

LOVING WHILE BEING LOVED

LEARNING TO LOVE **from the Flame of Love Spiritual Diary**

Part II

3.3. THE FIRST TWELVE; MEMBERS OF THE KIND HOUSE; THE MOVEMENT IS OUTLINED

According to the Spiritual Diary, as mentioned before, Jesus first called three times twelve persons – belonging together – for the service of the Flame of Love: *of religious sisters, priests and lay persons*. Therefrom the movement spreads.

3.3.1. The effects of grace coming from dedication to God

In those days, in the 1960s, there could be no talk about convents or religious sisters. Despite their dissolution, the Sisters of Social Service encouraged Elizabeth a lot in the *kind house* – especially at an early stage of the Flame of Love messages – whenever fear made her halt before confession, or the priest was rude to her, or he asked/instructed her differently from what the Blessed Mother had told her. It was not easy to obey on such occasions. Indeed, Elizabeth argued with the Blessed Mother, but She gently corrected her human weaknesses, her changing will and alternating states of soul, asking her to always obey her confessor. Along with this, the regular prayer life of the sisters taught Elizabeth to rise above her changeable moods and her feelings of being either elated or abandoned. Thus, practice demonstrated how closely the lives of religious sisters and lay people, Elizabeth's life and that of the members of the *kind house* were connected. [*The kind house used to be the residential building of the Sisters of Social Service in the 2nd district of Budapest, in Hűvösvölgy, before the dissolution of monastic orders*]

The effectiveness of the chosen ones consists in their dedication to the Blessed Mother and in their virginity: my God, you are Everything and my Everything. Virginity accepts God's foregoing embrace completely, returning it with fully dedicated confidence and love. Then the love of souls thus enriched in God spirals out to others, evangelizing. It is continued in us. The twofold vocation of the Blessed Mother is a lively demonstration of what it means to turn to

God as a virgin and to continue creation as a mother. Virginity and motherhood are separate today, yet they closely belong together, mutually helping one another both in listening to God and in living as humans on this earth. Both are gifts from God. Jesus says about marriage in *Mt 19:11*, "It is not everyone who can accept what I have said, but only those to whom it is granted." *It is granted*, that is, it is God who gives the hearts and lives of two people to each other. Therefore, marriage is not an outdated written certificate, which could be omitted, but a gift from above. It is not something we create for one another on our own, as we please, but it is experienced as a gift. This is the way Jesus' gift was experienced at the wedding in Cana. Not only was the wedding saved with the wine, but also the young couple with the gift from above, making it possible for them to love one another in a new way offered by Jesus.

Jesus teaches further in *Mt 19:12*, "There are eunuchs born so from their mother's womb, there are eunuchs made so by human agency and there are eunuchs who have made themselves so for the sake of the kingdom of heaven. Let anyone accept this who can." This, too, is a gift and knowledge from above, to be transmitted. Thus, marriage and religious life dedicated to God become sacraments.

Virgins want to belong exclusively to God, desiring to experience only Him in a way beyond the body, that is, to dedicate themselves to Him as virgins with spiritual fatherhood or motherhood. Numerous examples can be brought so this does not remain just theory but life: the examples of Blessed Teresa of Calcutta, Saint Catherine of Siena, Edith Stein, Saint Therese of Lisieux, who even said, "I will be love in the heart of the Church." It would be difficult to imagine any of them as living both in a family and in a religious community: their service demanded their whole persons.

However, the parents of Saint Therese of Lisieux, Louis Martin and Marie-Azelie Guerin Martin, canonized on 19th October 2015, are at least as important in the service of their family; as Jesus says in the *Flame of Love Spiritual Diary*: "You and every mother of the family who act according to My Heart, the value of your work is not less than that of the activity of any priest of the highest majesty. You mothers should understand the majestic mission with which I charged you! You are invited to populate My Kingdom and fill the place of fallen angels. Every step of My Mother Church starts from your hearts, from your laps! My Kingdom is increasing that way, as

you, mothers work among the created souls. Your job is the highest and most responsible one. Be totally aware that I have given the job into your hands that you would lead the multitude of souls to salvation!" (III/155).

Another passage of the Spiritual Diary reads: "The Lord Jesus said: 'My daughter, ask your confessor to arrange the case so that the announcements of My Mother and Mine will have got to the Holy Father by Pentecost 1965. Do not neglect to urge My case!' The request of the Lord was so shocking in my soul and being aware of my misery and trifle I was shaking of the thought that I have to report and urge the words of God. Me, little dust. Is it possible to receive it without a shock? Now there is no doubt in my soul, the Lord Jesus has ceased that but I live incessantly being aware of the misery of my soul." (III/167).

Let us just try and put ourselves in this simple woman's shoes, who is supposed to get Jesus' communications to the Holy Father. This is the time around the end of Vatican II, and the *Lumen Gentium* formulates the existence of the *common priesthood* of the faithful, received by Elizabeth in 1962: "*you are almost a priest*".

In the religious vows the baptismal vows are repeated in the sacrificial theology of the common priesthood. Christ=sacrifice. Services are completed by one another. This help is continued in the lives of members of the *Religious Branch of the Flame of Love* formulated according to the spirituality of the Flame of Love Spiritual Diary. Through their inner prayer life, reparation and apostolic work they help those who have walked far from the faith for a shorter or longer period, or those who, having become victims of modern addictions, need physical or spiritual healing, catechism, group work, or nursing. So this mission serves for saving souls.

3.3.2. Who are the religious sisters and what is their assignment in the Flame of Love?

The service of saving souls is outlined in the Diary. The triple vow of chastity, poverty, obedience is the common charism of all orders. With the gift of the first or the second virginity, the sisters offer their

whole lives for the service of the Flame of Love of the Blessed Mother for the salvation of souls. Since the first Pentecost, the Flame of Love has been the most significant emanation of grace, in which the Blessed Mother wants to give an abundance of Her Son's graces to all who accept Her with faith. She invites for contemplative prayer sanctifying the praying persons, but at the same time She sends them: "take the sign of my Flame of Love, kindle your heart at this place and pass it on!"

Our King Saint Stephen offered his country to the Blessed Mother, which gives a special responsibility and mission not only to Hungary but to all nations. The Lord asked Saint Stephen's son Saint Emery for his virginity as the greatest gift. The young man gave his life to God just as his father gave his country to Mary. Since then, belonging to them has been spiritual: an offering, an act of faith rather than a question of physical genealogy. For a thousand years, since Saint Emery's vow Mary's plan has included the vocation for Hungary and the world to implicitly bear the Flame of Love.

The immaculate character of the Blessed Mother presents the re-created, redeemed man. Her virginity includes the graces and sacrifices of a life dedicated to God. Her holy motherhood dedicates mothers to the holy vocation of giving birth to souls called for eternal life, making families collaborators of the Creator. The two graces serve one another.

It is our intention that those who want to become Sisters of the Flame of Love can soon have the opportunity to do so. Continually evolving, this development is in the hands of Providence; we rely with full attention on the future will of God. Information about this possibility can be received from the Board of the Flame of Love Movement. Instead of being a well-trodden path, this is love cooperating with the Blessed Mother, who may guide future sisters in many areas of reparation, apostolic work, catechesis, social assistance, spiritual healing through Her Flame of Love.

