

Devotion

to The Holy Face of Jesus



Pedro Sisnando Leite

PEDRO SISNANDO LEITE

DEVOTION TO THE HOLY FACE OF JESUS



PRAYER GROUP OUR FATHER OF THE FACE OF CHRIST

Jesus, Our Lady Of Fatima, I Love You



FORTALEZA / CEARÁ
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DEVOTION TO THE HOLY FACE OF JESUS

TO PEDRO SISNANDO LEITE*

Illumina, Domine, vultum tuum super nos.
Cf. Sl. 67 (66)

Holy Face of Jesus,
Shine resplendently upon us,
By contemplating Your light
We will never be alone.

Because we are with Mary,
The Mother of Mercy,
Whom You also gave us one day
As Mother, as Lady.

Our Lady of Fatima,
Increase in us the grace,
Of this holy devotion:

May it never grow lukewarm in us
And may it always heat upon us
Love in the heart!

HORÁCIO DÍDIMO

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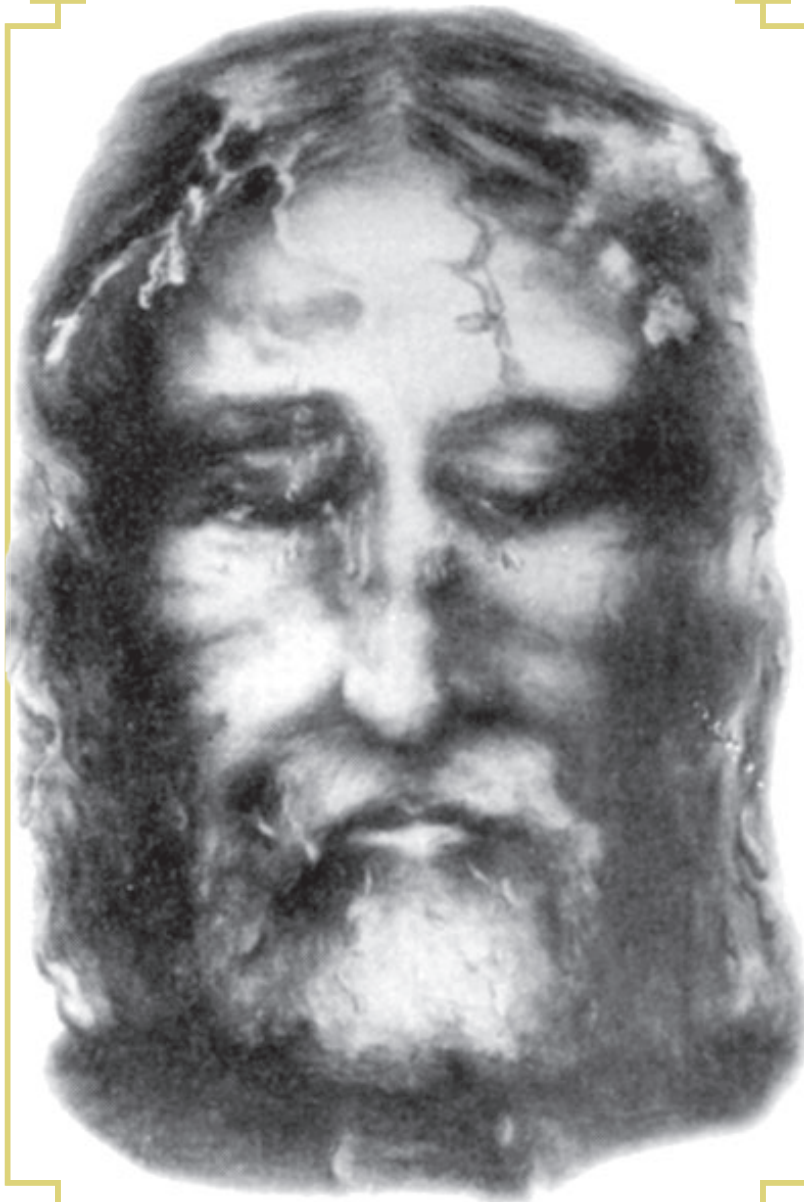
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FACE OF CHRIST PUBLICATIONS

It is with the feeling of acknowledgement and praise to God that we are launching FACE OF CHRIST PUBLICATIONS. As a matter of fact, more than a desire of ours, it is a need that we have found, since we have performed evangelization through different media such as Television, with the *Programa da Família* (Family Program), the FACE OF CHRIST Magazine — the family magazine, Educational Tapes and CDs and music. However, we needed to announce the wonders of the Lord through books, even though there are several good writers among us. With the creation of FACE OF CHRIST, new horizons for the evangelization of families are opened, with that, our mission of announcing Jesus Christ, dead and risen, gains a new dimension.

We are thankful to God because when He calls us for a mission, He gives us the means and the necessary talent to carry it out.

Let the *Face Of Christ* shine resplendently in our lives.

Aluízio Nóbrega. FC
FOUNDER AND MODERATOR GENERAL



INTRODUCTION

*Your face is my fatherland,
My way of love*

SAINT THÉRÈSE OF LISIEUX OF THE
CHILD JESUS AND THE HOLY FACE.

The origin of the devotion to the Holy Face of Jesus is based on the Bible. It is linked to the Psalms and to the Passion of Jesus. In the Psalms, the face of Jesus is highlighted full of light, joyous, confident, reflecting divinity. However, the devotion to the Holy Face is found in all four gospels, which speak of the Bloody Face of Jesus, of the Christ in the Garden of Olives. After being crowned with thorns, He is crucified and killed, and placed in the sepulcher. Roque Rabelo Mendes (Archbishop Director of the Apostleship of the Holy Face of Belo Horizonte) says: “Independently from the Holy Shroud and from Veronica, it is a very deep, humane and divine cult of the Holy Face.”

The Congregation of Rites in Rome, with the approval of Pope John XXIII, approved the celebration of the Holy Face, to be celebrated every Shrove Tuesday. Presently, this devotion has been disseminated throughout the world, through contemplation, prayer and intercession.



The apostleship of the Holy Face is practiced by living the teachings of Jesus, meditating on the gospel and contemplating the Face of Jesus in the face of our brethren, especially the poorer, the abandoned and the ill, according to the Gospel of Matthew, chapter 25, verses 35-36: “for I was hungry and you fed me, I was thirsty and you gave me drink. I was a stranger and you welcomed me into your house. I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to see me.” It is also remarkable the appeal made by His Eminence Cardinal Serafim Fernandes de Araújo of Belo Horizonte to the Apostle of the Holy Face on 10 January 1998: “Let not a single tear be shed in the face of a brother, without it finding an apostle of the Holy Face to dry it.” In his Encyclical HAURETIS AQUAS, Pope Pius XII, referring also to the devotion to and cult of the Holy Heart of Jesus, affirms: “It is in the Face that the Heart is shown.”

The purpose of this testimony is therefore to disseminate the cult of the Sacred Face of Jesus and to advise the people devoted to this sacrament to carry with them the medal suggested by Our Lady in an apparition to Sister Maria Pierina.

I praise Divine Providence for the intuition it gave me to organize this text, based

on the Holy Scripture and on several official documents recognized by the Church.

I dedicate this small repository of faith to my Prayer Group, Our Father of the Face of Christ Community, in Fortaleza, and to my wife Maria Mirna, who long ago encouraged me to be part of the Life Seminary in the Holy Ghost.

Pedro Sisnando Leite

JANUARY 2011



THE QUEEN OF THE UNIVERSE

I have a deep devotion to Our Lady of Fatima. I do not know if God has predestinated me with that grace because I was born on May 13th. I remember what evangelist John (15, 16) says: "You did not choose me; it was I who chose you and sent you to go and bear fruit that will last." Therefore, I consider Our Lady my spiritual, protecting, intercessor and counseling Mother. I love Our Lady! The same way I love her son Jesus, my God and my all.

As of the early 1970s, in order to fulfill a great desire of my heart and of my soul, I, together with my wife Mirna, started to visit and go on a pilgrimage to Fatima in Portugal. In 1963 I had already been to Fatima as a tourist and was then emotionally touched by the saintliness of that place.

Sometimes we would spend a whole week or shorter periods of time praying and visiting places and monuments relating to the apparition of Our Lady of the Rosary. Each time I go to the little chapel of apparitions, to the Basilica, to Lousperense Chapel to adore the Most Holy Sacrament, I feel as if I were in Heavens. This is a feeling I share with my wife Mirna in all these wonderful moments.



This is understandable, because at a certain opportunity that we intended to travel abroad on vacation, we had doubts about whether we should go back again to Fatima or whether we should visit other countries we had not yet been to. One of our desires was to visit Canada, based on the many positive references made by some friends who had visited that country. Therefore, it was with joy that we learned that the *Associação Porta do Céu* (Heaven's Door Association) from São Paulo was organizing a group to visit the Marion shrines of Canada.

All attempts to participate in this program were frustrated. There were problems with the planned date, early reservations had priority and no one had cancelled by the eve of the trip. We came back to the starting point, with a perspective to travel to Fatima to pray and to thank for the many divine favors obtained by us through the intercession of Our Lady, especially in my difficult job at the Secretariat of Agriculture.

After many reflections and prayers for discernment, we headed for Canada and made the compromise of making Fatima the destination of our next trip abroad.

In fact, the natural beauties and the places visited during our trip were unforgettable. But

in my heart, as days went by, I became sadder, always thinking of Our Lady and of Fatima. The days went by and I began to feel some oppression grow in my heart. And I prayed and prayed...trying not to pass this feeling of guilt to Mirna.

Nevertheless, everything went as planned until we got to the great city of Montreal. It was growing dark and the hotel where we would stay was located in a small square, next to a big church. While accommodations for our travel group was being provided, I invited Mirna to enter that church, which we did immediately. Externally and internally it was a very beautiful temple, as everything was in super-developed Canada.

We went towards the high altar. Then, something started to happen, which for me, would be extraordinary and humanely unexplainable. The central image on the altar of Our Lady of the Rosary and the Church was of Our Lady of Fatima as I soon came to know. On the side of this central part there was a space where, at that exact moment, a group was praying the chaplet. It was 6:00 p.m. It seemed nothing uncommon, except that the referred to group was exactly that one made up of the *Associação Maria Porta do Céu*, (Mary Heavens Door Association), that was visiting



the Marion monuments in Canada. That is, it was the excursion group in which we had not gotten any vacancy, as commented before!

Kneeling there, praying, I tried to make a reflection of inner cure. At this moment of discernment, I felt in my heart a clear image. "I am present in the whole universe, in all places, in all hearts that love me." Since then, I no longer separated myself from my Our Lady, without needing to go to Fatima as I thought before. I went back to Fatima and God willing I will go other times till the end of my pilgrimage on the Earth. But I know that Mary is with me, all the time. And I feel that.

