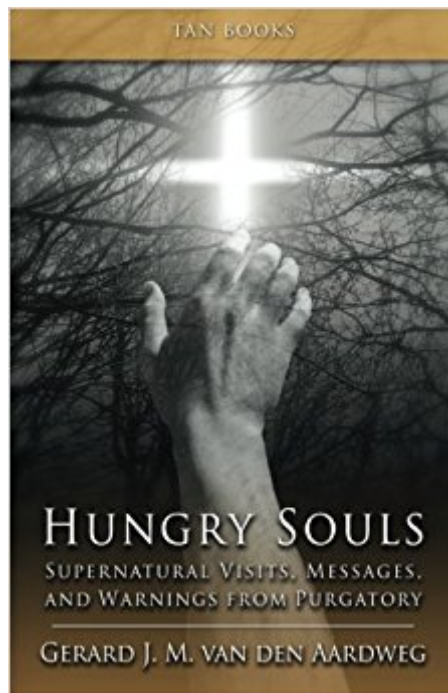


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# Hungry Souls: Supernatural Visits, Messages, And Warnings From Purgatory



## Synopsis

After a week of hearing ghostly noises, a man is visited in his home by the spirit of his mother, dead for three decades. She reproaches him for his dissolute life and begs him to have Masses said in her name. Then she lays her hand on his sleeve, leaving an indelible burn mark, and departs... A Lutheran minister, no believer in Purgatory, is the puzzled recipient of repeated visitations from "demons" who come to him seeking prayer, consolation, and refuge in his little German church. But pity for the poor spirits overcomes the man's skepticism, and he marvels at what kind of departed souls could belong to Christ and yet suffer still... *Hungry Souls* recounts these stories and many others trustworthy, Church-verified accounts of earthly visitations from the dead in Purgatory. Accompanying these accounts are images from the "Museum of Purgatory" in Rome, which contains relics of encounters with the Holy Souls, including numerous evidences of hand prints burned into clothing and books; burn marks that cannot be explained by natural means or duplicated by artificial ones. Riveting!

## Book Information

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## Customer Reviews

All Catholics should read *Hungry Souls*. Today we do not hear enough about Purgatory and Hell. As Cardinal John Henry Newman stated nearly 150 years ago, "We are cherishing a shallow religion, a hollow religion, which will not profit us in the day of trouble. The age loves an exclusively cheerful religion. It is determined to make religion bright and sunny and joyous.....we take what is beautiful and attractive, shrink from what is stern and painful."In "*Hungry Souls*" Van Den Aardweg relates

stories of visitations from those in purgatory and presents physical evidence. Chapter 8, The Exhibits of the Museum of Purgatory, includes photos of evidence of visits from souls in purgatory contained in the Museum. The museum is located in the church of the Sacred Heart of Suffrage in Rome. The pictures and stories included in this chapter are enlightening. These stories include the fact that even our smallest imperfections need to be removed before we can enter Heaven. Many have been surprised when souls of good and pious persons have appeared to ask for help. We ought not to think that our loved ones are immediately in Heaven, and we should continue to pray for them always. Van Den Aardweg states that while we help the hungry and needy in this world, we neglect those in the next who are even hungrier and needier. While the souls in purgatory cannot pray for themselves, the souls in purgatory do watch over us. The souls of the deceased need our prayers and good works. From time to time souls in purgatory still appear to certain individuals to ask for help. Modern day saints who have been visited by souls in purgatory include St. Faustina, Padre Pio and St. Josemaria Escriva.

I would like to agree with everyone else here that this is a tremendous book, but I have some sincere reservations about it. While I agree that books about the souls in purgatory are necessary and often productive of improved spiritual life, there are some pros and cons about this book. Pros first - it is a bonus to have these detailed photographs from the Suffering souls museum. I had read about some of these objects, such as the burnt cloth, burnt table, etc. in some other books on purgatory and am glad at last to see them. I wish these photos could be inserted in TAN's earlier and better book, Purgatory Explained by the lives of the saints, which contains descriptions from the saints themselves. Which leads me to the first con. This book is almost entirely the words of Gerard Van Den Aardweg, and while I have no issue with him, I think it far more beneficial to hear first hand accounts from the saints who experienced these things themselves. Aardweg is also an apologist for some more controversial people such as the Jose' Escriva (wrote a book about him) and Sister Faustina. The reason these are controversial is that some traditional groups do not accept their accounts of sanctity, since Sr. Faustina's writings were condemned by the Holy Office (while it still existed) and the diaries were written in several people's handwritings. This is not the place to go into a discussion on that, or on Escriva, but the amount of people who have come forward in that case and wanted to testify at the canonization hearings against his sanctity (former secretaries who witnessed him curse and threaten, etc) is staggering, and these people were denied the opportunity to testify.

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