"My Flame of Love has already started to kindle. You know, my daughter, *the chosen souls have to fight the emperor of darkness*. ... But in the dreadful storm which is coming now, they will sense the brightness of My Flame of Love which is flashing again and again and which lights heaven and earth ... You know what I said, do you? My Flame of Love is looking for shelter before the chase of Herod. Do you know who the persecutors are? The cowards who

worry about their comfort and who, dressed in the costume of carefulness, sloth and reasoning, attack to extinguish My Flame of Love, just as they attacked the innocent little body of the infant Jesus. The heavenly Father is going to look after My Flame of Love, as well as He looked after (the infant Jesus) then.’ The words of the Holy Virgin impacted in my soul as never before. As She finished Her words, She made me sense that She is the mighty Princess and Queen of the world, before Whom every creature in the world is going to prostrate to knees with repentant soul.” (II/101).

Self-sacrificing desire, dedicating itself totally to God and the salvation of souls, is watching for new perspectives. The Blessed Mother encourages seeking and involving those who have been distant. We are waiting for enthused candidates as well as for the background help of those praying for them.

3.4. THE SECOND TWELVE: THE CHOSEN PRIESTLY SOULS

Jesus designated twelve priests by name in the Spiritual Diary. Only two of them are alive by now. The responsibility of continuation belongs to us, their successors, so the following lines by Jesus refer to us:

“They each should do missionary work throughout the country with really much devotion and love. They shall be the first when the holy Flame is passed on; their destination is so moving that it lifts the soul. ... When all the twelve clerical souls will have got together, (the devotion) should start at the same time in twelve churches devoted to my veneration. (The faithful) shall pass on the flame of candle they receive at the devotion to each other; they shall carry it home and that is how they shall start the family devotion. If your zeal is persistent, I will be comforted.” (I/41). This has become regular by now, on 2nd February, the Feast of the Presentation of our Lord, which is also the Feast of the Flame of Love.

Jesus chose the Twelve after a whole night’s vigil. Afterwards, too, He often withdraws to pray. We do not even realize what sacrifices are behind us when our inner desire for God presents itself and

becomes clear. This is also a vocation, the cooperation of family members, among and outside of the Twelve.

Contemplating the suffering of Jesus is an encounter with Divine Love surpassing all and saving all. This is not a burden. It comes from a calling and it is fruitful. The experience of adoration is majestic, it is admiration, joy, consolation like nothing else – mixed with the experience of our weakness.

“Offer the night vigil for them, as well. Immerse in the blood-sweating passions of my awkward agony. You are going to draw a lot of spiritual strength from this.” (1/34). How often Jesus kept vigils during His time spent among us! Saint Dominic regularly spent his nights immersed in prayer at the altar. The prayers of Saint Philip Neri before the Blessed Sacrament are well known. The sisters of Mother Teresa of Calcutta have adoration before starting their hard work. The night vigils of John Paul II are memorable. This is the inner life of love.

Besides her service for her family, adoration of the Blessed Sacrament and sacrifices for the priests come to Elizabeth as commitments. Jesus asks her: “Devote this day for the conciliation of the Eucharist and spend four hours in My presence that day. Praise and conciliate Me with especially great devotion for the offences against Me. Offer the strict fasting for the twelve clerical souls.” (1/34).

3.4.1. The inner life of love

“Only the really devoted ones will remain against the stream. The great danger that the power of Satan launches against you, will start by My hand raised. *Pass on My warning words so that they get to each clerical soul!* May My words warning you in advance and My strict request shake you up!”

We are always tempted to know times and places. However, being joined with Christ is being present in love rather than in informations. Like the way Jesus lived in the Father even at the Last Supper, closest to the most difficult events, considering and conveying sacrifice as the fullness of love. The other details are in

God's hands. Of course, Elizabeth is also afflicted with human anxiety: "Doubt still tormented me. Is it sure that the Lord Jesus told this? During my labour the Lord Jesus gave me a definite instruction and sent me to a clerical person (K.). I did not go to the named priest; scilicet I do not do anything without the knowledge and the permission of my spiritual father." (III/179). This demonstrates well how important the good discernment of spirits was for the spiritual father, and also how Elizabeth obeyed, instead of following her own will...

At another place Elizabeth writes with regard to a priestly person: "to my greatest surprise, I saw after a few minutes that the father who had left was returning. I got a bit quiet by this. I could see it clearly that it was the Virgin Mother's request." (III/152). Providence reacts so fast, which works not only at the level of the truths of theological considerations.

3.4.2. The responsibility of priests

I think what Jesus expects from priests is relevant from the Diary: "*All clerics* who impede or irresponsibly pull back this emanation of grace, have great responsibility!" (IV/29).

The Blessed Mother asked Elizabeth, "Do not act passively with My urging, holy case! Since this world-shaking, great emanation of grace has to start via the little, trifle and humble ones. None of those who were invited should apologize or make excuses. You all are My trifle tools." (III/132).

Saint Paul says about being little, "Bless your persecutors; never curse them, bless them. Rejoice with others when they rejoice, and be sad with those in sorrow. Give the same consideration to all others alike. Pay no regard to social standing, but meet humble people on their own terms." (Rom 12:14-16a).

"I shall give you power to the start which *will come into force after lots of objections and malicious impediments*. ... You will have to suffer very much for the many objections the souls devoted to Me make against Our holy case." (I/94). Jesus uses the expression

“souls devoted to Me” out of great love, for it is He who called us each, although in different ways.

Yet, despite our calling, “objections and malicious impediments” may surface in us. The Master experienced it in His earthly life, and it still hurts Him today: “The many offences hurt Me. I am so much neglected and what hurts Me most is that *even the souls devoted to Me* neglect Me, they have no time for Me. You spend your available time for everything but Me” (III/194).

Here is the root of the problems. “Oh you foolish, every minute passes by (but) the time spent on Me will never be wasted, it melts into eternity.” (III/194).

What a lot of things, considered indispensable, we will leave here when we die, just for the heirs to quarrel about. How sad to see such scenes. But Jesus invited us to bring lasting fruits – also in the Flame of Love Spiritual Diary: “Yes, it is *the time spent on God that will be easy to account for*. Why do you not do everything for Me? Since it is so simple. Nothing else is needed for it but clear soul. *Spiritual purity already makes you Divine*. He who takes My flesh for food and My blood for drink, is in Me and I in him. You all should immerse in these words of Mine. If God is in you, how would you not become Divine?” (I./194).

“I wish there were a lot of you! How happy I am to look at you, My little friend and I thirst each of your words that alleviates My desire for souls! I have deeply engraved My teaching, My thirst for souls, into your soul. When I was hanging on the cross, I cried out with loud words that I thirst. I cry the same to you now, too, especially to the souls devoted to Me.” (III/180).

What Jesus expects from Elizabeth helps people in any state of life understand purity in their situations for the salvation of souls: “Do not cause Me sorrow and do not resent that I scold you. You know, I love if My Divine words always find you prepared. Even a minute that you spend somewhere else, is too much to me. I shall help you that only I would incessantly fill your thoughts. There would be no creature that you would let get between us.” (III/194).