Another revelation or teaching was reserved for me at that place and exact moment...better explaining, during many years, I had Our Lady of Fatima as the center of my supernatural and mystical universe. Whenever something happened to me, I resorted to Our Lady. It was a natural reaction. I always think that Our Lady brought to Fatima the Message "God wants to establish in the world the devotion to my Immaculate Heart." Moreover, the Message of Fatima reinforces the importance of the Most Holy Virgin in the Plan of Salvation. Thus, we must never look away from Fatima and from Our Most Holy Mother.

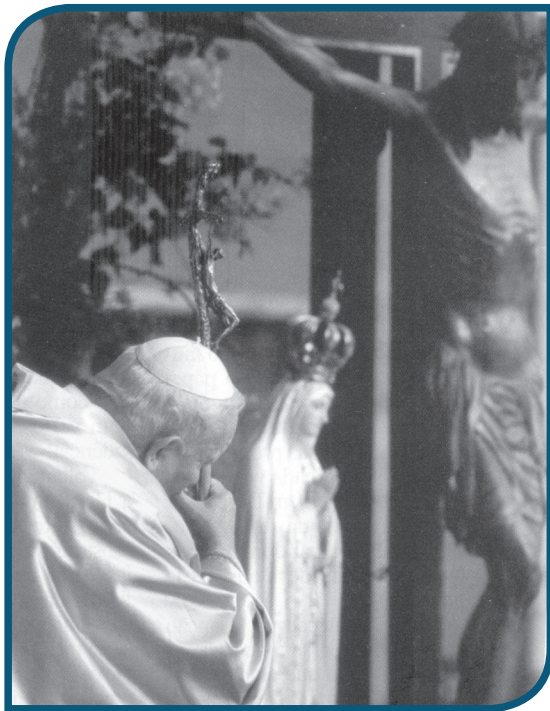
I know that Jesus is the Way, the Truth and the Life, as He Himself said. I know that we only go to the Father through the intervention of Jesus, as the Gospels make clear. I also know that God is Three in One: Father, Son and Holy Spirit. However, my faith intuition was that Jesus should not be bothered so frequently to the extent of my material and spiritual needs. Thus, Our Lady is the great guardian and helper of my material and spiritual needs. Of course, I am rationalizing my religious behavior. That is, before what happened to me in Montreal, as I am trying to describe.

Happy with what was occurring at that moment in the Church, I got up from my kneeler. To my side there was a small table with a box holding some leaflets, that is, some leaflets of the Holy Face of Jesus. The photo on the cover was the same one reproduced by the Face of Christ Community of Fortaleza. At this moment, I felt the sudden impulse to pick up some samples to distribute among my prayer group Our Father, when we returned to Fortaleza and give testimony about what had happened in Montreal. In the course of time, through the reading of the content of that small leaflet, I became aware that that particular find had another purpose. To show me that JESUS is the Son of Mary, but He derives from the Holy Spirit



and from the Father, the Creator of heaven and earth and whom we must constantly praise, worship, and love. Now my heart is in God, through the hands of He who is the mediator, Jesus Christ, Our Lord; who together with Mary takes care of my material and spiritual life, as well as of my family members.

Finally, from all that, a great devotion to the Holy Face of Jesus, which I will address in the following items, was reborn in me.



MY MEETING WITH OUR LADY

After a whole night traveling by sleeper train from Paristo Nimes, in the South of France, we stopped at a station in the early morning. Maybe half of the passengers got off the train there. There were a lot of people on stretchers, elderly people wearing religious clothing.

We asked the train conductor what was going on. The answer came short and strong: "LOURDES"!

For me, at that point, nothing would clarify what was really happening. Finally, they told us that the Shrine of the Holy Immaculate Conception is located in Lourdes. It was there that on February 2, 1858, Our Lady appeared in a cave, unto a poor peasant woman called Bernadette Soubirous.

Fifteen consecutive times, Mary revealed herself to that young lady, giving her messages of prayer and advice about the need to build a chapel and use a fountain, which appeared nearby through the force of Divine Providence. So far, this fountain continues to be the cause of many miracles and signs of the Intercession of Our Lady. Over the course of time, the local population — and later, people from other parts of France and from around the whole

world — started to visit Our Lady of Lourdes to thank her and to seek a cure to the many diseases and spiritual evils that torment many of the faithful.

Suddenly, the train left for Nimes, which was the next station and the destination of our trip. The objective of this visit to the South of France, after having been to many other countries in Europe, was to learn experiences of irrigation development and credit programs for agriculture. We were from *Banco do Nordeste*, on a study mission composed of Dr. Cortez Pereira, Director of Rural Credit of the Bank, four technicians from the Bank, and myself.

On that morning of May 15, 1969, I believe that my religious life and my devotion to Our Lady changed. What happened at that occasion has never been erased from my memory or from my heart.

It was difficult to image what Dr. Cortez — head of our mission and a self-proclaimed agnostic — may have taken at that moment. At the time he was checking in to the hotel in Nimes, he suddenly said: “I want to go to LOURDES, now.”

It was very early and cold. To my luck, he said, “Pedro, come with me.” Two other travel mates filled up the capacity of the taxi, which drove through the fog on that dark Sunday

morning. During the trip, we did not speak a word. A certain feeling of anguish prevailed among us. And there was reason for that, as you will see now!

Dr. Cortez suffered from an atrophied left leg. It was visible when he walked, limping on one side. It seemed to me to be an old problem. Following the advice of his physician, Dr. Cortez went to a famous physician in Paris who specialized in his problem. On the night of his departure to Nimes, he went to receive the results of the examination conducted at the French clinic. A few minutes before, Dr. Cortez joined our group. His features did not look good. The air of sadness on his face was accompanied by deep silence. We were all worried. But along the trip, Dr. Cortez privately revealed the diagnosis to us. We did not understand very well, but it was something serious in the boney part of his leg, of a progressive nature.

When we arrived at the Lourdes Shrine that morning, even though it was early, there were a lot of people. Our concern was standing in that long line which entered the cave where Our Lady was waiting for the faithful. My heart was beating fast and I felt like crying of happiness for the opportunity or the devotion I saw in people who were kneeling in front of the image and who clamored for help, expressed



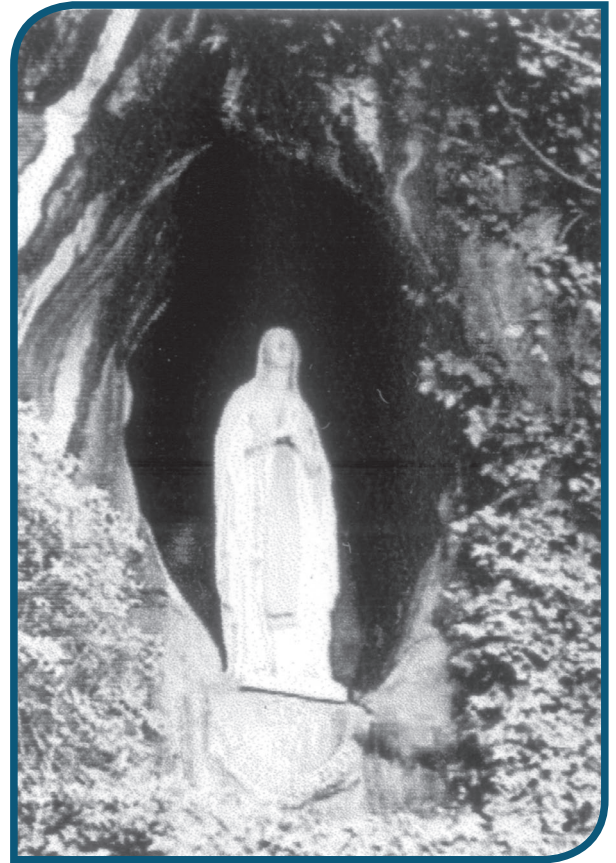
thanks, or remained in silence with tremendous respect.

Dr. Cortez was the first one in our group to kneel and raise his arms to Our Lady! I couldn't help crying. I looked at my colleagues who could not help crying either. Up to that moment, Dr. Cortez used to say that he did not believe in anything supernatural. However, at that moment, I am sure that he converted.

For my part, even being a religious person by family tradition, I started to have Our Lady as my intercessor and guide. I also became aware that Mary had been in my life since my birth. On May 13, I was consecrated to Our Lady of the Rosary of Fatima, who was equally revealed to those three little Portuguese shepherds. Since then I have also felt that Our Lady has adopted me, because I have often been granted miracles through her intercession. These are treasures of grace, which we can find by praying the holy rosary. At every opportunity I have, I thank the Divine Holy Spirit for having stimulated in my heart this devotion. He, together with the Father and the Son, are everything in my life.

As for Dr. Cortez, after leaving *Banco do Nordeste*, he held many public offices, including the office of governor of his home state — Rio Grande do Norte. Recently, 35 years after that moment we met with Our Lady of Lourdes in

France, he died of heart and respiratory failure. May God have received him in His Kingdom, with the intercession of the Immaculate Conception.



APOSTLESHIP OF ATONEMENT

The devotion to the Holy Face has its source in the face of Christ Himself who was killed and resurrected; and Who is also present in our brethren, especially the poor and the marginalized.

The Image of Jesus Christ was revealed in the burial shroud, which enveloped Him during His burial, and in Veronica's veil, when Jesus was on the way to the Cavalry.

The Church has always found in Christ's face some spirituality for its members, as the Holy Scripture shows. It is Your Face, Lord, which I seek, do not hide Your Face from me (Psalm 26,8). In Christ the true face of God is revealed as well as the true meaning of human life, says another Psalm. At the beginning of the third millennium, Pope John Paul II dealt with this issue in the apostolic Letter called "*Novo Millenium Ineunte*," exhorting us to contemplate the face of Christ, deeply immersed in the Incarnate Word.

The cult to the Holy Face has the purpose of rendering private homage of respect and love in atonement for blasphemies and violations committed against Christ during the passion

and at every moment by sinners. Prophets and Evangelists refer to such violations in their sacred documents.

According to studies of Father Gregório Verndonk and Pope Urban VIII's Decree, Our Lord revealed himself to Sister Maria Perina Micheli, of the daughters of the Immaculate Conception, on different occasions to call the faithful's attention to the need of reparation for the affront referred by Him. At the age of twelve, consecrated to the Lord Jesus since she was a child, Maria Pierina heard a voice on Holy Friday, in Saint Peter's Church in Milan, saying:

Nobody gives me a kiss of love on my Face to repair Judas' kiss?

Later, after joining the convent, Jesus appeared to her other times. In 1936, during the night prayers on a Friday in Lent, Jesus told her:

I want that my Face, which reflects the close tribulation of my spirit, the pain and love of my heart, be more honored. He who contemplates me, comforts me.

On Good Friday, Jesus told her again:



“Each time one contemplates my Face, I will pour Love in his/her heart and through my Sacred Face, He/she will obtain the salvation of many souls.”

