countenance altered, I began to think most intently whether children were wont in any kind of play

*to sing such words: nor could I remember ever to have heard the like. So checking the torrent of my tears, I arose; interpreting it to be no other than a command from God to open the book, and read the first chapter I should find. For I had heard of Antony, that coming in during the reading of the Gospel, he received the admonition, as if what was being read was spoken to him: Go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me: (Mt 19:21) and by such oracle he was forthwith converted unto Thee. Eagerly then I returned to the place where Alypius was sitting; for there had I laid the volume of the Apostle when I arose thence. I seized, opened, and in silence read that section on which my eyes first fell: Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, in concupiscence (Rom 13:13-14). No further would I read; nor needed I: for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away. (Saint Augustine, *The Confessions of St. Augustine*, (pp. 125-126) Kindle Edition).*

Although St. Augustine lived about eight centuries before the Hermits of St. Augustine formed into a mendicant order, they accepted the Rule of St. Augustine, as did the Dominicans. There is an even longer period from St. Augustine to Elizabeth Kindelmann, yet the similarity is undeniable. He heard the voice, and because of his deep repentance he was not afraid to look into the eyes of God. He was ready to be judged, and he encountered the face of the Lord God in the Sacred Scriptures.

The charism of the Order of St. Augustine has three parts: spirituality (searching for God – during prayer Augustine found himself, God, and his brothers); fraternity (community life – the Augustinians encounter God through fraternity; peace and harmony among the brothers is a sign from the Holy Spirit that is dwelling within the Augustinians and constitutes a testimony to the whole Church, “Be of one mind and heart”); and ministry (service to the Church – the Augustinians make themselves available to the Church to announce and live the reign of God).

As I said earlier, “We have a new problem, and Jesus has a new solution.” We are to search for God instead of hiding from Him. The

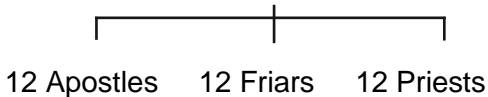
idea is to become one with God. Adoration is a means of experiencing an encounter with God, and we can save souls even in the quiet of the night when alone with Jesus. These were the words of Jesus to Elizabeth Kindelmann. We are called to adore Jesus and be intercessors. May our glances profoundly penetrate each other, and may our lips pray together to gain mercy from the Eternal Father.

Chapter Six

The Twelve Priests of Hungary

Firstborn of Jesus

FIRSTBORN SONS OF JESUS



Jesus told Elizabeth Kindelmann that He chose twelve of the best priests in Hungary. They would help her take the *Flame of Love* of His Mother's heart from Hungary to the rest of the world. Before this happened, Jesus told Elizabeth she must fast and pray for the twelve priests. The process of gaining the priests for this mission was anything but quick and easy. Sometime between March 4 and March 7 of 1962, Jesus asked Elizabeth to fast and pray for the twelve priests for twelve weeks. However, she was to continue to fast and pray for them. A year later, the Blessed Virgin gave Elizabeth some hope of accomplishing their goal but without indicating a specific time. She said to Elizabeth, "We have no time to lose. A definite time is determined before my Flame of Love will ignite, exactly the time Satan needs to test the excellent twelve chosen priestly souls." This was during March of 1963. Elizabeth continued to fast and pray for the priests. Jesus came to her with great news around November 13, 1964 and said, "...Be at peace, My little one. I have irradiated such a great light in the soul of your confessor, that by its brightness he sees clearly the road he must follow to put into action our Holy Cause... We have gained one of the twelve." (*The Spiritual Diary*—page 233)

It took two years and eight months before one of the priests had been enlightened. We should not lose hope when we do not see the results that we expect; this is proof that we must put our total trust in Jesus, as Elizabeth was asked to do.

The Drought

Let's go back to how the *Flame of Love* was introduced to Elizabeth Kindelmann. The twelve priests would take the cause to the rest of the world from their twelve churches, but this would take years. It all began with a drought. Elizabeth suffered for about three years what St. John of the Cross called "the dark night." This dryness in her spiritual life would prepare her for the mission for which she was created. The drought appears to end in death, but it actually ends with birth. When Elijah came to the widow of Zarephath, she was prepared to eat the last meal and die. Jesus—after three hours of darkness on the cross, right before his death—said, "My God, my God, why have you abandoned me?" Elizabeth Kindelmann at the end of this dark night said, "God doesn't want to have anything to do with me." She was deprived of consolations during this drought. Somehow, God uses this to prepare the soil for producing abundant fruit. Jesus would flood her soul with abundant graces, but He had to make room for these graces first.