“My Carmelite daughter, pray the whole Rosary and take part in a holy mass offered for this purpose. So you can make up for the lag

due to your lack of strength and the suffering clerical soul will get to the presence of God.” (7 Oct 1964)

“How many times I hear you sighing up this word from your souls: My Savior! But regrettably it is only a habit. Oh, how much this senseless pray hurts My Heart that comes from pondering indifference only! Do not love Me this way! I especially ask it from the souls devoted to Me. Crucify yourselves by sacrificing, self-denying life! Because the way you arrange your bills is not all the same to Me. I, the Savior have granted you great abundance of graces by the price of My Blood. This value is nothing other than My Divine Holy Blood.” (III/151).

Priests and clerics who accepted Elizabeth were able to cooperate, even secretly, in serious matters, with great sacrifices, in small or large groups gathering for prayer, reparation, adoration, as well as in organizing and offering financial support. She regularly visited priests in the country with her secretary. These occasions meant a lot of joy but also a lot of refusal, but she did not grow weary. She kept praying before replying so as not to give visceral responses. As we will see later, the fact that she was able to stand up and give witness in such situations presupposed the lives and prayers of friends capable of bearing her in the background, as well as some pedagogical sense in building relationships.

3.4.3. Warning

It requires a similar attitude from us in the present situation: joining one another in our commitments, expressed by the Lord also in the Flame of Love Spiritual Diary: “You know, neglecting My inspirations is a great sin of the world due to which the world is walking in such darkness. And that the souls devoted to Me are sluggish, is also a great sin of the world. *They could help Me in this but not even do they consider the danger of sluggishness.* Would you be so kind to inform your spiritual father about the wish of My Heart: that He and those who deal with leading souls should follow my inspirations even more. And they should guide the souls to its importance without which may their endeavor be any strong, they cannot live a spiritual life. *Neglecting My holy inspirations causes that both their*

souls and the souls of those trusted to them will wither away.” (III/137).

So a life of sacrifice and self denial gives the fruit of everyday encounters, which mean the recognition and guidance of the inspirations from Jesus for the souls relying upon priests. That is, a living community both vertically and horizontally, in hierarchy and in building the community. Life produces also encounters with bad examples or scandals. There must be a person to share such issues with (on the level of supervision rather than of gossip). Jesus invites our relationships to a new level: “for it is not eating and drinking that make the kingdom of God, but the saving justice, the peace and the joy brought by the Holy Spirit. It is the person who serves Christ in these things that will be approved by God and respected by everyone. So then, let us be always seeking the ways which lead to peace and the ways in which we can support one another.” (*Rom 14:17-19*)

3.4.4. The assignments and organization of the priests. What are the form and way of getting involved in actual service?

Even this question is answered in the Flame of Love Spiritual Diary: “Ask My sons to send the souls to our Mother and that no speech shall be delivered without mentioning the special veneration of My Mother.” (*I/41*). This makes us aware also of our vocation: all life changing discoveries by souls become really effective through Mary’s intercession. Effectiveness is thus in Mary’s hands. Raising the awareness of this by priests is mentioning Mary in talks, retreats, homilies, so everyone can realize: they, too, are Mary’s sons and daughters.

We are the country of Our Lady of Hungarians; this must constantly be radiated by priests towards the souls. Let us keep alive the desire of Our Lady of Hungarians. The Blessed Mother’s graces are to be presented by the sacraments and services of the Church, and priests have been invited to spread them. Their service goes beyond creating everyday comfort. A way of life cooperating with

grace is required. That is why they need so many prayers. Special graces are granted by the Flame of Love for new, starting vocations!

But prayer is also needed for priests already ordained: “Because I do not only offer the vocations that have not started yet, into your attention but you should take a lot of sacrifice for the holy offices that have already been started.” (III/159). Let us accept this from the Blessed Mother. How important the offerings of the sick, the bedridden are; adding their sufferings to His! It is not only Padre Pio’s stigmata that intercede for graces: our wounds do the same.

We read in the Spiritual Diary Jesus’ urgent request which, He directs to all priestly souls: “*Tell your spiritual father about it! My heart was immediately shaking then the Lord Jesus spoke in a harsh voice: ‘Prepare for the vocation that I have invited you to again before the arrival of hard times. Do not live in bored and indifferent inactivity!’*” (III/159).

If Jesus told a parable about mercy in which neither the priest nor the Levite helped but only a Samaritan, and those present were upset (but only to save them for the service of „who is my neighbor” at the New Testament level), then let us, too, accept these harsh words of Jesus for the salvation of souls and the improvement of our service. We all know the seven capital sins.

Jesus helps with our examination of self. “In a loud voice” – like when He cleansed the Temple or at the Feast of Dedication: “I am the living Water.”

“Because Satan will become blinded in such a measure in which you work against him.’ Here the Virgin Mother said that not only the clergy will be responsible for inactivity but everybody who did not join to blind Satan due to their comfort.” (III/130)

These are harsh words, motivating us for a serious examination of conscience. Let us admit how much of our efforts is fruitless. It is not the Flame of Love that needs to be proven false, and I can go on acting as before. It is about me: I am in need of change. As the first step, overviewing just the Ten Commandments would be sufficient. The Lord complains about spiritless prayers (ways of praying the breviary for lack of time). At some places I have seen hosts with mold, or everything is perfectly clean, *yet everything is not clean*. Should I concretize it? Will printing or released emotions be able to bear it? Intertwined interests that are not in accord with the

requirements of God's Kingdom? Or the examination of celibacy in the light of the first love? Failings and their sad consequences could be detailed, but let so much be enough, "*sapienti sat*". That is, Satan is at work wherever he has not been blinded yet. There are a lot of areas where renewal can be started. If Satan is blinded in these areas, that is, *love begins to see and do what it must* – there will be a renewal with the Blessed Mother's help.

"Start the emanation of the graces of My Flame of Love at once! *I emanate you* in a large number as well as one by one, individually, *with wonderful power and graces, in order to be united.*" (III/130). The special strength comes from obedience to the Blessed Mother. It is fruitful, especially for those who understand the urging words of our times and feel responsibility. Unexpectedly flowing consolation is an incomparable gift that needs to be contemplated again and again with thanksgiving and admiration. It heals!

Who are not made to think by these extraordinary words? Prayer changes not the uncertain future but the presence. *Grace wants to give an embrace now*, therefore it *must be accepted now*. "The World Church is in great danger and you cannot make a change with your earthly power! The Church Militant can only be helped by the Holy Trinity now as well as the joint intervention of the Virgin Mother, all the angels and saints and the souls who had been released by them!" (IV/26).

The order of grace is not merely a question of organization or hierarchy. If it were, the Church would work automatically as if a button were pressed. The Spiritual Diary tells us about cooperation whose measure goes beyond our thinking. That is why Jesus' words above are so helpful again and again, as well as His call: "You should step out from your measures! ... This should be done first of all by the priests." " (Here is) what the Virgin Mother announced literally: 'If the priests keep the Monday fasting, in each holy mass they celebrate that week, at the moment of the consecration crowds of souls will be delivered from purgatory!'" (IV/27). Since I have been doing this personally, I have been called to visit the sick and the dying more often. New vocations have appeared, moving confessions show the conversions of souls, non baptized people are seeking contact – just this would be enough to accept the Flame of Love; but joining must come from the heart instead of a motivation of interests.