And on a Tuesday in 1937:

It can be that some souls fear that the devotion And the cult of my Face comes to diminish that of My heart. Tell them that, to the contrary, it will be Completed and increased. By contemplating my Face, the souls will participate in my pains, and Feel the need to love and atone for them.” Isn’t this Perhaps the true devotion to my heart?

THE EUCHARIST AND THE HOLY FACE

The Supreme Pontiff John Paul II, in a recent Apostolic Letter “Mane Nobiscum Domine” addressed to the episcopate, clergy and the faithful, proclaimed October 2004 to October 2005 as the Year of the Eucharist.

In this document, the Pope highlights that the previous year was dedicated to the Rosary, according to the Encyclic Letter “Rosarium Virgenis Maria.” During the year dedicated to Our Lady of Fatima, John Paul II published another Encyclic Letter “Ecclesia de Eucaristia” re-proposing the Rosary in the Marian perspective of the contemplation of the Face of Christ, including the introduction of the mysteries of light.

As to the Eucharistic year, Pope John Paul II brings to mind the legacy of the Great Jubilee included in the Apostolic Letter “Novo Millennio Ineunte” where he suggests the perspective of some pastoral diligence in the contemplation, with Mary, of the Face of Christ. Says the Pope:

This traditional prayer, recommended by the Office and very much loved by the people of God, has a markedly biblical and evangelical



face centered prevailingly on the name and face of Jesus, fixed in the contemplation of the mysteries and in the repetition of the Hail Mary.

In another part of his Apostolic letter about the Eucharistic Year, he declares:

I have invited all to celebrate the Eucharistic Sacrifice with the diligence it deserves, rendering to Jesus present in the Eucharist, even outside the Mass, a cult of adoration worthy of such great mystery. Above all I have proposed again the requirement of some Eucharistic spirituality, indicating, as a model, Mary as the Eucharistic woman.

Thus, the Eucharistic Year places itself in a horizon, which started to become more significant year after year, even though it always remained highly coherent about the theme of Christ and the contemplation of His Countenance, or rather, of His Face.

In my understanding as a layman, at each reflection, starting in Montreal (as previously reported) and with new readings of papal documents and about the saints, I see the Holy Face of Christ of the Passion as a reflection in a mirror, of the Mystery of the Eucharist. This is the feeling that I have every time I stare at

the stamp which portrays the image of Jesus Christ, reproduced in the Holy Shroud, painted by Saint Thérèse's sister, Celina (called Sister Genevieve in the Carmelites) displayed as the icon of our Community — “Face of Christ.”

It is appropriate to clarify that this small work is aimed at the participants of the “Our Father” Prayer Group, of the Face of Christ Community, of which I have participated together with my wife for fifteen years. On October 19th, 2004, (day of Saint Paul of the Cross), I gave the evidence, which I now report in a more detailed way, of what I did orally. I say this so people understand why I am not worried about striving to imprint any literary style. To other people who may have access to this work, look at it as a motivation to see in the Holy Face of Christ a calling to dedicate prayers of reparation for the suffering, which Jesus voluntarily underwent for our salvation. In this manner, the sacred benefits that have grown in me bring devotion to the Holy Face of Christ, in fact to Christ Himself, as Saint Thérèse used to say, according to the testimony of her Carmelite sister Genevieve:

When you love somebody and look at this person, you look closely at his/her face and not at his/her heel or his/her shoulder!



And as His Holiness Pope Pious X said:

The devotion to the Eucharist is the most noble of all devotions, because it has God as its own objective.

The Eucharist is Jesus' Love, reveals Father Stefano M. Manelli in his sanctity, "because it includes the true and living Jesus, the God who loves us until the end" (John 13,1). Father Manelli says further in his book *Jesus, Our Eucharistic Love*:

The devotion to the Eucharist, united with the dedication to Our Lady, is a devotion from Heaven, because it is the devotion that the angels and saints have.

Saint Thérèse of Lisieux had, as the center of her religious life, the demonstration of love for God, especially in the person of Jesus Christ. The Eucharist, as the Most Holy Sacrament, was her greatest passion and reason for great devotions, according to the history of her religious life, expressed in her autobiography, letters and revelations to her Carmelite sisters. Of all books and studies, which I had the opportunity de know, I believe that the book of Pedro Teixeira Cavalcante (*Santa Teresinha*

em Carne e Osso, or "Saint Thérèse in Flesh and Bone") is the one which best summarizes the information about this aspect of sanctification of that beloved Saint. She took her first communion on May 8, 1884. This fact became an important milestone in her life, according to what she herself reported on many occasions. We must remember, comments Father Pedro Teixeira, that Thérèse was only 11 years old, but she reveals that in her heart a true union that occurred with Jesus. Years later she said that:

Oh, how sweet was Jesus' first kiss to my soul! It was a kiss of love, I felt myself loved and also said: I love you, I devote myself to you forever.

In fact, Thérèse's religious education favored a special love towards the Holy Mass and God-Host. During her life in the convent, her love for the Eucharist kept growing, and twice she performed the role of sacristan. Even so, Thérèse felt sorry that communion was not allowed every day. Later on, she became very happy with the Decree of Pope Leo XIII allowing greater liberty in this respect, a fact that she attributed to her supplication to Saint Joseph.

The Holy Eucharist was also revealed in the apparition of Our Lady of Fatima,



highlighted in the veneration to Body, Blood, Soul and Divinity of Our Lord Jesus Christ. In the last of the three apparitions, in front of Our Lady, the angel came to administer the Holy Communion to the little shepherds, according to details by sister Lúcia in her memoirs.

According to what the New Catechism of the Catholic Church teaches us, the Eucharist is the heart of life of the Church and the memorial of Christ's Passover. The Eucharistic celebration is the work of salvation carried out by the life, death and resurrection of Christ. Through Consecration, the Eucharist is Christ Himself in the form of bread and wine, which constitutes the offer of the same sacrifice in atonement of sins of the living and the dead.

Another extraordinary and supernatural phenomenon is that "Mary is in Jesus" as said in ecstasy by Saint Ignatius of Loyola during celebration of the Holy Mass. The flesh and blood of Jesus is taken out from the body of Mary. Therefore, in communion that we take, in the Eucharist, is the sweet and maternal presence of the Most Holy Mary, inseparable from Jesus-Host. Amen.

Here Divine Providence has taught me a better understanding of the meaning of the Eucharist, in the contemplation of the icon of the Holy Face of Christ, in which, with each

Mass, are repeated the sufferings that the son of Mary underwent for the salvation of us all. Before that understanding, I always had in my mind, at the time of the Consecration, especially the development of the last supper "Take this and eat it; this is My Body WHICH IS GIVEN UNTO YOU." But the fundamental thing to venerate in this moment is the memory of Christ through the Passion and death on the cross and the glory of the mystery of the resurrection, whose body and blood we commune. Or rather, it is the occasion to share pains, anguishes and hopes. This is the mystery of faith!



THE DEVOTION TO THE HOLY FACE IN THE VOICE OF THE POPES AND SAINTS

1. Pope Pious X said: This salutary reparation of the Holy Face of Jesus is a divine action, aimed at saving modern society.

2. Saint Pious X expressed his desire that it be venerated in the homes of all Christian families.

3. Pope Pious XI offered figures of the Holy Face of the Burial Shroud to young people by saying: “They are pictures of Mary’s Divine Son; in fact, they come from what has become known as the Shroud of Turin, still a mystery, but certainly it was not the work of any human hand.”

4. Pope Pious XII asked that the knowledge be disseminated and that such great veneration be a relic.

5. When looking at the relic, Pope John XXIII said: “This can only be one of the Lord’s works.”

6. Pope Paul VI praised the Holy shroud by saying: “Maybe only the image of the Holy Shroud reveals to us something Human and Divine of Christ’s personality.”

7. After kissing the Holy Shroud, accompanied by Bishops, Pope John Paul II refers to this relic with a “silent but eloquent witness of Christ’s resurrection.”

8. Saint Ambrose comments: “There is no doubt that Peter received the grace of conversion from the Holy Face, because those who contemplate Jesus are always saved.”

9. Saint Jerome: “The Face of Jesus will continue to protect me every time I resort to Him. He said invoking: “Show us Your Face and we shall be saved.”

10. Other Saints also venerated the Holy Face, just to mention some: Saint Gregory, Saint Gertrude, Saint John Chrysostom, Saint Bernard, Saint John Bosco, Saint Francis of Assisi, Saint Catherine de Sienne, Saint Augustine, and of course, the well-known Saint Thérèse of the Child Jesus and of the Holy Face, as she insisted on signing her name. She used to comment: “How many good things the Holy Face of Jesus has done to me in my life.” For Thérèse of Lisieux the Holy Face was a continuous call for her to suffer in reparation of Jesus’ sufferings. She used to say: “We will recognize Him not only through the cross — symbol of salvation — which will precede His arrival, but, more precisely, through His Face, which shall shine in the last days.”



11. In a revelation to Saint Gertrude, Our Lord Jesus Christ said: “All those who are attracted by my love and venerate my Face will receive by virtue of my humanity a bright and vivid impression of my divinity. This splendor will illuminate the inner soul, so that in eternal glory of the celestial court and prodigy of expression of the Divine Face.”

12. Revelations approved by the Church, given by Our Lord to Sister Marie de Saint-Pierre, in 1840, she resorted to the great need for “reparation” or “atonement.” In those messages, Our Lord in private asked the Carmelite nun for reparation towards His Holy Face. In November 1843, Our Lord gave Sister Marie a special prayer called GOLDEN ARROW (In reparation to blasphemies against the Holy Name of God and His Commandments). It is worth remembering that when Our Lady appeared in Lourdes in 1858, she exclaimed: “Do penance, do reparation.”

13. In September 2000 on the occasion of the fiftieth anniversary of the Foundation of the Benedictine Congregation of the Sisters of Reparation of the Holy Face of Our Lord Jesus Christ, Pope John Paul II referred to the charisma of the aforementioned institution in the following manner: “The constant reference

to the Holy Face of Jesus has sustained the spirituality of all those — since the origin of the Congregation until today — who have devoted themselves to repair the daily offenses consummated in relation to the Lord in a constant life of prayer, and in the incessant effort to be to the side of the infinite crosses on which the Son of God continues to be crucified. The suffering face of Jesus is also present in the suffering poor, whether they are children or elderly and people destitute of the means for a deserved survival.”

14. The Apostolic Letter of the Supreme Pontiff John Paul II, called “At the Beginning of the New Millennium” points out in Chapter II: “We wanted to see Jesus” (John 12,21) it is the request made to the apostle Philip by some Greek Pilgrims, who were at Jerusalem for Passover.” It also says: It is Your Face, oh Lord, which I search for” (Psalms 27,8).”

