

The Pious Universal Union of the Children of the Divine Will

Official Newsletter for “The Pious Universal Union of the Children of the Divine Will –USA”

Come Supreme Will, down to reign in Your Kingdom on earth and in our hearts!



ROGATE!



FIAT !

“May the Divine Will always be blessed!”

Newsletter No. 213 – Purification of the Blessed Virgin Mary

Calendar for the Traditional Roman Rite

February 2, A.D. 2020



On this day, exactly 40 days after Christmas, we commemorate Mary's obedience to the Mosaic law by submitting herself to the Temple for the ritual purification, as commanded in Leviticus:

Leviticus 12:2-8

Speak to the children of Israel, and thou shalt say to them: If a woman having received seed shall bear a man child, she shall be unclean seven days, according to the days of separation of her flowers. And on the eighth day the infant shall be circumcised: But she shall remain three and thirty days in the blood of her purification. She shall touch no holy thing: neither shall she enter into the sanctuary, until the days of her purification, be fulfilled. But if she shall bear a maid child, she shall be unclean two weeks, according to the custom of her monthly courses, and she shall remain in the blood of her purification sixty-six days.

And when the days of her purification are expired, for a son, or for a daughter, she shall bring to the door of the tabernacle of the testimony, a lamb of a year old for a holocaust, and a young pigeon or a turtle for sin, and shall deliver them to the priest: Who shall offer them before the Lord, and shall pray for her, and so she shall be cleansed from the issue of her blood. This is the law for her that beareth a man child or a maid child. And if her hand find not sufficiency, and she is not able to offer a lamb, she shall take two turtles, or two young pigeons, one for a holocaust, and another for sin: and the priest shall pray for her, and so she shall be cleansed.

Luke 2:22-24

And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord: As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord: And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons: Mary, of course, didn't *need* this purification -- which Catholic women imitate, in a sense, with the rite of the Churching of Women -- but she submitted out of obedience to the Law. Also, as the Lukan verses revealed, Our Lady and St. Joseph presented Jesus to the Temple for His "redemption," also per the Law:

Exodus 13:2, 12-13:

Sanctify unto me every firstborn that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine...Thou shalt set apart all that openeth the womb for the Lord, and all that is first brought forth of thy cattle: whatsoever thou shalt have of the male sex, thou shalt consecrate to the Lord. The firstborn of an ass thou shalt change for a sheep: and if thou do not redeem it, thou shalt kill it. And every firstborn of men thou shalt redeem with a price

Numbers 18:15-16

Whatsoever is firstborn of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall belong to thee: only for the firstborn of man thou shalt take a price, and every beast that is unclean thou shalt cause to be redeemed, And the redemption of it shall be after one month, for five sicles of silver, by the weight of the sanctuary. A sicle hath twenty obols. This "redeeming of the firstborn," known as *pidyon ha-ben* in Hebrew, is why this day is also known as "Feast of the Presentation." Now, there are two things here to carefully note:

- Note that "firstborn" means "the the male child that opens the womb," not "the first of a series of children born." Therefore, the Protestant objections to Mary's eternal virginity based on references to Jesus as "firstborn" are totally without foundation.
- Note also that the Holy Family must've been poor as Our Lady offered birds rather than the lamb, as the Leviticus verses above indicate is the way of the poor.

Also commemorated on this "***Feast of Light***" or "***Feast of the Candles***" is the prophecy of Holy Simeon -- the "just and devout" man of Jerusalem who was inspired by the Holy Ghost to know that he would live to see the "consolation of Jerusalem" -- and the encounter with the aged widow, Anna the Prophetess, who lived in the Temple and confessed Christ upon meeting Him. These two are described by St. Methodius (b. 826) in symbolic terms. He wrote that by

the old man was represented the people of Israel, and the law now waxing old; whilst the widow represents the Church of the Gentiles, which had been up to this point a widow --the old man, indeed, as personating the law, seeks dismissal; but the widow, as personating the Church, brought her joyous confession of faith and spake of Him to all that looked for redemption in Jerusalem...