“... you too should provide Me permanent shelter! Also you feel, don't you, how much *the two of us belong together?* Your love should not take a break!” (1/15). This sentence, although addressed to Elizabeth, invites us for similarly intimate friendship. Jesus' love of “*I shall no longer call you servants... I call you friends*” is continued here: “*the two of us belong together*”. It seeks and offers the human equivalent of a sacramental level of grace.

In the Spiritual Diary, Jesus asks the faithful to “Every Thursday and Friday fast on bread and water and offer this for the twelve clerical souls.” (1/23). How moving to be prayed for by many people we do not even know! The fruitfulness of our work is due not only to our efforts but to many people. This corresponds to the teaching of the Vatican II Dogmatic Constitution on the Church *Lumen Gentium*, where each one, through his own vocation, serves his own assignment as well as the commitments of others. The Church militant (on earth), suffering (in purgatory) and triumphant (in heaven) belong together as a living community in each one of its members. If the faithful do not take a break with their sacrifices offered for us, this is exemplary also for us, priests.

“They (the priests) will have to do the same that I asked from you: reparation and immersion in My passion.” (1/24) Had Pope John Paul II not prayed the Way of the Cross daily even amidst his busy schedule, I do not think he would have conceived the idea – a first in the history of the world – of visiting his murderer Ali Agca in the prison in 1981. Forgiveness is an invitation for lost human dignity, for starting again. I consider his action to be prophetic, precisely among so many sins. Reparation shows the way for our love to follow, the persons who need it, and the commitments to be taken. We feel no strength to it without Jesus. Neither do we do it. Accompanying Jesus' suffering involves personal esteem, adoration and a rediscovery of love. Service.

“Those who keep strict fasting on Monday will release one clerical soul from the place of sufferings each time.” “Do this, My daughter! /And He entreated so much! / Take it upon yourself for twelve weeks for those twelve clerical souls” (1/24).

“The world has two faces: one represents the conspiracy of all who refuse light and grace, the other represents the large family of

mankind, for which the Father sent His Son and the Son sacrificed Himself.” (*Speech by Pope Paul VI, 16th November 1966*)

“I have been waiting for you so much you are so kind that you have come in!’ In the meantime, the priest closed the shrine and he bowed in profound veneration three times. By this I recognized that he was a Greek Catholic priest.” (*III/152*).

This entry in the Spiritual Diary shows that the twelve does not stop at twelve, including not only Carmelites but also members of other orders, not only Roman but also Greek Catholics. Others, too, may accept the Flame of Love in future, and the enlightening radiance of graces may bring about a lot of blessings in the lives of people we do not even think of.

3.5. THE THIRD TWELVE PERSONS

The third twelve is the designation of the faithful cooperating in the great work of the Flame of Love with their service and pedagogical wisdom, with vocation-like responsibility and mission. We will see their assignments detailed below.

3.5.1. The Flame of Love Movement today, at the levels of different vocations

The present situation of our country is like when Saint Stephen offered it to the Blessed Mother. After Stephen died, the situation of the country turned critical. For decades, the rulers departed from the faith of Saint Stephen and from the faith-inspired practice of power. Then

Saint Ladislaus (László) came, who realized what Saint Stephen's baptism meant. What Saint Emery's virginity meant. The secret of our country is listening to God according to the guidance of the Blessed Mother, rather than the continuation of the kings' bloodline. Doesn't it make us reflect upon the fact that this is really a gift from God? Do we not realize that it is the responsible guidance of the Blessed Mother which presents itself for our people again in the revelation of the Flame of Love, and that She is calling everyone? This can only come from Providence! The gift of our commitment of a thousand years is renewed for us. We have a new mission, a new vocation.

3.5.2. How does it all work? How can those who want to join do so?

The situation of our country calls not to arms *but to praying the Rosary*. By those who have never done it or who have abandoned it. It is not a question of a year or two, out of our own interests, to be given up when the situation gets better. The Rosary leads us back to a form of life bearing God, just as the events taken from the

Blessed Mother's life (the mysteries of the Rosary) fill Mary's whole life with Jesus. God asks for our lives to be given to Him so He can live with us and in us. When creating man, God planned to live with us in such unity. However, we separated ourselves, so our lives and our history have brought bad fruits in sins. There is no more hobbling first on one leg then on the other. Let each one grab their rosaries and supplicate for forgiveness. For our own conversion and for each other.

3.5.3. Who are we expecting, for what assignments? Regional organization? National super team?

Our task is more complex than one with which we could outline a missionary program and immediately start. We can draw from earlier experiences, which are very helpful. We do need to share these with one another. Being practical, obtaining experience and the refreshing effect of communion with our brothers and sisters are all necessary, just like – because new difficulties keep arising – finding new ways and a new spiritual attitude.

3.5.4. The role of small groups – a personal example

I grew up in the country, attending a high school run by the Piarist Fathers (founded by Saint Joseph of Calasanz). I am deeply thankful to my teachers, who, besides presenting strict and consistent expectations, gave us loving, fatherly help. Even so, catechesis may well have remained at the level of information and duty had I not had the exciting experience – in a small group at home, among young people of my age – of searching for God's existence, of enthusiastically finding answers to questions of worldview, and if I had not found loving people who helped me work with my human weaknesses in an understanding, kind manner.

Such a person I met was a Dominican sister. Only later did I discover this fact about her; at that time, I only knew she was an accountant, but she prayed and read a lot, visited the students' families, and many went to her to talk to. In fact, she used the register

of the baptized for finding and visiting families with fading or lost faith.

At baptisms, people eagerly commit themselves to duties of education in faith. However, this fades throughout the years. (How often it has occurred that shy parents just starting to be interested have been turned away from parish life by being greeted in the church office with reproach for not having paid the church tax, or by a lack of interest or understanding towards their problems, or simply by the administrator's bad childhood background, bad manners, or rudeness.) In such cases it is especially important to have someone to soothe hurts that may last for life. She did all this with love as a religious sister. She visited as many as three or four families a day.

During such conversations, she had a great sense of finding the human sufferings and weaknesses unanswered in the lives of those not practicing their faith. Going through such momentous experiences, they need to find meaning, purpose and means of value in their lives. This is the way they rediscover their Creator in whom their lives are a gift. Once they find peace, they discover one another as well and are willing to make sacrifices.

In this way the desire to be baptized or receive the missing sacraments – something which cannot be replaced by society, money, or career – was born in adults. Following the sister's teaching, they created small groups and found themselves. They learned how to pray, and discovered a special peace, joy, something new they had never known before.

She sent young people to accompany the children. They taught them at their houses, changing the places of meetings all the time. The children saw great authority in young persons 4 or 5 years older than themselves still believing in God, dealing with them, knowing a lot and helping them. The young people's faith, on the other hand, was refreshed while being shared, which was God's gift... It was this life in a group that saved me, too, from a level of catechesis considered as no more than information. While country people lacked and struggled a lot, it also saved me from feeling superior, which separated many eminent students from their home communities, from small groups of people in the country, from normal forms of friendly communication.

This can still be seen in people quickly departing after Holy Mass without talking to anyone, which makes them so lonely. Receiving the sacraments requires inner spiritual life, which may come to a halt in those remaining alone. A lot of vocations started, too, as a consequence of group meetings. Serving each other did not seem remote or impossible because we lived it in the practices of personal relationships within the small groups. It was a certain responsible knowledge, an attitude realized in the group, a practical way of life which paid attention to others. The service of committed people brings its fruits reaching from heart to heart.