15. Pope John Paul II’s message to Cardinal Fiorenzo Angelini during the Second International Congress of Investigation about the Face of Christ on October 23rd, 1998 points out the foundation of the Holy Scripture about the adoration of the Face of Christ. According to the Pope, “Knowing and contemplating the Face of God is the aspiration of men from all



times. Psalm's (Psalms 4.7) invocation is a proof of that. "Yahweh, rise above us the light of Your Face." Jesus also declared to the apostle Philip: "He who saw me, saw the Father" (John 14,9). In his message, Pope John Paul II stated: "In a society as the one we live in, a careful and prayerful reflection about the Holy Face of Jesus cannot but contribute toward rendering evangelization more efficacious as, by the way, have confirmed the extraordinary emotion and the sincere piety stimulated by the recent exhibition of the Holy Shroud of Turin."

THÉRÈSE OF LISIEUX'S DEVOTION TO THE HOLY FACE

The title of nobility of the Carmelite nun Thérèse of the Child Jesus and of the Holy Face results from motivations that could not stop being referred to in this opusculé. This is information originated from her autobiography, letters and studies about her life since childhood to her deathbed in the convent Lisieux in September 1897.

The mystery of the Holy Burial Shroud had its secrecy disclosed in May 1898, less than one year after the death of Little Sister Thérèse. So, this supernatural phenomenon was not the reason for her inspiration as to the Holy Face. However, at that time, the cult to the Holy Face of Tours was very much disseminated. This was an illustration portraying the face of Jesus (crucified), brought from Rome to the City of Tours, France, by Leon Dupont, whose original piece was venerated at Saint Peter's Basilica, on Holy Friday.

According to a report of a pious widow of Mr. Dupont (1797-1876), she received a miracle while she was praying at her home in front of that sphinx. For that reason, the Carmelite nun from Tours, Marie de Saint Pierre (1816-1848)





was consecrated by revelation to the cult of atonement of the Holy Face.

The Martin family (Thérèse's parents) were not indifferent to these happenings, which were being commented in the town of Lesson (where Thérèse lived). When the "Fraternity of Reparation of Tours" was created (1885), of which her father was a member, Thérèse was 12 years old.

Based on the opinion of many students of the life of Thérèse de Lisieux, noteworthy among which is the book by Father Pedro Teixeira Cavalcante, *Little Saint Thérèse in Flesh and Bone*, it is possible to find the causes that motivated the denomination of her title of nobleness when she entered the Carmelite Order: Thérèse of the Child Jesus and the Holy Face.

It is known from her life story that when she was four and a half years old, her mother died of cancer. Since then, her father became everything to her, whom she calls "my loved king." Years later, atherosclerosis began to wreak havoc to the health of her dear father. The situation of this honorable man became so serious that his family had to hospitalize him in a psychiatric hospital in Caen. That was on February 12, 1889. After three years, he died leaving profound marks of suffering on the



fragile Thérèse. She had joined the Carmelite order at the age of fifteen, on January 10 of that same year.

Her biographers, with the desire to penetrate into Thérèse's interior, ask where Thérèse found "strength to live through such difficulties without being crushed by them?" The Saint herself lets it be known in poems that it was exactly in the contemplation of open wounds and sufferings expressed in Jesus' Face, which "became her rest, her repose." Somebody has recorded: "Thérèse saw Jesus in her disfigured and humble father." She transmitted this feeling to her sister Celina (who received the name of Genevieve when she entered the Carmelite order). "Look at his adorable Face — she said — look at his eyes, lifeless and without strength, look at his wounds, look at Jesus in his Face. Then, you will see how He loves us."

In the apostolic proceeding about Thérèse's life, sister Genevieve (Celina) reveals:

I am convinced that it was God's servant (Thérèse) who was the inspirer of my project to reproduce the Holy Face, accordant to the Holy Shroud of Turin.

(The copy of the printed picture, which is displayed in the Face of Christ Community, was

painted by Celina, the original version of which is found in the Carmelite Museum in Lisieux). This shows that the Mystery of the Holy Face has become an integral part of Thérèse's vocation since the first days of her life in the Carmelite Order.

However it is necessary to note that her title of nobleness included Jesus' childhood, His Passion, that is, simplicity, pain and poverty. For Thérèse, such devotion started to be a rule of life, a light and guide of her little way. In her memoirs, she says:

Both childhood and the divine Face are at the same time everything that men have to give to God: humility, suffering, love.

Sister Genevieve (the oldest sister and the Carmelite prioress) stated when she testified at the Apostolic Proceeding to beatify Thérèse:

The Holy Face of Our Lord inspired her to remain hidden from the looks of others and her own. It was contemplating the Face of Jesus, through her humiliation, that she inhaled humility, love to suffering, generosity to sacrifice, zeal for souls, the detachment towards creatures, all active, strong, virile virtues, which we saw her practicing.



She used to say that she had inspired this devotion to the Holy Face “in Chapters 53 to 60 of Prophet Isaiah, who describes the sufferings and humiliation of Christ.” The fundamentals of piety, devotion, and religiosity were nourished in Thérèse by the words of this prophet, which she copied from the Bible for reading and reflection purposes:

Who has believed our message, and to whom has the arm of the Lord been revealed? He grew up before him like a tender shoot, and like a root out of dry ground.

But he was pierced for our transgressions; He was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

*He was oppressed and afflicted,
Yet he did not open his mouth;
He was led like a lamb to the slaughter,
And as a sheep before its shearers is silent,
So he did not open his mouth.
(Isaiah 53, 1-2, 5-7)**

* Isaiah, the greatest of the prophets of Israel, born around 760 years before Christ, formulates a perfect image of Jesus Christ, who saved his people through His own suffering.

The manifestations of Thérèse’s thought and feelings about the Holy Face appear in her correspondence, poems and prayers written by request of her Community. She herself elaborated a beautiful consecration to the Face of the Lord for her novices, reproduced in another part of this pamphlet. In her texts, she signed her title of nobleness no less than 59 times: Sister Thérèse of the Child Jesus and of the Holy Face.

I point out, as opportune, a few precious quotations about this devotion of the Saint from Lisieux:

*Ah! I wish that just like the Face of Jesus,
My face is truly hidden so that nobody on
Earth can recognize me.*

*My adored is worthy of being loved, His face
inspires love, and his inner piety inspires me
to return love with love.*

Mother Agnes (her sister) made the following statement: “Even loving her devotion to the Child Jesus, this was not compared to the devotion she had for the Holy Face. “ In her book *Tour amour a grandi avec moi*, Carmelite nun Eugene of the Child Jesus reports a conversation that Little Thérèse had with sister Genevieve (Thérèse’s sister). She reveals:



My sister did not understand why somebody had devotion to the Sacred Heart and not to the Holy Face.

For Thérèse, the devotion to the Holy Face consisted of looking at God, the Lord. That is, according to the opinion of Theologians, perfectly correct.

At the Carmo Chapel there was always a candle lit in front of the image of the Holy Face of Tours and Thérèse never tired of contemplating “the Face during her morning prayers, which were only aridity,” as Father Pedro Teixeira details in this writings. Close to the end of her life, in August 1897, her sisters transferred this image from the Chapel to her room where she lay sick. In the final phase of her life, on August 5th of that year, she said:

Oh, how many good things has the Holy Face done in my life.” And the following day: “I never stop looking at the Holy Face. I repel many temptations.

Thérèse exhaled her last sigh on Thursday, September 30th, 1897, at 7:20 in the evening, after looking at the crucifix and saying:

Oh! ...I love You...my God, I love You!.

Other evidence of her devotion to the Holy Face has been later revealed through the studies and testimonies about the religious life of Sister Thérèse. On the side of the Carmo Chapel in Lisieux, for example, in a room, where several relics of Little Thérèse are found, there is a chasuble made by her from a velvet dress of her mother's. According to Jean François Six' reproductions in his book “Thérèse of Lisieux,” she painted the Holy Face and flowers that symbolize the members of her family. In 1893, she also painted an image of the Holy Face, which she did in order to mark her reading page in the breviary. In the ears of her coat of arms there is a painting of the Holy Face, done by her.

Finally, it is worth highlighting that this text has the objective of pointing out the great devotion of Thérèse to the Holy Face. According to all studies carried out about Saint Thérèse there is a unanimous conclusion:

The key word that defines and summarizes life, and all Thérèse's message, is LOVE. For Thérèse, however, love to God is love to Jesus. So, Jesus is her great devotion and passion. It was her link with Jesus that led Thérèse to love Mary, with fervor and seriousness. However, love to Mary was a feeling that



was born in the cradle, because the Martin family dedicated constant veneration to the Most Holy Mary. In her house there was a little altar, which was very much venerated during Mary's month. When she studied at the boarding school, at the age of ten, she became Mary's daughter.

According to Agnes, in Last Conversations, she remembers:

In prayers, in reflections, in messages, the Saint was always with her though the Most Holy Mary.

In her death suffering, the people who were at her bedside heard her saying: "Oh, my good Most Holy Virgin, come to my relief!... So much truth, as Saint Bernard teaches us, IT WAS THROUGH HER THAT JESUS CAME TO US, IT IS THROUGH HER THAT WE MUST GO TO HIM."

SAINT FRANCIS OF ASSISI AND CHRIST'S PASSION

As we know, Saint Francis of Assisi is one of the mystic icons of the Face of Christ Community. There are many reasons that inspired the founders of this charismatic movement in becoming attached to this Holy Man, who lived not for himself but for Him who died for us all. In an article in the Face of Christ Family Journal, the founder and coordinator of this Community, explains:

Our spirituality, our 'charisma,' the way we are has much to do with Thérèse and Francis. The example of family and fraternity, we learn from them.

With his word and example, St. Francis proposed a new way of life, the way of salvation, the love of God. He was constantly working to build his children's spirituality by showing the path of virtue, poverty, obedience, chastity, and renunciation to material things.

The story of St. Francis does not fit in the few pages of this little book. Drawing on his biographers and the testimony of those who knew him and loved him during his short



corporeal life, we can nevertheless outline a profile of his religious life and mission on earth.

The life of St. Francis is marked by many virtues. With enlightened spirit, he always wanted to infuse them into his children of community. The ardor in the pursuit devoted to the Passion of Christ, the brotherly love of neighbor, and his acts of humility will be admired for centuries by all mankind.

Similar to the way that Christ received the sufferers, St. Francis was with the sick, the poor and the hopeless. In fact, St. Francis is identified with the unemployed and the needy. He performs tremendous effort toward sharing what is given to him with those who have nothing, strengthening their spiritual faculties. He gave of himself with natural generosity, as if giving himself to Jesus Christ Himself. He intensely loved God and his fellow men, living in the light of a deep faith that he shared with everyone around him. "His life was prayer and sacrifice, to merge with the one he loved so much," says one of his fellow followers.

