

With a Loud Cry

These pages, below, are from the Introduction to the volume Cum Clamore Valido (“With a Loud Cry”) published in France in 1943. This book records an urgent appeal by Our Lord to consecrated souls, delivered to an anonymous French nun in 1936 as Europe teetered on the verge of WWII and incomparable calamity. This Appeal is now being published in English translation by Logos Institute Press in the belief that Our Lord’s words are no less directed to all souls today who seek to live truly consecrated lives in today’s unsettling time of wars, rumors of wars, and widespread natural disasters.

Translation of the complete Introduction and initial chapters of Cum Clamore Valido are freely available for downloading at <http://www.logosinstitute.org/CumClamoreValido.html>

The original French publication of this work bore the Nihil Obstat of Jos. du Bouchet, S.J., and the Imprimatur of A. LeClerc, Vicar General.



The following excerpt from the *Introduction to Cum Clamore Valido*, by the Jesuit priest, H. Monier-Vinard, seeks to explain the holy doctrine underlying Our Lord’s appeal to consecrated souls..

DOCTRINE OF THE APPEAL

H. MONIER-VINARD, S. J.

This doctrine reveals to us the Heart of Christ the Redeemer, of Christ impassioned for the glory of his Father and the salvation of souls because the Father loves these souls with an infinite love. He created them in the image of his Well-Beloved Son for the glory of divine adoption. But by the sin of Adam this image had become deformed and sullied, the children of love became children of rage, demeaned and depraved, sitting forlornly in darkness in the shadow of death.

They are fully culpable and most unhappy and the Mercy of the Father is moved. With love He bent down over these miserable ingrates who had become his enemies. By the act of Incarnation He sent them his Son to enter into the corrupt human family, with the mission of recovering lost souls for Him and freeing them from the bondage that held them captive, of purifying them and by incorporating them into Himself bringing them into the divine Family, all at the price of his bloody Passion.

This redemptive work that was his mission, his duty of state, (*propertea veni in horam hanc*) and which gave the Father so much glory and joy, Jesus embraces with all his heart. He consecrates himself to it entirely and sacrifices everything for it. His mortal life was nothing more than a suffering that was going to increase until the horrific death on the Cross, but a death he wanted all his life, called for by his own desire. He hastened the steps that brought him to it because this death consummated the work of redemption. Everything he was supposed to do, and more, Jesus did. Henceforth an easy means of salvation is available to every one born into this world:

Available everywhere is the Blood that is to cleanse and expiate our faults; the treasure that is to pay off our debts and enrich us is piled up beside us; the charter of reconciliation between God and us is here, signed by God.

But for all that everything is still not finished.

This salvation that we obtain at so huge a price each of us must still appropriate to himself. For as St. Augustine said, “He who made us without us cannot save us without us.” *Qui te fecit sine te non te justificat sine te.*

By a free adherence to Christ, one must become “one” with Him as He has made himself “one” with us in order to ransom us, taking upon himself our faults.

Through contrition and penance, we have to draw to ourselves the Blood of redemption. We have to take out from the treasure that lies open before us, and place our signature next to God's signature on the charter.

And now, a sorrowful yet poignant observation! Nineteen centuries after the death of Jesus Christ, only a third of the world is Christian and among Christians themselves, how many fail to profit from this Redemption that was so sorrowfully made and so lovingly offered!

The Sacred Heart does not complain about it in this "appeal."

He points out the causes and the remedy.

The primary, principal, most hidden and also the most active cause is the furious efforts of the demon, in his obstinate hatred towards Jesus Christ, to block the blessed effects of Redemption.

He employs all his powers to snatch away souls from Christ who loves them, and drag them with him down into hell. How many times Our Lord alludes to this in the "commentaries!"

The second cause is the malice of the wicked, those who have allowed themselves to be perverted by the demon.

His power notwithstanding, Satan by himself could do little to us here if we did not allow ourselves to be seduced. He gets his strength from human wills that give themselves over to him or that give in to him to be held at his mercy.