However, in spite of the joyful experiences mentioned above – I must say this on the basis of analyses – nowadays even this sisterly kindness or wise talk does not touch those who used to be affected. They do not hear or understand. I can see two reasons for this. One is the detrimental consequences of sins; the other is the self-sufficiency of new substitutes for religion. An excellent analysis is given in Pope Benedict VI's encyclical *Spe Salvi* (17-26). It is worth reading and discussing in group meetings; for lack of space it is not detailed here.

On the other hand, the film entitled *A guru or Jesus* presents – after 20 years of silence – the four-year experiences of a monk in India, transmitted to him by the guru of the Beatles orchestra. The excellent and valuable 30-35-minute films of the Chemin Neuf community are available at the netforgod.tv website.

During the past 200 years, dozens of new concepts have been born, signifying stations of destroying the faith. For example: enlightenment, rationalism, modernism, secularization, atheism, liberalism, communism, fascism, socialism, or nowadays the New Age associated also with a complex but disunited and therefore messy religious ideology. Beneficial radiations, positive energies are often heard of, sometimes even from Christians. But is it a problem to have a positive attitude to life, to believe there are cosmic powers helping us to happiness? From a strictly rational point of view, the Universe is made up from inanimate planets, solid and gaseous matter that is unable to love, in any sense of the word. If someone approached his psychiatrist saying Saturn and Mercury have sent him messages of love, making his business profitable, most probably he would be sent home with a medical prescription, and with good reason. Even so, many believe today that the favorable

changes in their lives are due to cosmic influences. What is behind this? Some ancient knowledge deep in our souls that there is someone who provides for us, who is greater than us. However, atheism and the New Age have been so successful in removing God from our horizon that most people have nothing else left than the scientifically meaningless concept of positive cosmic energies.

The idea of a loving Universe seems harmless, but it leads astray. Because the next logical step is to start believing in some magical radiation of planets, stones, crystals or natural formations like hills, waters, geographical places. It means thinking these objects possess mystical powers in and by themselves, which they convey via radiations or vibrations. In a more pantheistic version: all substance is imbued with divine energy, which, if harnessed and used for our purposes by applying various techniques, can help us become masters of our fates. Essentially, both ideas are the polytheism of pagan cultures, rendering divine power to each material object.

Ultimately, we have two options: either we believe that there is an infinitely powerful and intelligent Person: God, who knows and loves us personally – or we do not believe it.

Many of our contemporaries turn towards impersonal gods of energy because they have not experienced true, personal, gentle fatherly love, and cannot trust others. Moreover, the love of the God of the Bible is strict. He has given laws, therefore our ethical behavior has consequences. Modern man, however, wants a god that never denounces him, whatever he might do. A god of energy which can be used for one's own purposes seems more attractive. And it is here that the idea of a loving Universe falls.

Jesus Christ, the personal God who became man is infinitely merciful: He took the punishment for all we have committed by breaching the Divine laws. On the contrary, the laws of the Universe are merciless. We cannot defy gravity, we cannot harm our health, we cannot pollute our environment without due punishment. The Universe is cruelly severe. No second chance, no mercy. As the saying goes, God always forgives, man seldom, nature never. Think of this when next time someone talks about positive cosmic energies! And let us realize God's infinitely gentle, personal love providing for our life's day by day and year by year!

“We are well aware that none of the false gods exists in reality and that there is no God other than the One. Though there are so-called gods, in the heavens or on earth – and there are plenty of gods and plenty of lords – yet for us there is only one God, the Father from whom all things come and for whom we exist, and one Lord, Jesus Christ, through whom all things come and through whom we exist.”

(1Cor 8:4-6).

3.5.5. The roots of problems go deeper than we might think

It was shocking to hear from professor of cardiology Dr Lajos Papp that all events of the lives of our ancestors are coded and transmitted in our genes. Unfortunately, this also means that we bear not only the traces or scars of our illnesses, or the resistance to them, or the signs of being burdened, but also the consequences of e.g. abortion on several levels. This is a way infertility, miscarriages or premature births can occur. Everyone is damaged, not just those who consider it to be sinful in their consciences. Decisions contrary to life are not made morally permissible by legal measures or parliamentary votes. The consequences of abortion afflict everyone, even those who do not think it is immoral. Moreover, all further children of a mother who had an abortion will receive in their genes, because of the abortion thereafter encoded in the mother, the damage of rejection, anxiety and contradiction to life. I have met many people who suffered from this. Psychological disorders can be detected by psychology, but reconciliation and redesigning one's life can only be settled by God's forgiving mercy.

Are we surprised by the public mood? By the inexhaustible lists of those blaming each other? Their demands will never heal their inner wounds, while they are unaware of the reasons of their wounds themselves. Why do they not go to church? Because they are wounded. Their wounds are rejection, indifference, or fear. Yet no one is more in need of love, forgiveness or purity than precisely these people. “Father, forgive them; they do not know what they are doing.” (Lk 23:34).

Good catechists or excellent pedagogical methods are not enough here. The meet „deaf ears”.

Such situations can only be helped by extraordinary graces, by the *perfectly pure Blessed Virgin*, who is supplicated by our prayers blinding Satan. She binds our/their wounds. How many say, after having been prayed for spiritual healing, “I have been relieved of tons of burdens”, or “Until now I have not even realized what my difficulties were”, or “I can be happy again”! Former means of catechesis sometimes prove to be insufficient for healing the towering spiritual damages. Divine grace is needed. This is what the graces of the Flame of Love offer. Why are we not using them?!

It is absolutely normal to feel, when someone cannot sleep, that difficulties have grown overwhelming indeed. However, in many cases it is not sleeping pills that are needed. Medicine does not dissolve anxiety of conscience, search for a worldview cannot be replaced by pills, sick persons do not find “healing” or reasonable answers. The vigils of those with empathy to others’ problems, however, start a lot of spiritual renewal for their acquaintances or even for people they do not know. People’s most fundamental desires cannot be fulfilled automatically. Experience proves that meditations on the Way of the Cross or Rosaries prayed when waking up during the night or during vigils offered as conscious commitment lead to the truth and the Father’s presence. (Even if one falls asleep, the rest is done by the angels.) At such times we can ask God for souls we met carrying their burdens, or those that we would meet during the day, so we may find the word or the sentence important for them and enlightening them with the *Flame of Love*.

Continuing our opening consideration, we can conclude even further: sin brings about spiritual traumas for life not only in those who suffer them but also in family members. Moreover, evil spirits are activated by these sins in both the individual who suffers from sin and in the people around him. They invoke satanic powers. Are we surprised then that we do not understand each other’s words?

Like the builders of the Tower of Babel, *we have become Babel*, precisely as a consequence of our sins. This way we can understand why one grows insensitive without attending Sunday Masses or when failing to frequently receive Holy Communion... We do not even realize that we really do need these. Since human words

cannot get to the hearts any more, we need the call of the Woman who tramples upon Satan: “Do not give space for Satan! My Flame of Love blinds Satan!” (III/203).