It was Simeon to whom Mary presented Jesus, and in his prophecy to her, he told Mary her heart would be pierced with a sword, a prophecy found in the second chapter of the Gospel according to St. Luke 2:34-35: And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.

This prophecy and the sorrows that befell the Virgin during her time on earth are why depictions of the Immaculate Heart almost always show her or her heart itself being pierced by a sword. Depictions of Our Queen as the Mother of Sorrows (Mater Dolorosa) often show her being pierced by seven swords, one for each of her Seven Sorrows.

Now, before Simeon gave this prophecy to Our Lady, he referred to her Infant Son as the **Light to the revelation of the Gentiles**, and because of this, **light** and candles play an important role before and during the Mass, hence the most common name for this Feast -- "Candlemas."

On this day, there will be a Blessing of the Candles and Procession. The symbolism of the candles is described by Dom Prosper Guéranger, OSB, in his "Liturgical Year":

The mystery of today's ceremony has frequently been explained by liturgists, dating from the 7th century. According to Ivo of Chartres, the wax, which is formed from the juice of flowers by the bee, always considered as the emblem of virginity, signifies the virginal flesh of the Divine Infant, who diminished not, either by His conception or His birth, the spotless purity of His Blessed Mother. The same holy bishop would have us see, **in the flame of our Candle, a symbol of Jesus who came to enlighten our darkness**. St. Anselm, Archbishop of Canterbury, speaking on the same mystery, bids us consider three things in the blessed Candle: the wax, the wick, and the flame. The wax, he says, which is the production of the virginal bee, is the Flesh of our Lord; the wick, which is within, is His Soul; the flame, which burns on top, is His divinity.

The Golden Legend, by Jacobus de Voragine, A.D. 1275, gives us another level of symbolism -- one that illustrates the error of Protestantism's idea of "sola fide," or that we are saved by "faith alone" ...if we will appear in this feast tofore the face of God, pure and clean and acceptable, we ought to have in us three things which be signified by the candle burning: that is good deeds, true faith, with good works. And like as the candle without burning is dead, right so faith is dead without works as Saint James saith, for to believe in God without obeying his commandments profiteth nothing. And therefore saith Saint Gregory: The good work ought to show withoutforth that thy intention abide good withinforth the heart, without seeking within any vain glory to be allowed and praised. And by the fire is understood charity, of which God saith: **I am come to put fire in the earth, and whom I will, I will burn.**

The candle blessing -- one of the three principle blessings of the liturgical year, the others being the blessing of palms and ashes -- will be given by the priest wearing a purple cope. He will pray 5 prayers over the candles placed near the Altar. The candles are sprinkled three times while the *Aspérge me* is sung, and then they are incensed and distributed. When we take a blessed candle from the priest's hand, we kiss the candle and then the priest's hand, just as we do on Palm Sunday when we kiss the palm and then the priest's hand when receiving the blessed palms.

During the Distribution, the *Nunc Dimittis* -- the Canticle of Simeon (Luke 2:29-32) -- is sung:

Now dismiss Thy servant, O Lord,
In peace, according to Thy word:
For mine own eyes hath seen Thy salvation,
Which Thou hast prepared in the sight of all the peoples,
A light to reveal Thee to the nations
And the glory of Thy people Israel.

There follows a procession with the lighted candles and the singing of anthems. Then the Mass begins, and the lighted candles are held during the reading of the Gospel and from the beginning of the Canon of the Mass to Communion.

It is customary to bring candles from home to be blessed -- at least 51% beeswax candles that one uses for devotional purposes (candles for the family altar, Advent candles, etc.) -- so they can be lit after dusk on [All Saints' Day](#) (1 November), during the [Sacrament of Unction](#), and during storms and times of trouble.