He has here his creatures, those upon whom he can count, who belong to him. They constitute numerous powerful groups in various nations, French Masons, Bolsheviks and others, everywhere seeking to lay hold of the levers of power in order to have souls at their mercy and by all the means of seduction or violence to turn them from God. They have the gold, the strength, the power; they are ever more and ever better organized for the material conquest of the world. They have their false prophets, their false evangelists. They understand the art of domination and seduction. In order to have heaven and the divine law scorned and forgotten, they seek to bring heaven to earth by the intensification of material well-being. And the world is in great danger, because in addition to these two causes two others are joined to it:

--the negligence and indifference of ordinary Christians who like their well-being and comfort. Never dreaming of struggling against those who procure these things, they are even tempted to see the demands of the divine law as too hard. Carelessly, they give in to easy pleasures, thereby losing all combative strength. And there is no one to help their torpor, because:

--the last cause of evil and the most important: consecrated souls are also, themselves, negligent and lax. And more than anything the "appeal" holds them responsible.

The consecrated! Those whom the Sacred Heart has chosen to be his own, the priests, the men and women religious! Those whose mission and duty of state here below is to stir up the flame of divine love, those who are the Father's and his mediating advocates to intercede on behalf of sinners, to express to God the prayers and repentance of the guilty and to draw upon all the blessings and the pardons from on high and put them in efficacious contact with the Blood of Redemption. If these fail in their essential duty, if they fail to understand their obligations and only see in their sacerdotal or religious vocation a security shelter where they are safeguarded against damnation, contenting themselves with a small, sweet, tranquil life spoiled with well-being, then the world is lost!

But perhaps one will say, "Isn't God more powerful than men and demons all united together? Can't He, by himself with any human help, triumph over all these obstacles?"

No doubt He could, but his Providence has disposed it otherwise. Christ has ascended to heaven where He lives in his glory, just as Satan lives in his hell. It is true, mysteriously true, that He remains present and hidden in the Holy Eucharist and mysteriously in his living members who are Christians in a state of grace, but from there where he resides nevertheless with all his power, He only works through the instrumentality of human who give themselves over to his action, just as Satan can only act through perverse humans who have turned their freedom over to him.

Thus the entire struggle between Christ and Satan is pursued here below in the inner life of souls. Of the two the one who will carry the day is the one who has the best and most devoted combatants; I do not say the most numerous.

A small number would suffice through whom the divine force would pass, provided this force can indeed pass through and be used!

This divine force can only act if these, the consecrated, are what they are supposed to be, so fully given over to supple cooperation with its action that they pose no obstacle to its work. If on the other hand there are personal interests, infidelities, refusal to cooperate in a practical way, then to the extent that these obstacles exist, Christ's hands are tied and his actions without effect.

Here then is the great cause of the evil that Christ laments in his "appeal": that the perverse apply themselves to their ruinous work with more ardor than do the good to Christ's work. They are more stimulated by the fear of Satan and his seductive lures and promises of worldly goods, goods that for the most part he doesn't even deliver, than are the consecrated by the love of Christ and the goods of eternity. This is a disgrace and affront to his dignity.

And Our Lord calls to mind what He did for the salvation of the world. He reminds us what the Co-Redeemer par excellence did, the Holy Virgin. He revisits the essential obligations of the consecrated and details them at great length.

They are his, chosen and preferred, "privileged among the privileged." Loved by Him with a special love, they should return a special love to him, entire and exclusive.

This love creates between Our Lord and them an intimacy of communication back and forth of all that one is and all that one has to say.

And that is why love ends in conformity, in a deep reaching resemblance, imprinting on hearts and souls the effigy of Christ's Heart and Soul, identifying them with Him to the point of their becoming another Himself.

In virtue of this love and the conformity that it asks, all of Christ's sentiments should be those of the consecrated. Jesus relives in them, manifests himself in them, acts by them.

Now, Christ the Redeemer to whom they are so closely tied burns with ardor for the salvation of souls, for their purification, their divinization, and because this great work by the Father's designs is only achievable by the Passion of the Cross, Christ has longed all his mortal life for what He called *his time*, the time when his blood shall be shed, the time of liberation and salvation, the time of his sufferings.