In fact, St. Francis was a mystic in permanent contact with the spiritual plane. He gave himself fully unto the Father who gave him life in the arms of the Son, who gave him the intellectual substance through the word



and through love, and threw himself into the Holy Spirit who illuminated him permanently.

He came to the world in Assisi, an old town in Italy located in the region of Umbria, on September 26, 1182. He was raised in luxury and vanity, as his father Pedro Bernadone was a wealthy cloth merchant, who dreamed of making him a man of business and fortune. But Francis was thinking more about the glories of the world than in business.

Wishing to be a knight, he went to war between his hometown and Perugia, and was taken prisoner for a year. Being very sick, he was rescued by his father.

His first Divine calling occurred right after he recovered from a serious illness. He was walking outside the city, when he met a leper. As he dreaded this disease, he wanted to move away, but by Divine Providence, he stood firm and went to the sick man. He kissed his hands and face, in demonstration of affection and generosity, and gave him a bag with coins. Upon retiring, he turned once again to the stranger, but the man had mysteriously disappeared.

The second and final divine calling took place some time later, when he was praying in the old abandoned San Damiano chapel. Faced with a crucifix, he repeated in these moments with great fervor:

Grant me, Lord, that I know You, in order to always act according to Your light and according to Your Holy will. One day he seemed to hear clearly, “Francis, don’t you see that my house is in ruins? “Restore it for me.

Thinking that this was referring to the chapel he was in, he acted immediately, spending the money he had in his father’s hands for such a renovation. Accused of theft by his father, he appeared before Bishop Guido III to defend himself. To get rid of his denouncing father, he publicly returned to his father everything he owned, even the clothes he wore. He then proclaimed himself servant of God and asked for the bishop’s blessing, who from that time on became his protector. He dresses like a hermit and begins the rebuilding of the church of San Damiano, at which time he started to take care of lepers.

The year was 1206, and six years later, this chapel became the home of the Poor Ladies of Saint Clare. By begging — and with the help of other young people who were converted by his example — he restored the Church of Santa Maria Angelis and San Pietro.

In the year 1208, during a St. Mathew Mass, the Gospel was read on the apostolic



mission, and as our Lord, he sent his disciples to preach the kingdom of God and penitence. From that moment, he decided to follow Jesus' life as a preacher of the Gospel, keeping his vow of poverty. Since that time, he became an apostle, preaching peace and love, seeking to cure hatred, selfishness and envy.

Together with other brothers, he traveled to Rome and received authorization from Pope Innocent III for the creation of the order of Franciscan brothers. They came to be characterized by their humble robe tied with a simple rope with three knots. His vows are: Poverty, Chastity, and Obedience.

At the Lateran Council in 1215, St. Francis met in Rome with St. Dominic de Guzman, founder of the Dominicans. Both received from Pope Innocent III the work mission of evangelization of Europe and other continents, for the glory of God and the salvation of souls.

In the year 1221, the Third Order was founded with the noble mission of renewing in consciences the honesty of manners and the Christian feelings of peace and love. The Franciscan Third Order was aimed at men and women who, without desertion of their own family and without giving up their properties, could lead to all Christian sentiments. It is worth remembering that the pioneer order of

Friars Minor had as their mission the ministry to follow the person of our Lord Jesus Christ and the example of obedience to the Church. In turn, the Second Order of Poor Ladies (1212) has as sacrifice the correction and love for Christ in Cloister.

By the way, it is also worth remembering that St. Francis has always been a great devotee of the Blessed Virgin Mary, constantly paying tribute to Her. In fact, the Franciscans were the propagators of the devotion of the Immaculate Conception, in 1854.

One cannot talk about the life and mission of St. Francis of Assisi without making some considerations about the sacred holy stigmata.

The day before the feast of the Blessed Cross, in September, St. Francis was secretly praying in his cell. Once again, the angel of God appeared to him and said:

I comfort you and advise you to prepare yourself with complete patience to humbly receive what God wants to make in you.

Saint Francis answered:

I'm prepared to endure patiently whatever my master wants to do to me.



Having said that, the angel went away. The next day was Holy Cross day. Very early, St. Francis began to pray in front of the door of his cell:

My Lord Jesus Christ, two favors I ask of You before I die: the first one is that in my life I feel in my soul and my body, when possible, the pain that You, sweet Jesus endured at the time of Your passion. The second one is that I feel in my heart, when possible, that immeasurable love that You, the Son of God, were burnt to withstand intentionally, such a passion for us sinners.

The Saint from Assisi obtained these two favors. Brother Leo, his faithful companion and confessor, would tell that he often saw St. Francis ecstatic worshipping God in heavenly visions. St. Francis himself told his closer brothers several of the revelations that had come to him by heavenly angels. On one occasion, already in the final years of his earthly life, St. Francis could see a “Seraphim, with the face of Our Lord Jesus Christ, all bright lights, who approached him and branded on him the Passion stigmata, transfixing his feet, his hands and his right side, giving his body the sacred stigmata of Christ.” These are wounds that resemble the

marks of Jesus Himself upon the cross. This was in September 1224.

St. Francis’ life was marked by hard work and total dedication to the physically and spiritually poor and needy. Despite his personal suffering, he always thanked God because he considered himself a happy person and recipient of many favors.

St. Francis passed from this life in the year 1226, on October 4th, a Saturday, and was buried on Sunday. This was the twentieth year of his conversion and the second after the appearance of the sacred stigmata. He was in the forty-fifth year of his life. In praise of Jesus Christ and the poor Francis.



ACT OF OFFERING

To the merciful love of God, composed by St. Thérèse of Lisieux (St. Thérèse of the Child Jesus wore it day and night in her heart in the book of the Holy Gospels)

✱

J.M.J.T.

Offering myself as a holocaust victim to God's merciful love.

Oh my God, the Blessed Trinity, I want to love You and make You love, work for the glorification of the Holy Church by saving souls who are on Earth and liberating those suffering in Purgatory. I desire to perfectly fulfill Your will and to reach the degree of glory You have prepared for me in Your kingdom; in a word, I desire to be holy, but I feel my helplessness and I pray You, Oh my God! Be my holiness.

Because You loved me so, to the point of giving me Your only Son, my Savior and my Spouse, the infinite treasures of His merits are mine; I offer them to You with joy, begging You

to look upon me across the face of Jesus and in his heart burning with love.

I also offer You all the merits of the saints (in Heaven and on Earth), their acts of love and those of the holy angels, and finally I offer to You, O blessed Trinity, the love and merits of the Blessed Virgin, my dear Mother, it is to her that I abandon my offering, begging her to present it You. Your Divine Son, my beloved husband in the days of his mortal life said: "Whatever you ask the Father in my name He will give it to you!"¹. Therefore, I am sure that You will fulfill my desires, I know, oh my God, (*the more You desire to give*), the more You make desire!"². I feel in my heart immense desires and it is with confidence that I ask You to come and take possession of my soul. Ah! I cannot receive the Holy Communion as often as I wish, but Lord, aren't You omnipotent? ... Stay, then, as in the tabernacle; do not stray from Your little communion wafer...

I would like to console You for the ingratitude of the wicked. I beseech You to take away my freedom to displease You if I sometimes fall through weakness, that soon Your divine gaze purifies my soul consuming

¹ John XIV, 23.

² Saint John of the Cross — Letter XI to Mother Elconora de São Gabriel.



all the imperfections like the fire transforms all things in themselves...

I thank You, oh my God, for all the graces bestowed upon me in particular and to have me pass through the crucible of suffering. It is with joy that I shall behold You the last day, holding the scepter of the cross, since You deigned to make me share this very precious Cross; I hope in heaven to liken myself to You and see shining in my glorified body the sacred stigmata of Your Passion ...

After the exile from the land, I hope to go and enjoy you in the fatherland, but I do not want to accumulate merit for Heaven. I want to work only for love, for the sole purpose of pleasing You, of comforting Your Sacred Heart, and saving souls who will love You forever.

On the afternoon of life, I shall appear before You with empty hands, because I do not ask You, Lord, against my works. All our justice is stained in Your eyes³ ... I want therefore to cover myself with Your own righteousness and receive from Your love the eternal possession of Yourself. I do not want another throne and another crown but Ye, oh my Beloved! ...

Time is nothing in Your eyes, one day is as a thousand days.⁴ You can thus in an instant prepare me to appear before You...

³ Isaias, LXIV, 5.

⁴ Cant V, 2.

In order to live in a perfect act of love, I OFFER MYSELF AS A HOLOCAUST VICTIM TO YOUR MERCIFUL LOVE, begging You to consume me incessantly, allowing to overflow into my soul the waves of infinite tenderness in which You are closed, and so I become, oh my God, a martyr of Your love! ...

After having prepared myself to appear before You, let this martyrdom make me finally die and that my soul rushes without delay into the eternal embrace of Your merciful love...

At every beating of my heart, I want, oh my Beloved, to renew this offer an infinite number of times, until dispelled the shadows⁵, I can repeat unto You my eternal love in the face!

*Marie Frances Thérèse of Lisieux
And the Holy Face
Rel Carm. Ind.*

*Feast of the Holy Trinity
June 9, the Year of Grace 1895.*

Indulgences granted in perpetuity to the recitation of the Act of Offering composed by St. Thérèse of Lisieux:

1. A partial indulgence of three years, every time the faithful recite with a

⁵ Isaias, LIII, 3



contrite heart and devotion, the offer above, at least as of the words: *“In order to live in a perfect act of love...”* until the end.

2. A plenary indulgence, each month, under ordinary conditions, to those who have recited this act every day of the month.

(Given in Rome at the Sacred Apostolic Penitentiary, 31 July 1923 and 23 December 1935).

Consecration to the Holy Face

(Composed for the Novitiate)

Oh adorable face of Jesus! Since You have deigned to choose our souls in particular to give Yourself to them, we dedicate them unto You.

It seems to us, oh Jesus, to hear You say: “Open to me, my sisters, my well-beloved wives, because my face is covered with dew and my hair is wet by the droplets of the night¹. Our souls understand Your language of love, we want to wipe Your sweet face, and comfort You for the forgetfulness of the wicked. In their eyes, You are still hidden ... they consider You as an object of scorn!¹

⁶ Canl V, 2.

⁷ Isaias. LIII, 3.

Oh face more beautiful than the lilies and roses of spring! You are not hidden from our eyes! The tears that cover Your divine look appear to us like precious diamonds, which we want to collect, so that with their infinite value we buy the souls of our brothers.

We hear the affectionate complaint of Your lovely lips. Understanding that the thirst that consumes You is a thirst for love, we would like to possess an infinite love to quench Your thirst!

Beloved husband of our souls! If we had the love of all hearts, all that love would be Yours... So, give us this love, come and quench Your thirst in Your little wives...

Souls, Lord, give us souls! Especially souls of the apostles and martyrs, so that through them we may inflame with Your love the multitude of poor sinners.