In Poland, the candles brought from home to be blessed are decorated with symbols and ribbons. There, the custom is to let a blessed candle burn all night tonight before an [icon](#) of Our Lady who, when the world still had forests, was relied upon to keep the wolves away during these cold nights. Now, our "wolves" tend to be of a different sort, but the pious burning of a blessed candle tonight, with prayers offered to Our Lady, still might help keep them at bay. This tradition gives Candlemas its Polish name -- "Matka Boska Gromniczna," or "Mother of God of the Blessed Thunder Candle."

Day Twenty-three **The Queen of Heaven in the Kingdom of the Divine Will** **A Prophet reveals the Sorrows of the Sovereign Queen**

...My dear child, do not move from my side; follow Me everywhere. Forty days from the birth of little King Jesus are about to sound when the Divine Fiat calls us to the temple in order to fulfill the law of the Presentation of my Son. So, we went to the temple. It was the first time that we went out together with my sweet Baby. A vein of sorrow opened in my Heart: I was going to offer Him as victim for the salvation of all. We entered the temple, and first we adored the Divine Majesty; then we called the priest, and placing Him in his arms, I made the offering of the celestial Baby to the Eternal Father - offering Him in sacrifice for the salvation of all. The priest was Simeon, and as I placed Him in his arms, he recognized that He was the Divine Word and exulted with immense joy; and after the offering, assuming the attitude of prophet, he prophesied all my sorrows. Oh, how the Supreme Fiat sounded over my maternal Heart - thoroughly, with vibrating sound, the cruel tragedy of all the pains of my little Son! But what pierced Me the most were the words that the holy prophet spoke to Me: "This dear Baby will be the salvation and the ruin of many, and will be the target of contradictions."

If the Divine Will had not sustained Me, I would have died instantly of pure pain. But It gave Me life, and used it to form in Me the Kingdom of sorrows, within the Kingdom of Its Will. Therefore, in addition to the right of Mother which I had over all, I acquired the right of Mother and Queen of all Sorrows. Ah, yes, with my sorrows, I acquired the little coin to pay the debts of my children, and also those of the ungrateful children.

Now, my child, you must know that in the **light** of the Divine Will I already knew all the sorrows I was to suffer - and even more than that which the holy prophet had told Me. But in that act, so solemn, of offering my own Son, in hearing it being repeated to me, I felt so pierced that my Heart bled, and deep lacerations opened in my soul.

Now, listen to your Mama: in your sufferings, in the painful encounters which are not lacking for you, never lose heart; but with heroic love let the Divine Will take Its royal place in your pains, that It may convert them into little coins of infinite value, with which you will be able to pay the debts of your brothers - to ransom them from the slavery of the human will, and make them enter again, as free children, into the Kingdom of the Divine Fiat.

February 11, A.D. 2020 –Our Lady of Lourdes Calendar for the Traditional Roman Rite



The year was 1858 and the place was the French foothills of the Pyrenees. A young girl named Bernadette Soubirous, her sister Toinette, and their friend Jeanne Abadie were out gathering firewood for their families. Toinette and Abadie crossed a stream to gather wood on the other side, but Bernadette hesitated, fearing that wading in the cold water would bring on an asthma attack.

When her sister and friend moved out of her sight, she decided to take a chance anyway, and started to remove her shoes. It was at that moment that she was startled by a great noise like thunder. Turning towards a grotto behind her, she saw a single rosebush swaying as if being blown by a strong wind. Almost immediately she also saw a golden cloud form over the rosebush and a young and beautiful lady appear in the cloud. The lady smiled at Bernadette and motioned for her to come closer. All the fear that Bernadette had felt a few moments earlier faded away at the sight of this lady. She felt safe as if with her mother.