The Body

At the end of the drought, Jesus came to Elizabeth with the request to renounce herself. To renounce herself completely, she would have to put her total trust in Jesus. *The Flame of Love* must begin at Carmel, as the widow who put her total trust in Elijah. She gave her last and her all by first baking a little cake for Elijah. Elizabeth Kindelmann would give up everything, and separate herself from the world, in as much as a contemplative nun does. She is the widow with her son that Jesus would draw to himself by asking her to take care of his needs. *The Blessed Virgin Mary spoke to Elizabeth for the first time saying, "My dear little Carmelite!" Elizabeth said, "When I heard her voice, a great river of repentance flooded my soul. When I heard this sweet voice two more times, tears of sorrow for my sins flowed out. Mary: Then the Blessed Mother said, "Adore my Divine Son and make reparation." (Spiritual Diary – page 10).* In these conversations, Jesus and Mary revealed how all the surface of the earth would be watered before the Lord formed the first man. Here are three examples Jesus used, which explain a stream watering all the face of the earth: (1.) "Pass My words on to those concerned and plead with them not to impede this great river of grace which My Mother, through her Flame of Love, wants to run over the earth." (2.) "The current of My graces,

powerful like an overflowing river, would act in your souls in an uninterrupted way and with a constant intensity, if your repentance, like a powerful river, was rushing toward Me and surrendering to Me!" (3.) "The water of My graces, like a stream, flows continually into your soul. Now is the moment to tell you why these abundant graces remain in your soul. By your sacrifices, you have dug a deep channel and the water of My Divine Graces, with its purifying power, has found a place in your soul. If you had not prepared this deep channel by your sacrifices, the purifying water of My graces would have drained off." (*Spiritual Diary* – pp 161, 267, 234). Of course, these examples will only sound sensible to someone who sees the house being built from the ground up, with Elizabeth being the earth. Jesus will draw those to himself who receive the *Flame of Love of the Immaculate Heart of Mary*. Many will become children of Mary, and those who were already children of Mary will begin to share in her Immaculate Conception. As the *Flame of Love* spreads throughout the world, the Lord is forming his body from the clay of the earth. We are united by love. It is love that makes us one body, and repentance allows us to experience love.

The reparation that is being done by the *Flame of Love* is done by repairing the house from the ground up. It starts with the earth, and from the earth the man is formed. The man is formed from her, as much as John the Baptist was formed in the womb of his mother Elizabeth. Jesus filled him with the Holy Spirit, the breath of life, and the infant John became a living being. He became a living being because he was set free from the original sin. Those who were drawn together at first were Elizabeth's family. Jesus wanted to save her parish, and their country, Hungary. In the meantime, she was encouraged to take the cause to her spiritual director, then the Bishop, and ultimately to the Pope. The house is being repaired from the ground up. The work of the body of missionaries is that our feet journey together; and may our hands gather in unity.

Interior

The interior life of the body, in this era, is the *Flame of Love of the Immaculate Heart of Mary*. As the *Flame of Love* spreads, the Church will become more alive because she will experience new birth. This new birth is the new evangelization. We are praying that the effect of grace will spread over all of humanity. All the hearts will be enlightened, because Jesus will dwell in the hearts of his

disciples. *The Flame of Love*, as the Blessed Virgin said, will arrive in this way: *“As a soft light, it will arouse no suspicions. This is the miracle that will come forth from your hearts.”* (*Spiritual Diary* – page 39). *The Flame of Love* is the interior life of man, which began at the Carmel. It will make the whole Church missionary by making the whole Church contemplative. May our hearts beat in unison; may our souls be in harmony.

The Head

The movement is meant to spread throughout the world, to repair the Church from the ground up. Ultimately the *Flame of Love* must receive more than apostolic blessings from the popes. It must eventually become the blessing that was given to the first man and woman: *“Be fertile and multiply; fill the earth and subdue it”* (Genesis 1:28). When this happens, the world will eat from all the fruit trees in the garden that are good for food. Jesus will reign in the hearts of the faithful and the Word of God will sustain the life of those who believe. The choice is to believe or not to believe. As Jesus told Elizabeth Kindelmann, *“Renounce yourself, I do not force you. You have your free will. I have many graces to give you, but you cannot receive them unless you renounce yourself.”* (*Spiritual Diary* – page 7) Elizabeth Kindelmann is the mother of this great religious order. She suffered great labor pains for us to receive these gifts. Repair of the house must continue upwards until it reaches the holy father, the Vicar of Christ. May our thoughts be as one; may our ears listen to the silence together.

The Face

Elizabeth was kneeling before the tabernacle in the chapel dedicated to the Holy Spirit. The Lord Jesus said to her, *“Look into My eyes! I allow our eyes to look at one another and our gazes to be as one. Do not see anything else. Read in My tearful eyes that I rest on you the anxious desire of My love. Make reparation! This is the only consolation you can give Me. I, the Man-God eager for your hearts, I need your consolation.”* (*Spiritual Diary* – March 22, 1964)

This appears as something new in salvation history, that we are to look on the face of God. After Adam and Eve disobeyed God, they hid from God. As mentioned in Chapter Five, when the Lord called out to the man, “Where are you?” The man said, “I heard you in the garden, but I was afraid, because I was naked, so I hid myself.” This

literally means, *I heard your voice, so I hid from your face*. The man was afraid of being judged. In these last days, we have received an outpouring of grace, and nothing like this has happened since the Word became flesh. *The Flame of Love of the Immaculate Heart of Mary* allows us to save souls even while adoring Jesus in the quiet of the night. We can look into Jesus' eyes, and save souls by interceding for them. May our glances profoundly penetrate each other, and may our lips pray together to gain mercy from the Eternal Father.