“...the higher the number of the sacrificial and vigilant souls will be, the greater the power of My Flame of Love on earth will be. So line up tight next to each other *because the flame burning of hellish hatred will break in the power of sacrifice and prayer*. The evil will more and more be forced back, their flame burning of hatred will go out and the light of My Flame of Love will fill every part of the world.” (III/204).

3.5.6. Committed lay people

The initial spreading of the Flame of Love was not without difficulties either, but Elizabeth received consolation: “I heard Her immensely great and heartbreaking sob, not for a few moments but a quarter of an hour. Her voice was choking with sobbing due to the loss of the souls. She emanated Her motherly pain into me so much that it ripped my soul. While I was empathizing with Her pain, I complained: ‘My Mother, understand it that we are trussed up, we cannot do anything to spread (Your Flame of Love) in the way as You wish that. We would love it, too but nothing is provided to us by which we could realize what You ask in a great measure. And that little we can do, does not spread enough, like a wildfire but at a snail’s pace. What You announced on 15 August 1980, even if it is spreading in a great measure, it does not get to the world in such a great measure as You, My Mother have asked it from us.’ After this conversation I felt as if the Virgin Mother was relieved from the sobbing that She had emanated into me, too and She said: ‘My daughter, I bless you all with My the kindness of the Mother of God, I apparel you with My wisdom and I directly pass it on to you ... ‘You should step out from your measures!’ ... My daughter, I have equipped you with My power of the Mother of God what I do so that you would have power to transmit that. Be calm I shall direct and lead each of those persons to you whom you shall need.’ Reinforced and reassured by this, I also prepared for the great work to save the souls because it got really so as the

Virgin Mother had said: after some days it was really started in the best way possible.” (I/29)

3.6. THE MESSAGE OF THE FLAME OF LOVE:

WHAT ARE WE TO DO?

Tibor Begyik writes: “We need to join forces, which is only conceivable as the joint struggle of the priesthood, the religious and the lay faithful! The Flame of Love wishes to affect ‘all humanity’ with its effect of grace anyway, and joining forces is for the Church shielded by Christ through the sacraments.”

Elizabeth writes in the Spiritual Diary: “Asked about the essence of the Flame of Love, the Blessed Virgin replied, ‘*My Flame of Love is Jesus Christ Himself!*’” (I/107). The purpose of the spirituality of the Flame of Love is precisely this “motivation”. Open hearts, ready wills, commitment, definite program and proficient leaders are of primary importance. The efforts made for the spiritual salvation of others (humanity) beyond working for one’s own sanctification, or in other words, a person’s sacrifices or prayers aimed at imploring the gift of faith for others are called reparation.

Those taking part in reparation strive to transform their lives so one day they may say with Saint Paul, “I am alive; yet it is no longer I, but Christ living in me.” (Gal 2,20) However, for perseverance and strengthening each other, it would be important to gather for prayer at least once a week. It is useful to make this a day of reparation, fasting (on bread and water, or in another way) and prayer together, when those taking part in reparation may also meet one another in a loving atmosphere. It is extremely important that the persons committed to making reparation gradually learn to be continuously connected to their God and live their lives in His constant presence, “it is in him that we live, and move, and exist” (Acts 17:28).

“Prepare everything in that way so that it would spread like wildfire. And the souls I have chosen must do everything for the great reparation.” (I/59).

3.6.1. Organizing prayer groups

First, we must come together for adorations before the Blessed Sacrament. Wherever possible, with a 24-hour schedule, where impossible, with two or three people gathering, as well as in families. Any opportunities are to be taken, and just a few people are enough for a start. Young mothers at home are more likely to have an hour in the morning, while others late at night. Many feel the need for it! With a little attention we can do a lot.

Mary asks for Rosary prayers in Lourdes, Fatima and many other places. Priests must greatly encourage it now! Animate Rosary groups. Involve those who have never prayed it before. We have no other chance for survival. However, we do not do this from desperate utilitarian motives or selfish interests. The Flame of Love invites us to personally bear Jesus, and contemplative prayer leads to a new encounter with God and each other. Jointly organized pilgrimages or bus trips must not remain on the level of tourism. On one country tour, lay people spoke about the lives of the patron saints of the churches, causing even nonbelievers to become interested and even convert. Why should priests be more bashful or "sober-minded" than lay people? With cooperation, sharing ideas and needs, using local opportunities we can achieve a lot.

Reparation should not involve the same text all the time. At least four or five topics must be varied. Intentions directing our attentions first to the problems of each family may be extended to the level of a whole country.

Through our unceasing efforts we are like Elizabeth: "In the afternoon I struck a match while I was making a fire. The Lord Jesus surprised me with His words again: 'You can see, my darling, you are also such a matchstick in My Divine hands. You have burst into flames because I wanted it and you will light the whole world like a single match because God wants this. You are a tiny tool just like the matchstick is like that in your hand. Do not be surprised that I say it, I will set into flames My Mother's Flame of Love with a single match in the souls of millions and the fire of Satan cannot extinguish that. He prepares his cruelties burning of hatred in vain, one single match that is lit by My Mother will blind him and you are the one whom My Mother uses for this as a tool.'" (IV/12).

“My daughter, I ask you to especially conciliate my Holy Son on Thursdays and Fridays. This kind of reparation should take place in the families. The one hour you spend on reparation should start with spiritual readings; it should be a piously collected devotion like the holy reader or some other way of prayer. Reparation should be done by the two or three of you.

Where two or three of you are come together, there is my Holy Son. At His request, start the reparation with making the sign of the cross five times during which you offer yourselves to the Eternal Father by the Wounds of my Holy Son. Finish the conciliating devotion also this way.” (I/38).

“Praying communities should be organized in each parish church with total enthusiasm and will! I have fixed you in your family circle so that people can see how one can live and serve the family and God at the same time” (III/194).

The sentences above are concrete enough with regard to the variety of activities, all of which is of course not for everyone to accomplish. Instead of calling us to overburdened haste, the Lord fulfils us and blesses us. So let us be creative, there are many possibilities, just as life brings them.

Meetings, making contacts: “After Holy Mass I kept my eyes on the children. When they went out, I hurried after them so as to learn their names and addresses.”

Our prayers are answered: “My daughter, I shall breathe the grace of My Flame of Love onto these two little children. This is the gift for your desire. Keep the two little children before your eyes and pray for them especially lot! From now on they shall be especially favored by My Flame of Love. Help them financially as well.” (II/40). I, too, received financial help from others to be able to attend my first few retreats. I cannot be thankful enough for their encouraging words back then, or for the concrete financial support for getting me there, for we would not have made that sacrifice with our way of thinking in those days.

Finding occasions for prayer, putting together intentions: at each parish, in prayer groups. Spreading it – by taking it also to the neighboring parish. As considerate, mindful love requires. Being able to

renounce individual pursuits for giving help: she “stopped her work and beckoned that we should follow her” (II/40) – referring to a religious sister receiving Elizabeth kindly, showing her the way and even accompanying her. Future lies in such little things!

3.6.2. The emanation

“There was a short break after the long conversation and in the silence the Holy Virgin made me hear Her words clutching the last words of the Lord Jesus into Hers, She continued: ‘My daughter, you are also among the early birds to whom I shined My Flame of Love in the mist of the night and gave new power to your soul by my gentle and soothing warmth. There are a lot of dormant souls like this and I dart the vital beams of My Motherly Heart on them all and emanate the effect of grace of My Flame of Love.’” (II/100).