The Lady was dressed in an ivory-colored robe tied at the waist with a sapphire-colored sash. A long ivory-colored mantle trimmed in gold hung in folds flowing down to her feet. On her bare feet were two golden roses that shone like the gold trim on her mantle. Bernadette was awestruck by the vision of this Lady and didn't speak, nor did the Lady. Bernadette found herself reaching for her rosary, which she always carried with her, and dropping down on her knees. It was then that Bernadette noticed the pearl rosary hanging on the Lady's right arm, which she now also took into her delicate hands. Bernadette tried to lift her hand to cross herself before reciting the rosary, however, her arm seemed paralyzed. It was only after the Lady crossed herself that Bernadette was able to move her arm and do likewise. Bernadette prayed aloud, by herself. The Lady was silent except at the end of each decade when she recited, with Bernadette, the Gloria. When Bernadette finished praying the Rosary, the Lady and the golden cloud disappeared.

Bernadette had many other visions of the Lady in the grotto. At first her parents were very upset and unbelieving of the visions. Her mother thought that either Bernadette was imagining things or that what she was seeing was demonic. Word spread in the small village about her visions of this mysterious lady and crowds of people started following Bernadette to the grotto. Many ridiculed her, but some were supportive. One woman thought Bernadette might be encountering the spirit of one of her deceased friends. Bernadette's family implored her to take holy water and throw some on the Lady. She did take some with her, but poured it on the ground.

The Lady repeatedly asked Bernadette to pray for the conversion of sinners and asked for penance for sins. When she instructed Bernadette to wash herself and drink from a place at the base of the grotto, Bernadette was perplexed. She looked, but could find no water. The Lady told her to dig in the ground, which Bernadette did, which caused quite a stir among the onlookers. Some thought she was insane. Bernadette continued to dig in the gravel and dirt until the ground started to feel damp. Then a trickle of water appeared and more started bubbling up from the ground forming a small puddle. Following the Lady's instructions, Bernadette rubbed the water on her body and cupped some in her hands and drank it.

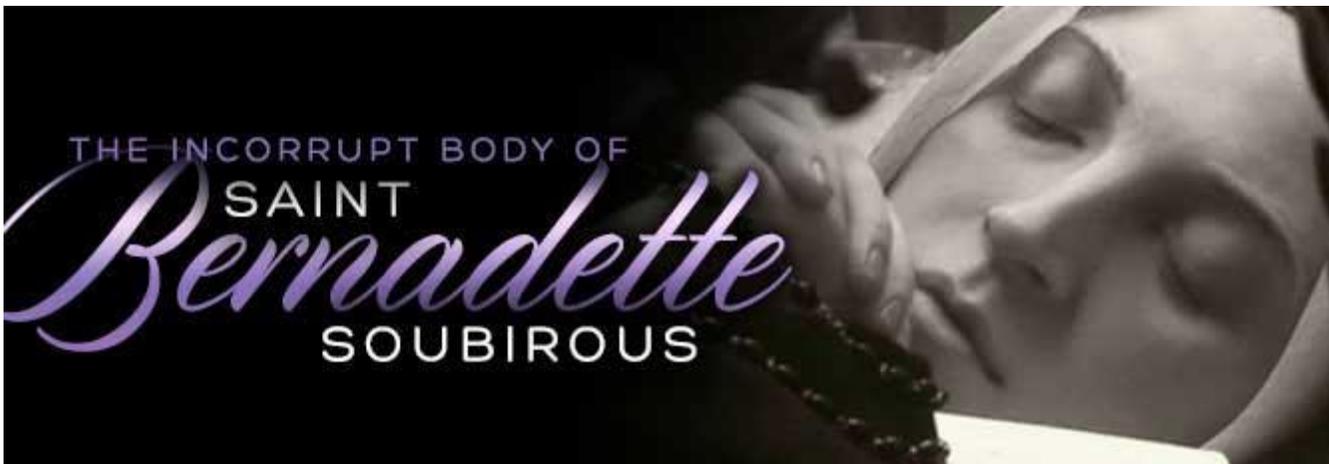
Still Bernadette's mother refused to believe her daughter and other family members continued to ridicule her. When Bernadette spoke to the Lady about this, the Lady replied, "I do not promise to make you happy in this world, but in the next."