ACTIVE	CONTEMPLATIVE
1. May our feet journey together	8. May our lips pray together to gain mercy from the Eternal Father
2. May our hands gather in unity	7. May our glances profoundly penetrate each other
3. May our hearts beat in unison	6. May our ears listen to the silence together
4. May our souls be in harmony	5. May our thoughts be as one

Summary

The four major mendicant orders each with its own charisms and missionary function are:

1: Franciscans—The Body

2: Carmelites—The Interior

3: Dominicans—The Head

4: Augustinians—The Face

One priest left the Augustinians and formed his theology, it appears, based on the fear of death. The fear of eternal separation from God overwhelmed him, and instead of searching for God, he began to search for consolation and certitude. That priest is Martin Luther. One priest caused the spark that led to the Protestant Reformation. This is no reflection on the Augustinian Order. They have remained faithful to the mission of saving souls, and the Church has benefited from their charisms throughout the centuries.

Luther left the Augustinians and led many into segregation as denominations in Reformed Christianity. This was done by the leadership (or should I say *actions*) of one man, who misunderstood two things: Divine Mercy and Purgatory. The descendants of the Reformation fathers do not understand Divine Mercy as the Catholic Church teaches, and they are not taught to pray for the souls in Purgatory, since they do not believe Purgatory exists.

The Marian Fathers of the Immaculate Conception of the Blessed Virgin Mary

The reverse of this story is a religious order founded in 1673 in Poland. This group struggled for survival under different circumstances in history. It was finally oppressed by Czarist Russia, and only one member remained in the order by 1908. Two priests joined this single priest and the order was revived. Today, the order is known as the Marian Fathers of the Immaculate Conception of the Blessed Virgin Mary. Their main charisms are promoting Divine Mercy, and offering prayers and reparation for the souls in Purgatory. The Church had a new problem, and Jesus offered a new solution.

The Marian Fathers also seem to have a very profound understanding of Scripture and history. The Sacred Heart of Jesus and the Immaculate Heart of Mary are examples of where their profound insights and understanding have benefitted the Church, promoting consecration to the Sacred Heart of Jesus and the Immaculate Heart of Mary. It appears they are one of two orders that see Scripture more as the early Church did.

The Marian Fathers explain popular devotion with in-depth understanding.

Missionaries of Charity

The Missionaries of Charity, founded by St. Teresa of Calcutta, are another group that has a profound impact on evangelization. Their charism is different from the Marian Fathers, in the sense that the Marian Fathers are promoting what they understand. They are helping the Church to revive in areas that promote evangelization from within. The Missionaries of Charity are different, because of Mother Teresa. She revealed insights that we do not hear others speak of in the way that she does. She shares the understanding of the early Church. I wonder if this could be the order that Benedict XVI wrote about in the book, *The Theology of St. Bonaventure in History*. He wrote this thesis before he became a bishop. He spoke of a new order in the last days that would be like a combination of Francis and Dominic. This also means like John and Paul. I do not know if this relates to the Missionaries of Charity or the Marian

Fathers of the Immaculate Conception of the Blessed Virgin Mary.
It could even be the Flame of Love of the Immaculate Heart of Mary.
God Knows!

Mother Teresa explained the *Flame of Love of the Immaculate Heart of Mary* without even referring to it. Let's look at her teachings.

The four major mendicant orders each with its own charisms and missionary functions are:

MENDICANTS	REPAIR THE CHURCH	GIFTS FROM JESUS AND MARY	TEACHINGS OF ST. TERESA OF CALCUTTA	THE FLAME OF LOVE
Franciscans	The Body	The Stigmata	I Thirst – Jesus on the cross	1. May our feet journey together 2. May our hands gather in unity
Carmelites	The Interior	The Brown Scapular	Mother, lend me your heart, and I will give you my heart	3. May our hearts beat in unison 4. May our souls be in harmony
Dominicans	The Head	The Rosary	To give your word, is to give yourself	5. May our thoughts be as one 6. May our ears listen to the silence together
Augustinian	The Face	Locution	Look into Jesus' penetrating eyes on the cross, and see into his heart	7. May our glances profoundly penetrate each other 8. May our lips pray together to gain mercy from the Eternal Father

St. Teresa of Calcutta also taught that the religious in her order (men, women, active, contemplative, and priest) are based on the five wounds of Christ Crucified.

1. We kiss the wound of your sacred left hand with sorrow deep and true.
2. We kiss the wound of your sacred right hand with sorrow deep and true.
3. We kiss the wound of your sacred left foot with sorrow deep and true.
4. We kiss the wound of your sacred right foot with sorrow deep and true.
5. We kiss the wound of your sacred side with sorrow deep and true.