This love of suffering and of the cross is necessary for consecrated souls as well, not because these are lovable in themselves, but because they alone can effect redemption and thus give glory to the Father in heaven. It should mark their lives. The road to Calvary being the only path to Redemption, consecrated souls have to pass resolutely by this same road, however difficult it may seem, generously accepting its rough patches.

They have to both victims and apostles, and victims under the double titles of apostles and consecrated souls; consecration calling for this identification, and the apostolate, which is to say the salvation of one's neighbor, only being possible by the cross. Apostles pay a great price for souls, just as Christ paid a great price for them. And each consecrated soul is responsible for a certain number of souls who will not be saved without them and who will be saved because of them.

The Sacred Heart says that if all had fulfilled their office, the world would not be as it is. It isn't because the number of consecrated souls is insufficient, but those who are presently in the world are not doing their duty, that if they did what they should the world would come back to life.

And in the commentaries to the "appeal", the Heart of Jesus urges this of them in most moving terms.

There is nothing new in all of this, as Our Lord himself says. One has only to call to mind familiar but all too often forgotten truths. Certain of them however stand out most especially, such as Our Lord's desire for suffering during his mortal life to consummate the work

of redemption. Truly one discovers a Christ panting for suffering, a Christ that let no occasion for it to slip by, seeing in each an opportunity to be more helpful to us and to glorify his Father more.

Just as all Christians and all consecrated souls most especially are supposed to cooperate in the work of redemption. They can do this because they are mystical members of Christ and all of Christ therefore belongs to them. They are Christ. And that being the case they are indebted to him and are responsible for certain souls whose salvation depends upon their faithfulness.

One also sees the providential role of suffering by consecrated souls. In the measure that God wills, they are called to be apostles and victims, little hosts who must be changed into the one great redemptive Host and offered with Him in communal Sacrifice; a Sacrifice whose redemptive value will be that much greater the more perfectly that little hosts will have been transformed into the great Host, and acting only as one with it, through their free and total oblation, they will cause it to spread it until it covers the world.

One knew all that, but to hear Our Lord repeat it Himself again and again touches us deeply and to see it practiced so perfectly by a soul like one of us places it more within reach of our weakness.

“The more I cause you to suffer, Our Lord had said to her, the more you should endeavor to smile, smile out of gratitude and love.

“The more I cause you to feel the rigors of love, the gentler ought your *Fiat* be.

“Smiles and gentleness are like delicate flowers and without them something is lacking in the gifts of my consecrated souls, gifts so costly given.

“The more I associate you with my suffering, the deeper I reach into the capacity of your soul. And the more you embrace this suffering with love, the more I fill this capacity to overflowing so that you spill me out upon those souls whom I confide to you.

“I am helping you; you help Me. Let us help one another to carry the Cross of Redemption.”

Thus is made the “little victim,” silently, heroically. Is it any wonder that, with such excellent and austere schooling, she arrived at sanctity so quickly?

For indeed, while recalling dogmatic truths, the “appeal” and its commentaries at the same time offer a complete lesson in lofty perfection. Here one sees practice of the highest virtues: humility, obedience, sacrifice, self-denial, virtue therefore in all its forms, virtues that are unailing and never on display.

We are given new insights of a most profound nature into religious poverty and obedience.

Here one sees the power of prayer and how by it things can be done which seem impossible.

Do not these words shed good and salutary light, “Ask of Me what I ask of you,” showing clearly that whatever Our Lord asks of us we can accomplish through prayer.

And as the job of the interior life, the necessity of prayer for discipleship is striking! How practical too are its means of atoning for infidelities in performing acts that cost us something, and how instructive is this lesson about charity towards our neighbor which is only real, true charity when it is made at our expense. Any act of charity that costs nothing is but simulacra. Sacrifice and self-immolation are the foundations of Christ’s charity and of his disciples’ as well.

Conformity to the gentle, humble heart of Jesus consists in the practice of these genuine, solid virtues. One feels oneself breathing air of truth and clarity, nothing vague or sentimental, everything here encouraging genuine, disinterested, efficacious love, neither lazy, bored, nor affected.