The next request of the Lady to Bernadette was to have a chapel built on the site of her visits. For Bernadette, a shy, 14-year-old girl, this was an impossible task. She felt compelled, though, to go to the parish priest with the request. She received a curt dismissal from him with these words: "Tell the beautiful Lady that the Cure of Lourdes is not in the habit of dealing with mysterious strangers. If she wants a chapel and has the right to one, she must reveal her identity."

On the Feast of the Annunciation, March 25, 1858, Bernadette got the answer to her question. "I am the Immaculate Conception," replied the beautiful Lady. Bernadette was so excited to have an answer for the priest that she immediately set out for the rectory, repeating the words over and over to herself so as not to forget them. Although Bernadette didn't understand the words, when she repeated them to the priest he was convinced that the mysterious Lady was the Blessed Virgin Mary. He knew that Bernadette, a poor, uneducated young girl, could not have been aware of the term "Immaculate Conception," especially since this was a newly-proclaimed dogma in the Church that most people were not familiar with.

In 1864, Bernadette entered the order of the Sisters of Nevers and went to live in a convent. Two years later a chapel was erected and dedicated to Our Lady of Lourdes. The puddle that had appeared when Bernadette scratched at the soil continued to get larger and larger and today produces 32,000 gallons of water daily. Thousands of pilgrims visit Lourdes each year to bathe in the miraculous waters. Today Lourdes is the most well-known healing and pilgrimage site in the world.

On January 18, 1862, the Church officially confirmed the apparitions at Lourdes. Sixteen years later, in 1879, Sister Bernadette died. Her body, however, on display in the Sister's Chapel, has never decomposed. Bernadette was canonized on December 8, 1933.



"You will not allow your holy one to see corruption" - Psalm 16:10

Over the course of the next 46 years, Saint Bernadette's body was exhumed no less than three times: the first time in 1909, then again in 1919 and finally in 1925.



At the first exhumation, it was quickly evident that a miracle had taken place; Saint Bernadette's skin tone was perfectly natural. The mouth was open slightly and it could be seen that the teeth were still in place. Although the rosary in her hands had decayed, showing rust and corrosion in some spots, the virginal hands that still grasped it were perfect! The sisters present thoroughly washed the body and clothed it in a new habit before placing it in an officially-sealed double casket.

The second exhumation, in 1919, showed no further evidence of decomposition, though her hands and face had become somewhat discolored due to the well-intended washing given by the nuns ten years prior. A worker in wax was commissioned to create a light wax mask of Saint Bernadette's hands and face. It was feared that, although the body was preserved, the blackish tinge to the face and the sunken eyes and nose would make an unpleasant impression on the public.

That brings us to 1946 and the final disturbing of Saint Bernadette's resting place. One of the doctors overseeing the final exhumation, Doctor Comte, writes: "From this examination I conclude that the body of the Venerable Bernadette is intact, the skeleton is complete, the muscles have atrophied, but are well preserved; only the skin, which has shriveled, seems to



have suffered from the effects of the damp in the coffin. ... the body does not seem to have putrefied, nor has any decomposition of the cadaver set in, although this would be expected and normal after such a long period in a vault hollowed out of the earth."

The doctor was amazed by the state of preservation of the liver: "What struck me during this examination, of course, was ...the totally unexpected state of the liver after 46 years. One would have thought that this organ, which is basically soft and inclined to crumble, would have decomposed very rapidly or would have hardened to a chalky consistency. Yet it was soft and almost normal in consistency. I pointed this out to those present, remarking that this did not seem to be a natural phenomenon."

