

Jesus † Mary † Joseph
Chapter 14 - Man's Last Moments

Christ:

My child, when your last hour arrives, you will see this earthly life in a new light. If you were neglectful and careless about My law, you will have great regret. If you lived as I desire, your heart will be full of joy.

2. The time is coming when you would like to have another day, or even one more hour, to make up for the past. Take your day and your hour now that you have the time. Who can guarantee you another hour when you feel life slipping away?

3. Death may come at any time. Always be ready for it. In this way you will be free of fear or danger, no matter when My angel calls you from this life. Live in such a way that the hour of death may bring you joy rather than fear.

4. Never love any earthly thing too much. Place your confidence in Me and look to Me as your greatest Treasure. I am far more to you than you can even suspect. A weak soul is enslaved by its earthly desires and loves. The prayerful man gains a heavenly liberty from this life, a liberty which is not understood by worldly men.

Think:

No matter what my interests may be, or how important they may seem, when death comes, I will leave everything and go to my judgment at once. Others will take my place and assume my importance and my activities. Few people know that their death is near. Most men are surprised by the arrival of death. To those who love God, it is a cause for joy. To those who love this earthly life too much, it is a painful parting.

Pray:

My God, make me wise in my esteem for the work, the pleasures, the honor and the successes of this earthly life. Let me want nothing that might separate me from You. My first interest shall be to please You, to do everything as You desire. In this way, I hope to be ready for eternity every moment of the day. Amen.

November 10th

Saint Andrew Avellino - Theatine Priest (†1608)

After a holy youth devoted to serious studies of philosophy and the humanities in Venice, Lancelot Avellino was ordained priest by the bishop of Naples. He was assigned to the chaplaincy of a community of nuns, sadly in need of reform; his intrepid courage and perseverance finally overcame many difficulties, and regular observance was restored in the monastery. Certain irritated libertines, however, decided to do away with him and, waiting for him when he was about to leave a church, felled him with three sword thrusts. He lost much blood, but his wounds healed perfectly without leaving any trace. The viceroy of Naples was ready to employ all his authority to punish the authors of this sacrilege; the holy priest, not desiring the death of sinners but rather their conversion and their salvation, declined to pursue them. One of them, however, died soon afterwards, assassinated by a man who wished to avenge a dishonor to his house.

He was still practicing law, which he had studied in Naples; one day a slight untruth escaped him in the defense of a client, and he conceived such regret for his fault that he vowed to practice law no longer. In 1556, at the age of thirty-six, he entered the Theatine Order, taking the name of Andrew out of love for the cross. After a pilgrimage to Rome to the tombs of the Apostles, he returned to Naples and was named master of novices in his Community, a duty he fulfilled for ten years. He was also chosen to be Superior of the house there, and then was sent out to found two houses elsewhere, at Milan and Piacenza. At the

latter city he again met the opposition of libertines; but the Duke of Parma, to whom letters accusing him were directed, was completely charmed when he met him, and regarded him thereafter as a Saint.

He then became Superior of the Milan foundation, where his friendship with Saint Charles Borromeo took root; the two Saints conversed together often. And Saint Andrew, with his admirable simplicity, confided to the Archbishop that he had seen Our Lord, and that since that time the impression of His divine beauty, remaining with him constantly, had rendered insipid all other so-called beauties of the earth. Petitions were presented to Pope Gregory XIV to make him a bishop, but he declined that honor with firmness, having always desired to remain obedient rather than to command. When his term as superior ended, he was successful in avoiding the government of another Theatine residence for only three years, then became superior at Saint Paul of Naples.

Once when Saint Andrew was taking the Viaticum to a dying person and a storm extinguished the lamps, a heavenly light surrounded him, guided his steps, and sheltered him from the rain. But he was far from exempt from sufferings. His horse threw him one day on a rough road, and since his feet were caught in the stirrups, dragged him for a long time along this road. He invoked Saint Dominic and Saint Thomas Aquinas, who came to him, wiped his face covered with blood, cured his wounds, and even helped him back onto the horse. He attributed such episodes to his unworthiness, believing he was among the reprobate, but Saint Thomas once again came to him, accompanied by Saint Augustine, and restored his confidence in the love and mercy of God.

On the last day of his life, November 10, 1608, Saint Andrew rose to say Mass. He was eighty-eight years old, and so weak he could scarcely reach the altar. He began the *Judica me, Deus*, the opening prayer, but fell forward, the victim of apoplexy. Laid on a straw mattress, his whole frame was convulsed in agony, while the ancient fiend, in visible form, advanced as though to seize his soul. Then, while the onlookers prayed and wept, he invoked Our Lady, and his Guardian Angel seized the monster and dragged it out of the room. A calm and holy smile settled on the features of the dying Saint and, as he gazed with a grateful countenance on the image of Mary, his holy soul winged its way to God.

Sources: *Les Petits Bollandistes: Vies des Saints*, by Msgr. Paul Guérin (Bloud et Barral: Paris, 1882), Vol. 13; *Little Pictorial Lives of the Saints*, a compilation based on Butler's *Lives of the Saints* and other sources by John Gilmary Shea (Benziger Brothers: New York, 1894).

Daily Thoughts and Prayers For Our Beloved Dead Tenth Day

The soul that we release from Purgatory is under a particular obligation to us, both because of the singular benefit it receives from entering all the sooner into glory, and also because of the terrible sufferings from which it is delivered. Thus is it bound to obtain for its benefactors perpetual graces and blessings.

Prayer: Our Father. 3 Hail Marys. Glory Be. De Profundis.

O Lord Jesus, by the merits of the sorrows of Thy Virgin Mother, release from Purgatory the soul that is dearest to Thee. Place it today in Heaven, that in union with the Angels and Thy Blessed Mother is may forever praise Thee.

Ejaculation: O Mary, our hope, have pity on us. (300 days)

De Profundis (Psalm 129)

1 Out of the depths I have cried to Thee, O Lord:

2 Lord, hear my voice. Let Thy ears be attentive to the voice of my supplication.

3 If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it.

4 For with Thee there is merciful forgiveness: and by reason of Thy law, I have waited for Thee, O Lord. My soul hath relied on His Word:

5 My soul hath hoped in the Lord.

6 From the morning watch even until night, let Israel hope in the Lord.
7 Because with the Lord there is mercy: and with Him plentiful redemption.
8 And He shall redeem Israel from all his iniquities.

Source: Douay Rheims Bible, Imp. 1899

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