Oh lovely face, we must obtain this grace from You. Forgetting our exile, on the banks of the rivers of Babylon, we will sing the sweetest melodies in Your ears. And because You are the true and only homeland of our souls, our songs will not be sung in a foreign land⁸.

Oh dear face of Jesus! Waiting for the eternal day, where we will contemplate Your

⁸ Ps CXXXVI, 4.



infinite Glory, our only desire is to enchant Your divine eyes hiding our faces too, so that nobody on this Earth can recognize us...Your veiled gaze is our Heaven, oh Jesus! ...



CONSECRATION TO THE HOLY FACE

Oh my good Jesus who desire to save the world today with that infinite love with which it was created and redeemed, include me among those who want to work for the triumph of Your kingdom of love on Earth.

Receive for this purpose the total surrender of my whole being.
Dispose of me.

I want to spread the image of Your Divine Face, so that in all souls Your image is renewed.

Jesus, work miracles of conversion.
Call apostles for this new era, who in turn shall undertake this new mission.

Let the waves of Your merciful love spread over the whole world and by sinking and destroying evil, renew the Earth and make men as they feel their hearts taken from charity, re-live the Holy Gospel in the light of the sun that is YOUR FACE.

Amen.



THE MEDAL OF THE HOLY FACE



In May 1938, while Sister Maria Pierina was in prayer, there appeared unto her on the altar a sphere of light, a Lady who had in her hand a scapular. On one side, she saw the image of the Holy Face of Jesus with the words: *Illumina, Domine, super Vultum Tuum nos!* (May the light of Your Face, O Lord, shine upon us) (Psalm 66). On the other side, a host, surrounded by rays, with these words around it: *Mane nobiscum, Domine!* (Stay with us, Lord) (Luke 24, 29).

This lady said to her, too: “Listen well and announce to your Father Confessor that “this scapular is a defensive weapon, a shield of power, a pledge of mercy that Jesus wants to give the world in these times of sensuality, and hatred of God and the Church. True apostles are few. You need a divine remedy and that remedy is the Holy Face of Jesus. All those who bring a scapular like this and make a visit when possible every Tuesday to Blessed Sacrament, to repair the outrages which the Face of my Son received in his Passion and which the Sacrament of the Eucharist receives each day, will be strengthened in faith, will be ready to defend it, and they will overcome all internal



and external difficulties. And, moreover, they will have a peaceful death under the eyes of my divine Son.”

In another apparition, Jesus said to her (among other messages, how much ingratitude from those who say they love Me) “I want my Face to be venerated, particularly on Tuesdays.”

Due to many difficulties, Mother Maria Pierina ended up conceptualizing the replacement of the scapular with a medal. For this purpose, she counted on the collaboration of photographer Bruner, who gave her license to mint medals reproducing the image of the Shroud of Turin. In 1940, she received permission from the Curia of Milan, which until then was forbidden. In another apparition, the Blessed Virgin said: “My child, do not worry, this scapular is replaced by the medal, with the same promises and favors. One can only spread it further.” Finally, the coin was minted and the first one was for the reigning Holy Father, the Pope. Mother Maria Pierina died on June 26, 1945.

To merit the graces of the Holy Face medal, you must bring it, and pray Glory to the Father five times every day... in honor of the DIVINE FACE.

THE CHARISMA OF THE FACE OF CHRIST COMMUNITY IN CANADA AND IN GEARÁ

The Face of Christ Community, or Association, headquartered in Fortaleza, was founded in the early 1980s by members who participated in a Seminar on Life in the Spirit. This seminar gave origin to the Face of Christ Prayer Group, the first cell of the new community.

The goal was to bring together Christian couples of the Charismatic Renewal. The spirituality of this community is founded on faith in God as Creator, Jesus Christ as only Savior, and the Holy Spirit as Sanctifying, as contained in the Holy Scripture.

Members of the Face of Christ Community “recognize, proclaim, and love the Catholic Apostolic Roman Church as the sacrament of Jesus in the world, obeying and following its teachings and guidance.” The basis of the commitment of this Association is the Family as unity of the church, and Marriage as an image of the Trinity. This unit reflects God’s love for his children, and Christ’s love for the Church, and love that should exist among men, each spouse loving one another in the same indissoluble union.



As the documents of this Association also proclaim, the very name Face of Christ biblically reveals the Being of God, the Being of the Trinity, or God himself! In other words, inspired by the unity, “The Face of Christ Community has the vocation to love, witness and help couples to live the witness to the Trinity.”

The Community Face of Christ has as its mystic reference: St. Thérèse of the Child Jesus and the Holy Face of Christ, and St. Francis of Assisi. In the daily life of prayer and devotion of the members and attendees of this Community, a permanent presence of Our Lady is observed, as would be natural — whether with reference to Our Lady of Mount Caramel or to Our Lady of the Rosary of Fatima. On this special cult, it behooves us to allude to what the Encyclical Letter of Pope John Paul II says (The Mother of the Redeemer):

The Marian spirituality, as well as the corresponding devotion, has a very rich source in the historical experience of the various Christian communities living within the various peoples, nations, and over all the Earth.

Regarding the Holy Face of Jesus Association of Canada, I remember that this

booklet somehow originated in the discovery I made of this community based in Montreal (Quebec), when I was visiting that country.

Many years later after this occurrence, my spirits raised and sought to better recall such initiative, much like our Community here in Fortaleza. Thus, through correspondence, I became aware of the important role of evangelization and devotion that this Community is developing in Canada, the United States, and many other countries with which it deals.

To further their goal, the Holy Face of Jesus Association was established in Montreal in May 1976. Their main ministry is the reparation of God (Father, Son and Holy Spirit), through devotion, contemplation of the Holy Face, and dissemination throughout the world of the prints (reproduction of the Holy Shroud) of the medals (mentioned previously in this document) and publications. This is a work of catechesis and teaching about the foundations of that devotion so that the Holy Face is known and loved by all generations, today and forever.

According to the leaders of that religious institution, the ministry professed recalls the words of Saint Paul “that crucified Christ must be proclaimed.” This is not, therefore, more or less devotion: it is a call from God. The message



disseminated on the purpose of the Holy Face of Jesus Association is a quest for profound love, honor and glory of God and complete human life. Specifically, the proposed prayer is: 1) To humbly offer reparation to the Holy Face of Christ for the sacrilege, insults and indifference by which He is offended; 2) To promote vocations to the priesthood and to consecrate religious life by the prayers of the holy hours, by personal sacrifices and acts of charity; 3) In the daily thanksgiving for the holy love of the Trinity and Jesus, who gave His life for us, suffering and dying on the cross; 4) To receive consolation and make reparation of the Holy Face and salvation of souls; 5) For our personal sanctification, so that through the Holy Face of Jesus we can attain eternal salvation.

I think the established conditions for the participants of the Canadian Association are inspiring for us, the Community of Christ of Fortaleza: These conditions are: 1) To wear the Holy Face medal or scapular of the Holy Face; 2) To keep the print of the Holy Face of Christ in one's home and put it in the Church; also, if possible, to devote one hour for reparation of the Holy Face; 3) To receive the Sacrament of Reconciliation (confession); 4) To make reparation on Tuesday, in front of the Blessed Sacrament, for a period of about fifteen

minutes; and, where possible, take some time before the image of the Holy Face; 5) To make the daily prayers of the Holy Face, or make constant invocations; 6) To strive to live in Lord's grace, who is the life of love of God; 7) To attend Sunday Mass and receive the sacrament according to the teaching of the Church; 8) Also, to see the Face of Christ in the face of people we encounter every day, especially the poor and needy, and to believe in Jesus, the Son of God resurrected.



REFLECTIONS ON THE CHRISTIAN FAMILY

One of the missions of the Face of Christ community is the evangelization and protection of the family in the world today. In a time when that institution is subject to many forces that try to destroy it or deform it, it is a providential initiative to work for the vitality and promotion of the Christian family.

In fact, the signs of disintegration of some fundamental values that guide the organization of the contemporary family unit are worrisome. The doctrinal and practical concept of independence of the spouses from one another is being disseminated, as well as an ambiguity about authority relations between parents and children that is eroding the family unit. The number of divorces and separations of couples is growing, as is the number of abortions, and sterilization is considered natural. We live in a world with great pressure from the media, which deny the inestimable value of marital indissolubility and fidelity as one of the most precious values of couples of our time.

Unfortunately, many believers have not always known how to keep themselves immune against those values contrary to the

construction of an authentic family humanism. In this article I wish to address some issues about family, especially motivated by the celebration of Christmas, which is a celebration of family, family with family, as remembered by the late Pope John Paul II. Furthermore, the Bible and the Catechism of the Catholic Church and the documents of the Holy Fathers provide the basis for a reflection on the role of family in the lives of people.

As we know, family begins in the marital communion, or covenant, in which man and woman mutually give and receive each other. The book of Genesis says that “a man will leave his father and mother and cleave to his wife and the two will become one flesh” (Genesis 2:24). The son of God made me man and I chose a family: Mary and Joseph. That is, the family has always been considered in human history as the first and fundamental expression of man’s social nature. (*Familiaris Consortio*, John Paul II). The family is also a community of people “the smallest social unit,” and as such is a fundamental institution for the life of every society.

Thus, it is understood why the Church vigorously defends the identity of the family and urges the competent institutions, especially policymakers and international organizations,



not to yield to the temptation to reduce the social dimension of the family, respecting their moral and religious convictions (Catechism of the Church, 1993).

The State, however, cannot make arbitrary use of family as if it belonged to the State, or interfere with the fundamental aspects that concern the family, as proposed by the Marxist ideology or other doctrines based on historical materialism. The mission of the State, by contrast, is to uphold and dignify families and respect their basic rights, defending the right of their members and provide for the poorest families so they can live with dignity. The Compendium of the Social Doctrine of the Church teaches in this regard: “The service of society to family is realized in the recognition, respect and promotion of family rights.” We believe that the root causes of many problems affecting the stability of families in the world today are linked to this issue.

The Christian family is a vocation from God and to live it in a responsible manner in a service that is good to the Divine Blueprint. (*Humanae Vitae*, Paul VI). You cannot live life with dignity if it is not guided towards a stable form of commitment of love, faith and piety. Family members, each according to his own gift, have the grace and responsibility of

building a communion of persons, making the family a school of humanity fuller and richer, as has been claimed by the Synod Bishops.

Historical experience shows that the coherent family is important for man who is born and formed in it. The family is at the heart of all problems and tasks. Relegating them to an inferior and secondary role, excluding them from the position that belongs to them in society, simply means to cause great harm to the authentic thought of justice in the social field.

Our reflection leads to the conclusion that we really need to make every possible effort so that the family is recognized as a paramount and sovereign society. The Church Fathers, in the discourse of the Christian tradition, speak about family as the “little church.” In fact, one of the fields where the family is irreplaceable is in the teaching of religion, morals, and in building bonds of solidarity. A life that is truly healthy and spiritually strong is always made up of families.