This book started with the introduction of Jesus and the Blessed Mother, how they greeted Elizabeth in her tiny home where Jesus’ presence gave new content to the room. Bearing poverty becomes rich in the Lord not only at times of extraordinary encounters but also in everyday life, in constant faith and a prayerful spirituality. (“Remain in me, as I in you.” – *Jn 15:4*).

She is accompanied by this at home, while cooking, or anywhere in the street, even after leaving the church the Lord stays with her. And now we, too, are being called: “*There are a lot of dormant souls like this and I dart the vital beams of My Motherly Heart on them all and emanate the effect of grace of My Flame of Love.*” That is, we have been called: “*I gave new power to your soul by my gentle and soothing warmth.*” We are not longing for extraordinary things to happen to us, but She wakes up the graces dormant in us through our baptism.

3.6.3. Blinding Satan

“You know, the Earth now is like nature before storm and it is like volcano which, when erupts, is choking by its infernal smoke and lava that is falling back, murdering, blinding and demolishing everything around it by its shake. This is the dreadful situation of the Earth now.” (II/100).

In view of daily events, this description is no overstatement at all... “The crater of hatred is boiling and its mortal and sulphurous ash wants to make the created souls in God’s image and after His likeness by the heavenly Father, gray and colorless.” (II/100). It cannot be but a person that wants to make things gray and homogeneous, with no separate faces or individual human characters, no souls created after the image of God, no graces, gifts, cultures of nations enriching one another, only colorless ashes. This will and the hatred behind it belong to Satan. Love wants to replace him with the treasure offered for humans. That is why Mary says in the Flame of Love Spiritual Diary: “And I, the beautiful beam of dawn, make Satan blinded and from him I do deliver this world, that is blurred by hatred and infected by the sulphurous and smelly lava, and in which the vital air of the souls has become choky and lethal. No dying person can be damned!” (II/100).

Humans turned gray do not think of their damnation – either doubting or denying it –, let alone the damnation of others. They close up. They dread, hate, flee, contemplate suicide. Instead of marrying they use others at most. This grayness is not for us. We feel bad in it, especially in the long run. We have an earth where we can live and feel good: “My Flame of Love has already started to kindle. You know, My daughter, the chosen souls have to fight the emperor of darkness.” (II/100). We cannot watch idly how evil gains range. Leaders are not to be blamed. Mary, the beautiful beam of dawn calls us with appreciation to commit to our responsibilities. Stand up with your benumbed limbs!

“It is a terrible thunderstorm! Moreover, it is a gale which destroys and it also wants to kill the trust and faith of the chosen ones, as well. But in the dreadful storm which is coming now, they will sense the brightness of My Flame of Love which is flashing again and again and which lights heaven and earth, and which I offer by the

emanation of its effect of grace into the dark night of the souls.” (II/100). Instead of letting down, we must watch for the emanation.

“You know what I said, don’t you? My Flame of Love is looking for shelter before the chase of Herod. Do you know who the persecutors are? The cowards who worry about their comfort and who, dressed in the costume of carefulness, sloth and reasoning, attack to extinguish My Flame of Love, just as they attacked the innocent little body of the infant Jesus. The heavenly Father is going to look after My Flame of Love, as well as He looked after (the infant Jesus) then.” (II/100). Herods think Jesus wants to live with the same power, means, purposes and ease as themselves. But since the cave in Bethlehem another reign has been in existence: the kingdom of God. And the center of the feast of love is not the heap of Christmas gifts but Jesus.

“The words of the Holy Virgin impacted in my soul as never before. As She finished Her words, She made me sense that She is the mighty Princess and Queen of the world, before Whom every creature in the world is going to prostrate to knees with repentant soul.” (II/100). The following words were uttered in the early 1970s in Szegeged, after a meeting of

Communist-friendly trade unionists, “Do you think heaven really exists? For then woe to us!” The faithless are always anxious and keep seeking security. And rightfully. Human reason and soul search for truth and are capable of finding it.

“After a short silence She started to speak in the depth of my soul again: “Can you see this, My daughter? I raise you and lead you to the home of salvation which My Holy Son secured by His immeasurable pains.” (II/101). Jesus leads us home. At the price of His immeasurable suffering. The Savior thirsts for us in His suffering on the Cross. Our response is needed: “The Spirit and the Bride say, ‘Come!’ Let everyone who listens answer, ‘Come!’ Then let all who are thirsty come: all who want it may have the water of life, and have it free.” (Rev 22:17).

“I have not heard the Holy Virgin speaking like this, in such a voice. She talked to me with mightiness, power and desperate firmness. I was listening to Her with admiration and shaking that I cannot express by any word. After some minutes the Virgin Mother spoke to

me in totally different, silent and motherly voice, moved, in gentle kindness: 'My little daughter, this is what you have to start. Do not shake, My little tool! Trust in My motherly power!'" "Then He emanated my soul by the penetrating power of His Holy Heart during the day. I was overcome by shaking then so that I almost collapsed. I could not open my lips for a word. I have no power to express my gratitude by my words. My physical power only returns when He weakens the emanation of His graces in my soul. This time I attempt to say thanks, which erupts from my soul in shaking sighs only. "Accept it from me, My beloved Jesus; I cannot afford more from my misery." (II/102).

3.6.4. What is the importance of the Flame of Love Spiritual Diary for us?

The fact that it actualizes our fading knowledge, it shakes up our languid interest in the most important issues – what is the purpose of our lives, how we can achieve this joy beyond all imagination –, and it raises an awareness of the original dignity of our human existence. Even realizing the purpose is something extraordinary: "I was listening to Her with admiration and shaking that I cannot express by any word" – Elizabeth remarks (II/102).

The lives of saints include events like in Revelations 1:17: "When I saw him, I fell at his feet as though dead." Something similar happens to Elizabeth in the Flame of Love Spiritual Diary: "I was so overcome by shaking then that I almost collapsed." (II/101). The Apostles' witness about Jesus' Divine power is true even if they cannot see Him in His Divine reality visible in heaven. Likewise, Elizabeth, whose testimony is only that of a fragile human being, is a witness chosen *for us*, through whom our God calls *us* closer to Himself.

3.6.4. The connection of growth and fulfilment

The Book of Revelation reads: „the city did not need the sun or the moon for light, since it was lit by the radiant glory of God, and the Lamb was a lighted torch for it. The nations will come to its light...” (21,23). The light of the Lamb is not for the eyes any more: it is all the relationships of those getting there and the meaning of it all in heaven’s new dimensions.

What does the expression “Lamb” mean? The Lamb is the Jesus of the sacrifice on the Cross. The Cross is the altar of the high priest of the new covenant, where Jesus Christ as the High Priest makes His unique, unrepeatable sacrifice which pleases God. The sacrificial Lamb presented by the High Priest is His own Body and Blood “which will be poured out for you and for many for the forgiveness of sins.” It is this sacrifice which is renewed, which becomes present in each Holy Mass, which is experienced again in each transubstantiation.

