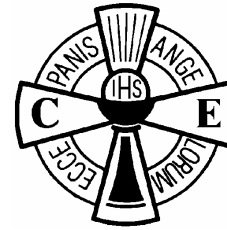


But this did not in any way affect her early-formed resolution to dedicate herself to religion, although her father urged her to marry and procured for her several suitors as soon as she became of marriageable age. Owing to her father's opposition to her desire to enter a convent, Veronica fell ill and only recovered when he gave his consent.

In 1677 she was received into the convent of the Capuchin Poor Clares in Citta di Castello, taking the name of Veronica in memory of the Passion. At the conclusion of the ceremony of her reception the bishop said to the abbess: "I commend this new daughter to your special care, for she will one day be a great saint." She became absolutely submissive to the will of her directors, though her novitiate was marked by extraordinary interior trials and temptations to return to the world. At her profession in 1678 she conceived a great desire to suffer in union with our Saviour crucified for the conversion of sinners. About this time she had a vision of Christ bearing His Cross and henceforth suffered an acute physical pain in her heart. After her death the figure of the Cross was found impressed upon her heart. In 1693 she entered upon a new phase in her spiritual life, when she had a vision of the chalice symbolizing the Divine Passion which was to be re-enacted in her own soul. At first she shrank from accepting it and only by great effort eventually submitted. She then began to endure intense spiritual suffering.

In 1694 she received the impression of the Crown of Thorns, the wounds being visible and the pain permanent. By order of the bishop she submitted to medical treatment, but obtained no relief. Yet, although she lived in this supernaturally mystical life, she was a practical woman of affairs. For thirty-four years she was novice-mistress, and guided the novices with great prudence. It is noticeable that she would not allow them to read mystical books. In 1716 she was elected abbess and whilst holding that office enlarged the convent and had a good system of water-pipes laid down, the convent hitherto having been without a proper water supply.

She was canonized by Gregory XVI in 1839. She is usually represented crowned with thorns and embracing the Cross.



Handmaids of Christ and Children of Mary

Supplement to the Bulletin of the Eucharistic Crusade in Ireland

July 2007

Month of the Precious Blood

August 2007

Month of the Immaculate Heart
of Mary

This leaflet is intended for high-school girls. Being part of the Eucharistic Crusade, you will receive the bulletin of the Crusade and pray for the intentions of the Crusade. As girls, Our Lady is your special model. Therefore as well as being Crusaders and Handmaids of Christ, you are also Children of Mary. The purpose of these few pages is to help you in your spiritual life.

AN EASY WAY TO BECOME A SAINT By Fr Paul O'Sullivan, OP

Chapter 2 - HOW TO LOVE GOD

Now let us see what we can do to become Saints. The first, the easiest and the most certain of all means to become a Saint is to love God. We cannot possibly do anything holier, anything more pleasing to Him or anything more meritorious for ourselves.

We must learn all about the Love of God, for nothing is more important and more necessary for us, and nothing more conducive to our happiness.

To love God is the great work of our lives.

THE VALUE OF AN ACT OF LOVE

The value of one simple act of love is priceless. An act of love is of greater value than a thousand acts of any other virtue, just as one small diamond is worth more than a thousand gold pieces.

Our Blessed Lord told Benigna Consolata that any ordinary Christian can make an act of love in a moment which will have a reward for all eternity. We can make countless acts of love every day without any difficulty.

Secondly, He told her that one act of love gives Him more glory and more pleasure than a thousand horrible blasphemies give Him pain!

*If you wish to contribute or share with others in this bulletin,
please contact Fr. Biéer in Dun Laoghaire. Email : bierer@sspx.net
Eucharistic Crusade, 12 Tivoli Terrace South, Dun Laoghaire, Co. Dublin*

Thirdly, love wipes out our sins. One short act of love won for the Thief on the cross the promise that he would be that very day with Christ in Paradise. On the other hand, all that we do which is not done for the love of God is worthless and will get no reward. We may toil for long years and receive great praise and honour for our labours, but if our work is not done for love of God, it is worthless.

Thus it is that a poor old woman who tells her beads at the church door, who bears her poverty patiently and who lives a quiet Christian life will have a higher place in Heaven than the great statesmen, the clever generals, the famous politicians, who direct the destinies of vast empires but who do not think of offering their work to God.

IS IT EASY TO LOVE GOD?

Most certainly, for God created us expressly to love Him and to love Him with all our hearts and souls. He is goodness itself. He has done everything to make us love Him. One might as well ask if it is easy for a child to love its mother, for a wife to love a dear husband, for a friend to love a friend, for a servant to love a good and generous master.

It is much easier to love God, Who is infinitely good and sweet, God Who loves us tenderly and affectionately, Who is our dearest and most loving Father, our best, our truest Friend. All that is necessary is to realise His goodness.

The first great Commandment, the very essence of our holy Religion, is to "Love God with all our heart and soul; with all our strength and mind." This everyone must do. Surely the all-merciful and wise God would never make the very first condition of His beautiful Religion something hard and difficult.

(Continues next month)

Instruction upon meditation

Meditation, or mental prayer, is a devout and fruitful consideration of Divine things, and of all that is conducive to the acquirement of virtue and of eternal salvation.

Refer to the previous issue of this bulletin to learn how to make meditation properly.

Remember that the Handmaids must try to meditate 15 minutes every day. St Therese of Avila says that he who spends 15mn a day in mental prayer cannot be lost.

The subjects presented are not very pleasant nor fashionable in our modern world, but how important they are for the salvation of our souls! St Alphonsus used to preach them always in his missions and so do the Redemptorists today.

8th Meditation – On Hell - 3

Great are the torments the damned endure in their senses, but far greater is their interior suffering, the worm of conscience that gnaws and yet never consumes, "for the worm dieth not." Bound as they are, unable to do the smallest act, or move a single step either to ease themselves or end their torments, deprived of

all the goods of fortune, of grace, and of glory, what a prospect is before them, and how bitterly must they not regret the opportunities that were offered them whilst in life, of saving their immortal souls.

9th Meditation – On Hell - 4

The thought of the eternity of their torments also racks and tortures the damned souls. The dreadful torments of hell would be in some sort tolerable if they were at last to end; but no! God's hatred must ever pursue the wretched sinner; after millions of years the fire of hell will be as active and raging as ever, the body and soul as much disposed to suffer, and God as much irritated and irreconcilable as at the first moment of their imprisonment. And yet, with this terrible thought before them men will still sin, and make little or no account of it! How grateful ought I to be to God, who has spared me from hell, which I have so often deserved by my sins?

St. Veronica Giuliani

Feastday : July 9

Born at Mercatello in the Duchy of Urbino, Italy, 1660, she died at Citta di Castello, July 9, 1727. Her parents, Francesco Giuliana and Benedetta Mancini, were both of gentle birth. In Baptism she was named Ursula, and showed marvelous signs of sanctity. When but eighteen months old she uttered her first words to upbraid a shopman who was serving a false measure of oil, saying distinctly: "Do justice, God sees you."



At the age of three years she began to be favoured with Divine communications, and to show great compassion for the poor. She would set apart a portion of her food for them, and even part with her clothes when she met a poor child scantily clad. These traits and a great love for the Cross developed as she grew older. When others did not readily join in her religious practices she was inclined to be dictatorial. In her sixteenth year this imperfection of character was brought home to her in a vision in which she saw her own heart as a heart of steel. In her writings she confesses that she took a certain pleasure in the more stately circumstances which her family adopted when her father was appointed superintendent of finance at Piacenza.