In simple terms, we believe that God created man and woman and, thus, from the couple the family was born. In short, the family is a community of people, founded and lived by love. In the Encyclical *Redemptor Hominis*, Pope John Paul II said, “Man cannot live without



love.” Marital communion is realized not only by its indissolubility, like mutual self-giving of people. Family members, each according to his gifts, have the grace and responsibility of building a community of people, making the family a school of humanity and Christian life.

With such unpretentious reflections, let us pray for the families of the world, including those of our Face of Christ Community. At the end of “Letter to Families” (1994) John Paul II wrote: “Mary, Mother of Fair Love, and Joseph, keeper of the Redeemer, accompany us all with your constant protection!” Amen.

THE CATHOLIC CHARISMATIC RENOVATION AND THE CHURCH

Cardinal Angelo Sodano, Vatican Secretary of State, was the bearer of the message that accompanied the apostolic blessing of Pope Benedict XVI at the XXXVIII Congress of the Charismatic Renewal (*Rinnovo nello Spirito*), held in Rimini (April 22-25, 2005), attended by 25,000 people, including bishops and priests who accompany the movement groups and the faithful from all parts of Italy and other countries.

The referred message recalls that the late Pope John Paul II led with great solicitude the path of movements, associations and ecclesial communities, as a man of faith and filled with the Holy Spirit. His Holiness Benedict XVI, says Cardinal Sodano, wants to continue this service “with fatherly affection, so that the gifts that God dispenses to His Church are fully valued and targeted in the best way to build up the body of Christ that is the Church.”

The new Pope assured the meeting of the Charismatic Movement “a special remembrance in prayer, invoking the heavenly intercession of Holy Mary so that — as in the first community gathered at the Last Supper — she presided



over the prayer of a renewed outpouring of the Paraclete.”

This public demonstration of the new pope is appropriate to clarify doubts and unfounded comments that Benedict XVI would continue giving the effusive support that John Paul II has always provided the movement throughout his teaching at the Vatican. It is worth remembering that the Catholic Charismatic Renewal began in 1967 in the United States (Pennsylvania) and spread rapidly around the world, with the call to live with fervor the Sacrament of the Eucharist in the unity of Christ’s body, which is the Holy Church.

The Catholic Charismatic Renewal emerged as a result of the Second Vatican Council convened by Pope John XXIII in June 1959 and ending in December 1965 by Pope Paul VI. This religious phenomenon of the Christian community began in Brazil in 1970 in a pioneering initiative of the Jesuit Harold Hahm, who had many encounters with young people. It was, however, with the support of Pope John Paul II that this lay movement that had its major development around the nation. Faced with a shortage of priests, in view of population growth, the aim was to create communities of laymen, subordinate to a parish, which would cultivate the Christian

life through prayer, Bible reading, reflection and mutual support. Pastoral work takes place today in at least 268 dioceses across Brazil, evangelizing 60,000 prayer groups, with the participation of eight million believers. The events of daily masses in their communities and occasional encounters of preachers (priests and laity) gather millions of people. Currently, according to the Vatican Information Agency itself, more than 100 million people share the experience of the Catholic Charismatic Renewal in 150 countries. The movement counts on International Council recognized by the Pontifical Council for the Laity (Vatican), currently chaired by Archbishop Stanislaw Rylko. Regarding each country, a similar type of movement organization prevails.

Popes Paul VI and John Paul II

The Fathers recognize that the mission of the Catholic Charismatic Renewal is to seek spiritual renewal in the Church, in communion with its pastors; to evangelize with renewed missionary zeal and to educate the people of God in holiness and service, based on the baptism in the Holy Spirit.

Pope Paul VI, for example, greatly encouraged the Catholic Charismatic Renewal.



His official support first occurred during the hearing held in October 1973 during a Congress of the Movement. On that occasion, the Holy Father pointed out joyfully the spiritual renewal manifested through the delight in personal and communal prayer, willingness to the inspirations of the Holy Spirit, and the desire to provide collaboration services to the Church. Given these leavens for renewal, the Pope said: “It is particularly worth remembering that the life of the faithful is under active pastoral responsibility of each bishop in his own diocese.”

A year later, Pope Paul VI at another hearing in October 1974, in giving his apostolic blessing during a congress of the movement, stressed the vital breath of grace in a new Pentecost. He said on that opportunity: “What does charisma mean? It means gifts; it means grace. It’s a special grace that is given from one to another, so there is good.”

At another hearing on May 19, 1975, during the III International Congress of the CCR (Rome), the Holy Father spoke again of the Holy Spirit’s action in the Church as well as the doctrine of St. Paul on the charisma, and talked about how all the gifts of the Spirit were commanded to love.

He ends by saying: “With God’s help, relying on the intercession of Mary, Mother of

the Church and in communion of faith, charity and apostolate with your pastors, you will be sure not to equivocate. Thus, you will contribute your part to renew the Church, which is the renewal of the world.”

For his part, Pope John Paul II strongly endorsed all the initiatives of the Catholic Charismatic Renewal until his death in April 2005. I highlight here, however, his pronouncements on historical moments of this movement, as happened at the hearing with the representatives of the movement on December 11, 1979. On that occasion the Pope said: “I am convinced that this movement is an important component of that total renovation of the Church, that Church’s spiritual renewal.” At the hearing during the IV International Congress of CCR in May 1981, before thousands of attendees from around the world: “Holy Woman Mother, Mother of our God and our mother always obedient to the impulse of the Holy Spirit, it is you whom I must trust your important work for the renewal of the Church and in the Church.”

“The emergence of the Catholic Charismatic Renewal, after the Second Vatican Council, was a special gift of the Holy Spirit to the Church” (words addressed to the National Council in March 1992).



Catholic Tradition and Charismatic Renovation

The Catholic Charismatic Renewal recognizes the unique role of the experience of the Holy Spirit in the communities of the New Testament. But not to promote simplistic return to what happened in the Church of the Acts of the Apostles. Its desire is to continue the Catholic tradition that calls all people to conversion and renewal.

The power of the Holy Spirit manifests itself in different gifts and it is not mere inwardness and individualism, but an appreciation of the hierarchy of the Episcopal ministry.

The main effects of the Catholic Charismatic Renewal manifested in its evangelizing mission are in regard to the gift and experience of the Holy Spirit, the profound conversion and desire for holiness, valorization of the ministry of the Holy Father and the bishops, priests and deacons. The receipt of charismas for a powerful evangelization at the service of the Church and the discovery of God's Word in the Scriptures join the understanding of the Blessed Virgin Mother of God and the Church. Moreover, the movement is engaged in the participation of a deep and joyful liturgical

life, centered on the Eucharist, in the formation of prayer groups and formation of social and community ministries.

The words of the Auxiliary Bishop of Rio de Janeiro, José Lino Carlos Paz — at the moment of consecration, to the Virgin Mary, of the plan of action in Brazil — are a source of renewal of the missionary zeal of members of this movement. “Conscious of our poverty and our human capacity to respond to the call of the Holy Spirit to you, Blessed Virgin, we resort, begging your motherly care and devoting fully to you what we are and what we want to be in this National Offensive of the Catholic Charismatic Renewal of Brazil.”

All this scenario on the CCR takes us to what Vietnamese Cardinal Francis Van Thuan comments in his book *Testimony of Hope*, speaking about the Holy Spirit in the Church, especially concerning the Jubilee of 2000. The late Cardinal asks: “Is it not true that we see with admiration a new Pentecost? Today, perhaps more than ever, we see the flowering of holiness in activities typically lay (...) New charismas bloom in the church, like authentic gifts of the Spirit, making the Gospel flourish again in the world today.”

As a result of the meeting of Latin American Bishops in La Ceja (Colombia) in



1987, at which there were one hundred and nine archbishops, bishops and prelates from almost every country of this continent, an important document was prepared, where it is stated that “We are convinced that renovation of the men and consequently of society depends firstly on the action of the Holy Spirit.”

Looking at the theological question, and the fruits of this movement, the participants of this event claim that the discreet, but beautiful, action of the Catholic Charismatic Renewal “Encourages us to enjoy it and promote it diligently.” The theological foundation of the renovation is also in the Trinitarian Mystery and love for the Word of God and Marian devotion. The Catholic Charismatic Renewal devotes a great appreciation for the sacramental life and every liturgical celebration: “Because this is a work of Christ the Priest and of His Body, which is the Church” (SC No. 43), today the CCR is not only one movement, as it was called in its infancy, but is actually the authentic Church.

INVOCATIONS

1. Jesus, Whose face was adored with a deep respect by Mary and St. Joseph when they first saw it;
Have mercy on us!
2. Jesus, Whose adorable Face is hidden in the sacred Eucharist;
Have mercy on us;
3. Jesus, Whose adorable Face is work of the Holy Spirit and mirror of the Eternal Father;
Have mercy on us;
4. Jesus, Whose adorable Face appeases the wrath of God;
Have mercy on us.
5. Jesus, Whose adorable Face is A treasure of graces and praise?
Have mercy on us.
6. Jesus, Whose adorable Face was drenched with sweat and blood;
Have mercy on us.
7. Jesus, Whose adorable Face was bathed in tears and blood;
Have mercy on us.



8. Jesus, Whose lovely Face became radiant in bright light at the moment of Ascension;

Have mercy on us.

9. Jesus, Whose adorable Face will fill the hearts of joy for all eternity;

Have mercy on us.

10. Restore us, O Lord, show us Your Face serene and we will be saved (Ps 79,4);

Have mercy on us.

11. Blessed are the people who walk in the light of my Face (Ps 89);

Have mercy on us.

Pray every night, three times the Our Father, Hail Mary and Glory be to the Father... while watching His Divine Face or carrying His medal.

Liturgical Blessing

The Lord bless you and keep you;

The Lord make his face shine on you and be gracious to you;

The Lord turn his face toward you and give you peace.

(Num 6,24-26)

PRAYER

*(In honor of the Holy Face,
by St. Thérèse of Lisieux)*

O Jesus, who in Your Passion have become the **reproach of men and man of sorrows**⁹, I love Your divine face, which shone the beauty and sweetness of divinity, now converted to me a face of a leper! But under those disfigured features I acknowledge Your infinite love and feel the burning desire to love You and make You love all men. The tears that flow abundantly from Your eyes seem to me precious pearls which I tenderly gather in order to redeem with Your infinite value the souls of poor sinners.

O Jesus, Whose adorable Face is the only beauty that entices my heart, I beg You to let me imprint in me Your divine countenance, and inflame me in Your love, so that I can contemplate in heaven Your glorious face. Amen.

Precious Words

“Every time someone looks at my Face I will pour out my love in his/her heart. And

⁹ Isaias, 53,3)



through my Face the salvation of many souls will be gotten.” (Our Lord to Sister Maria Pierina, who died in 1945 in Milan, Italy).