There is no other possibility in the world similar to this, by which we can become one with the Creator and the Redeemer. As the High Priest, He gives His own Divine Person in the Bread and Wine, in His holy Body and Blood. God’s love towards us is manifested and made present. The completely attentive response of our desire can be the real return, the appropriate behavior.

Who is suitable for this? “By human resources, this is impossible; for God everything is possible.” (*Mt 19:26*). Still, we cannot be satisfied with the fact of *ex opere operato*, the fact that the sacrament is realized in spite of our moral defects. The love of Jesus sacrificing Himself trusts us and wants to fulfil us. How much Saint Ignatius of Antioch longed for martyrdom! “I am God’s wheat and I need to be ground by the teeth of the beasts so I can prove to be Christ’s pure bread. Implore Christ for me so I may become a sacrifice to God through these beasts.”

Jesus tells Saint Margaret Alacoque: “I cannot hold back my love towards you...” A quote from her correspondence: “You cannot make any improvement in prayer? Then it is enough for you to offer God all the prayers of intercession *made by our Redeemer in the Eucharist*, and to offer His ardent zeal for expiation for your neglect. Whatever you do, pray this way: ‘My God, I do this or suffer this in

your Son's Heart and according to His will. I offer you this as expiation for the defects and imperfections of my deeds.' Pray in this same way in all circumstances of life!" (LH IV. 1357.o.). All this accords with the Flame of Love Spiritual Diary: "Your meritorious sufferings operate in union with My merits. Oh you foolish If only you felt the immeasurable grief of My Heart due to your pious indifference!" (III/198).

Motivated by love, Jesus asks each one of us for personal, complete dedication: "*May our hearts beat together.*" It is precisely through the sacramental bond that the whole of Jesus, with His teachings and deeds, is present in the Blessed Sacrament. Whichever part of His life or teaching we adore, identification through faith heals our wounds, our mistaken social patterns, our wrongly fixed emotional bonds or refusals.

3.6.5. The victory of light

Identification does not begin and finish with merely swallowing the Host. Identification is not a physical phenomenon. Jesus refers to this in the Spiritual Diary as: "I suffered the pain of pains and *then I hid into inconsiderable (look), gently* so that I would be approachable for you and you would not fear of Me. Like an infant folded in white linen, I concealed Myself in the Eucharist." It is precisely those that are called for Communion who already realize the content of the teaching and distinguish through their faith between common bread and the Holy Body of Jesus.

The light of the Lamb means that all relationships in heaven are characterized by the love of this Divine sacrifice. All knowledge is gained in this love, all encounters are filled with this Divine love. No other light or way of learning are necessary for the fullness of joy, because this love which shares His Divine life is completeness. So for example it is in the infinite love of Jesus that the Good Thief, the first to follow the Lamb on that day ("today you will be with me in paradise" – Lk 23:43), can get sight of heaven, the Father and the Son with the Divinely glorious, blessed traces of the crucifixion in his hands, feet and side from then on, and the Holy Spirit. Just as in this purifying mercy nothing is left from the earlier thief, murderer,

or criminal, there is not even a shadow of sinful desires because his heart has been filled with knowledge according to the Heart of Jesus, and neither is there any judgment against him any more in those encountering him.

Here we understand the criteria of the Sermon on the Mount in chapters Mt:5-6-7. Love will be fulfilled up to the last iota. There will be no anger, not even its slightest form, no one will be called a fool in heaven. No one will look at others with sinful desire, because we will be able to see one another in the light and full love of the Lamb. This is also the fulfilment of virginity, of celibacy. There will be no enemies, because everyone is made of mercy there, so we, too, will view each other with mercy. "Now I can know only imperfectly; but then I shall know just as fully as I am myself known." (1Kor13,12). My present interest is not universal enough according to either human or Divine possibilities, it is no completeness according to the utmost perfection.

The grace-filled presence of the Blessed Mother knows God in the only and most excellent way among us humans. Mary's view is not narrowed by sinful interests, her love is not decreased by human woundedness. That is why She is the most authentic one called to transmit to us the fullness of joy prepared for us. With the redemption of her Son, She unites us according to the eternal values. Each mystery of the Rosary contemplates a story. Jesus featured in them lives according to human values, in the most valuable way possible on earth. These values are fulfilled and permanent in heaven, too. There is an analogous connection between the happiness of the shepherds venerating the Baby Jesus in Bethlehem and their happiness of beholding God after their deaths.

It is the real values of our lives that are presented in our prayers, calling us already here to the most valuable relationships, lasting forever, with one another. We may realize that God's generous goodness is realized through the measure of giving. Passing it on is not merely a question of our moods, like we often think or act without God. Despite social effects I love you my neighbor, just because you are. I am obliged towards you not by precepts but by my encounters with Jesus.

What will the future be like? God knows. I do not ask Jesus for times and events like the disciples did before His ascension to heaven, because what counts is this present day spent with Jesus. Everything else is in His hands. Neither am I led by indifference refusing others, because the heart wants to flow out. This love builds unity, the most humane, which is the peace and prayer best fitting everyone.

We are led by God to the fullness and the truest realization of the present day in the Flame of Love and in the Rosary. The fulfilment of this is heaven. The Blessed Mother helps with this, and it is made concrete in everyday life by the Flame of Love Spiritual Diary. That is why She is the beautiful beam of dawn. That is why in living her graces She wants no one to be damned. It is, however, our prayers, penance and witness that can save those living in sins from their present way of life. "I see that you do not remember that these words of Mine could be heard when I was carrying my cross on My shoulder and the pious women were crying over Me but their own sins. Pious souls, I ask you again: Repentance! Repentance! Repentance! In place of others, too." (III/199).

We have come to the end of our reflections. There is a lot to add, let so much be sufficient for a start. Let us meet at an upcoming common Flame of Love event since we need each other in our difficulties and joys. I finish with a passage for each one of us from the Flame of Love Spiritual Diary:

"I transform your aggressive basic nature by the tools of my graces. Your basic nature remains but if you subordinate your bad nature to My Divine hands, I shall create a masterpiece of that. Just leave yourself to me similarly to the grapes stamped on, which become wines after the transformation and it will become My Holy Blood afterwards. You shall also get drunk by My Holy Blood but only if you transform first, clearing like must. Or like the wheat that will only be commutated after it is ground. You too shall only transform after having been grinded, and then will your miserable nature become Divine. You understand it, do you? We have contemplated a lot over this. He who takes my flesh for food and my blood for drink is in me and I in him. Those who have God in them will become Divine. My daughter, experience this great grace!" (III/121)

**Prayer for the Beatification
of Elizabeth Kindelmann**

Dear God, you granted Elizabeth the gift of ardent love toward you. This made her worthy to be the one through whom the world may know the Flame of Love of the Immaculate Heart of the Blessed Mother. The source of her zeal was Christ present in the Blessed Sacrament, whom she accepted in her heart and adored with devotion every day. Fulfilled with the Bread of eternal life, she gave an example through prayer, fasting, sacrifice, penance and reparation for sanctification and for saving souls.

Grant us, Lord that we may follow her in practicing virtues, and if it accords with your intention, we may honor her on our altars soon. Our Blessed Mother, spread the effect of grace of your Flame of Love over all of humanity, now and at the hour of our death. Amen.

Testimonies of prayers answered through Elizabeth's intercession are to be sent to the Flame of Love Movement:

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