“This Face is like the seal of Divinity that has the power to reprint on the souls that engage God’s image in it. I will grant them such perfect contrition that even their sins will be changed before Me into precious gold jewelry.” (Our Lord to Sister Marie de Saint-Pierre, who died in 1848 in Tours, France).

PROMISES OF OUR LORD JESUS CHRIST IN FAVOR OF THOSE WHO HONOR HIS HOLY FACE

1. I will grant them such a perfect contrition that even their sins will be changed before me into a precious gold jewelry.
2. Neither one of these people will ever separate from me.
3. Offering my face to my Father, they will ease their anger, and achieve, by a heavenly gift, the forgiveness of poor sinners.
4. I will open my own mouth to advocate, along my Father, all causes that they present unto me.
5. I will clarify them with my light, I will inflame them in my love, I will make them fruitful in good works.
6. As the pious Veronica, they will dry my adorable Face that sin has disfigured and outraged, and in return I’ll record my divine features in their souls.
7. Upon their death, I will renew in them the image of God effaced by sin.



8. Because of the similarity of my Face, they will shine more than many others in eternal life and the clarity of my Face will fill them with joy.

These promises were drawn from the work of Saint Gertrude, Saint Matilda and the writings of Sister Marie de Saint-Pierre.

THE PERPETUAL NOVENA OF HOLY FACE APOSTOLATE

Note: The Novena of the Holy Face is to be recited every Tuesday at 15:00 pm in the Church or Chapel preferably with the Blessed Sacrament exposed. If one cannot do so, one can do it one's home, any day, any time.

Act of Worship

(To be prayed at 3:00 pm)

I adore You, my Savior Jesus Christ, expiring on the cross for my love. I thank You for having died to rescue me. Eternal Father, I offer You Your beloved Son, hanging on the Cross, naked, torn, pierced with thorns and nails, faint, suffering and dying. Yes, my God, it is Your beloved Son that I offer in this pitiful state. Receive His Divine Sacrifice: Accept this offer that I make unto You: it is my redemption, it is the blood of a God, it is the death of a God: it is the same God I offer You as a prize and payment of my debt.

I offer Him unto You, too, for the relief of the souls in purgatory, of distressed hearts, of



the sick, the dying, for the conversion of sinners and the perseverance of the just, and to ask You to obtain the grace to live well and to die holy.

V- Holy Passion of Our Lord Jesus Christ.

V- Save us.

R- Sacred Hearts of Jesus and Mary

R- Protect us.

Oh Mary conceived without sin, pray for us who have recourse to you.

Prayer before the Blessed Sacrament

Risen Jesus, I believe You are alive before my eyes in the consecrated Host. I also believe, Jesus, in Your power against every form of evil, for You have overcome with Your death and resurrection, sin and death. Your precious blood shed on the cross is present in the Sacred Host. I believe Jesus, and cry out that this blood is now poured over all my relatives and myself. I ask, Lord Jesus, that through the saving and liberating power of this blood, we can rid ourselves of all evil oppression that may be hurting our family. I also ask that You respond in particular, to the request, which I now make in Your presence (submit your request here...). I

now thank You, confident that You will respond to me. Father, I praise You for having given us Jesus, as a Paschal gift. From my heart, I thank the Holy Spirit that guides me and leads me in moments of suffering and darkness. Thank You, Jesus, my Savior and deliverer. Pray one Our Father, one Hail Mary and one Glory to the Father.

NOVENA

(Preparatory Prayer for each day)

Lord, I seek Your Face! Do not reproach me away from it because of my sins, do not turn aside from me Your Holy Spirit.

Make the light of Your Face shine on me, instruct me in the way of Your Commandments.

Eternal Father, behold the Face of Your son and through His infinite merits, grant me the burning desire to repair the injuries done unto Your Divine Majesty and the grace that I want to achieve in this novena. Amen.

First Day

O! Most loving Jesus! Not only Your word, but also the expression of Your Face ablaze in love, tells us, in the Cenacle, the vehemence



with which Your heart desired the hour to give us the Eucharist!

Inflame my heart with love for this adorable Sacrament, visiting it and getting it often with the purity of the angels.

Consideration

If Jesus loves me, if His face seeks me, what stops me? ... What does it ask me, but love and trust? ... Will I deny you?

Virtue to practice

At least in heart, detach yourself from of all things on Earth. Let Jesus be your treasure.

Prayer to End All Days

Almighty and merciful God, we beseech You that, by venerating the Holy Face of Your Son, disfigured in His passion because of our sins, we deserve to contemplate it forever in the radiance of Heavenly glory. Through Jesus Christ our Lord. Amen.

Second Day

(Preparatory Prayer as in the first day)

Oh! Victim Divine, my sweet Jesus! Your

lovely face, bathed in sweat and blood in Gethsemane, disclose to me the greatness of Your pain and the severity of my sins; give unto me and all sinners a sincere repentance with the most firm purpose never to sin again.

Consideration

Everywhere it has shown itself upon the Earth, the blessed Holy Face forgave, healed and did good...Jesus leads the world with His look! I will invoke it; why will I not be served?

Virtue to practice

Be docile to the inspirations of grace. The look of Jesus that asks unto you is a grace; yield yourselves to His influence.

(Closing Prayer for every day).

Third Day

(Preparatory Prayer as on the first day).

Oh! My most loving Jesus! Your venerable and peaceful Face had an expression of immense pain when it received the traitor's kiss.

Consideration

Yes, I know my Redeemer lives.

This same Face that I contemplate today, so embittered by the betrayal of an unfaithful



apostle, I will contemplate some day radiant of grace and splendor.

And if I am faithful, so will I contemplate it for all eternity. My good Jesus, show me Your Face.

Virtue to practice

Fidelity in observing the divine commandments.

“Speak Lord, your servant hears You.”

(Closing Prayer as in the first day)

Fourth Day

(Same as the third day)

Oh! My most sweet Jesus! Your Face of infinite goodness has been the subject of the vilest insult inflicted by the cruel hand of a servant in the house of Anaz.

So they treat You, my sweet Savior, because they loathe Your words of justice and charity without limit.

Do not let me take revenge on my enemies, but that I always forgive them, and with all my heart.

Consideration

I must offer myself entirely to God, to do only His adorable will; I will make this offering

in union with Jesus praying, the Face against the Earth in the Garden of Olives.

Virtue to practice

Do penance; excite you to contrition for your sins. Accept, in the spirit of expiration, the pains and sorrows that it pleases God to send us.

Fifth Day

Oh! My most patient Jesus! In the dark night of Your Passion, Your Sacrosanct Face became similar to that of a leper! Contempt, spitting, slapping and countless injuries marred Your beautiful face!

Lord, forgive your ungrateful people who with their blasphemy, lust and crimes of all sorts, renew so horrible affronts to Your peaceful and venerable Face! Forgive them, Lord!

Consideration

Jesus has His eyes closed to not see my sins...

Will I continue on my iniquities? ...

Until when will I affront this Face that suffers patiently and waits for me?

Virtue to practice

Have the courage of faith, do not fear the look and the word of men, when it is a duty to perform or an omission to avoid.



Sixth Day

Sovereign King and Savior! The majestic dignity of Your Face, reviled and crowned with thorns, solemnly proclaimed Your kingdom over the nations, confirmed by the prophetic voice of Pilate before the Jewish people by saying, "Behold your King." Grant me, Oh King of Glory, an ardent zeal to spread Your Kingdom, albeit at the expense of my life.

Consideration

Overwhelmed by the weight of my iniquity, and I stand before my God King? Why hesitate, my soul ... Is not he your Savior? ... Does not His Face perchance look upon you with kindness and love?

Full of confidence, prostrate yourself at the feet of your Jesus, telling him with all your heart: "My Lord and my King! Behold my soul and my body: I put myself entirely under the rule of Your Face outraged."

Reign over me forever!

Virtue to practice

By mortification, have all demeaning desires and movements die that could offend the sacred Face and renew its pain.

Seventh Day

Oh! My dear and very generous Jesus! Your God-and-Man Face brightened suddenly with the splendors of a holy joy, by narrowing in Your arms the longed-for cross!

Give me the courage to take up my cross and follow You with constant and generous encouragement by the end of my life.

Consideration

If I love and truly feel sorry for the outrages suffered by the adorable Face of my Savior, I must love my brothers gone astray and ask God to convert them.

Virtue to practice

May the zeal of atonement inflame you! Exercise this zeal by means of communion, words and examples, in short, by all means that in view of the evil done must inspire you.

Eighth Day

Oh! My most tender Jesus! What should have been the expression of sweetness of Your Face, when Veronica drew closer to You to wipe it. With loving gratitude that You beheld her and what was her astonishment to find printed



on her veil Your face disfigured, but full of love!...

Grant that I may behold, my beloved Redeemer, Your Passion with such love and tenderness that the features of Your face stay engraved in my heart.

Consideration

Meditating on God's love for me, which I see in His face slashed and numb, shall I still have trouble forgetting the evils that have caused me, to forgive those who offended me, anyway, in sincerely loving my neighbor and asking for salvation for all men?...

Virtue to practice

Patiently suffer the injuries and the coldness of your neighbor, accept what they have painful for your heart, in a spirit of atonement, for all that Jesus suffered in His adorable Face.

Ninth Day

Oh! My most holy and beloved Jesus! Your divine atoning Face, covered by the shadows of death, appeased the justice of the Eternal Father, and Your last words were surely pledge of eternal happiness.

Let my life and my death be continuous atonement united to Yours and to that of Your Blessed Mother, whom I will always call on the name of MOTHER.

Consideration

When will I go and appear before the Face of my God?

When shall I see Him face to face? ...

Virtue to practice

"He who beholds me consoles me. If anyone contemplates my Face, I will pour out my love in the hearts and through my Face the salvation of many sinners will be obtained!" Generous souls, always seek and contemplate the adorable Face of Jesus!

Prayer to St. Michael the Archangel

St. Michael the Archangel, defend me in battle, be our refuge from the wickedness and snares of the devil. Order it God, we humbly pray; and You, Oh Prince of the heavenly host, by the divine power, thrust into hell Satan and all evil spirits who prowl about the world for the ruin of souls.

Amen.



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SANTA TERESINHA DO MENINO JESUS. *A HISTÓRIA DE UMA ALMA (St. Thérèse of the Child*

Sacred Heart of Jesus, have mercy on us.
Friends and brothers in Christ, I will close
my page, asking God to bless us through THE
BLESSING OF SAINT FRANCIS.

May the Lord bless us and keep us!
May the Lord show His face and have mercy on us.
May the Lord turn His Face to us and give us peace!
May the Lord bless us.

(NUM. 6.24)



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May Your Face shine upon us!



Stay with us Lord!





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Our Father
Of the Face of Christ
Prayer Group