February 26, A.D. 2020 – Ash Wednesday
Calendar for the Traditional Roman Rite



In Genesis 3:19 we hear God tell us "for dust thou art, and into dust thou shalt return," but nowadays, when someone dies, they are rushed from deathbed to funeral home to be embalmed and to be worked over by a make-up artist so that that "dusty reality" is hidden from us. Their deaths are spoken of as almost an embarrassment; "he passed," they say, or "he is no longer with us." These comforting but sterile luxuries weren't an option in the past when plagues felled so many people that there weren't enough survivors to bury them, when bodies had to be stored all winter until the ground was soft enough to dig, when most of the children a woman bore died before they were able to grow up. In our culture, with our medicines and "funeral sciences," we are afraid to look at death, and we are a poorer people because of it. No matter how long science can prolong life, no matter how much embalming fluid is pumped into a corpse, nature will have her way. This is Truth. And when nature has her way, we can either rest in the knowledge that the ultimate Victor is Christ, Our Lord, Who walked out of His tomb 2,000 years ago and offers resurrection to us, or we can believe that decay is all that is left. This is the meaning of Ash Wednesday.

Ash Wednesday is the day for being reminded of and contemplating our mortality, of which Ecclesiasticus 1 reminds us: What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh...

When a new Pope processes to St. Peter's Basilica to offer his first Mass as Pope, the procession stops three times and, at each stop, a piece of flax mounted on a reed is burned. As the flames die, the Pope hears the words, "Pater sancte, sic transit gloria mundi" ("Holy Father, thus passes the glory of the world"), to remind him not only that he is a mere man, but as a man, a mere mortal whose end is like the end of all other men. The things of this world are transient, and Christians must always keep one eye on the world to come.

Recalling this Truth is one of the principles behind the use of [ashes](#) today: to remind us that we are mortal, subject to the rot and decay our Western culture now desperately tries to euphemize away, and that we are radically dependent on -- *solely* dependent on -- Jesus Christ to overcome this fate. They are like a yearly contemplation of the tombstone inscribed with: ***Remember friends as you pass by, as you are now so once was I. As I am now so you must be. Prepare for death and follow me.*** While death should, of course, be avoided as the evil it is, we should accept the reality of it with the attitude behind the words attributed to the great Sioux warrior, Crazy Horse: "It is a good day to die" ("Hoka hey"). Death should not be feared in itself; what should be approached with trepidation is the judgment that follows -- not because God is a malicious Father who wants to inflict pain, but because He is as just as He is merciful. We need to repent, accept the reality of death, and not only consider our judgment, but *be ready* for it.

Lady of Light



Our Lady of Guadalupe! The appearances of Our Lady on the hill of Tepeyac, near Mexico City, to a humble Catholic Aztec named Juan Diego in December of 1531. Appearing as a beautiful maiden and speaking to him in his native language of Nahuatl, she asked him to tell the Bishop that she wished a church to be built on the hill. The Bishop listened to Juan Diego's story and asked him to bring a sign of its verity. Our Lady directed Juan to pick roses, miraculously growing in the winter, and bring them to the Bishop as a sign. When he brought the roses to the Bishop, they cascaded to the floor, and on St. Juan Diego's tilma was the beautiful image of Our Lady.

In the image, Our Lady's feet rest upon the moon and **she eclipses the sun**, symbols of two Aztec gods, illustrating how she crushes the head of the serpent and conquers the demons that had held sway over the Mexican people. The iconography also evokes the image of the "**woman clothed with the sun**, with the moon under her feet, and on her head a crown of twelve stars" from the Book of Revelation.

December 8, 1922 – Book of Heaven – Luisa Piccarreta – Description of Our Lady of Guadalupe

"This is the reason We made Her Queen of everyone (when We act, We do so with reason, wisdom and justice): She never gave life to her human will. ... All created things, ..., seeing this sublime Virgin Who, almost as though She were their sister, had never wanted to know her own will but only that of God, they not only celebrated but felt honored in having Her for their Queen. They ran about Her, paying Her homage by putting the moon beneath her feet as her footstool, the stars as her crown, the sun as her diadem, with angels as servants, and with men attending Her. Absolutely everyone honored Her and paid Her homage. There is no honor or glory that cannot be given to our Will, whether It acts in Us, Its own home, or whether It dwells in creatures.

Our Lady of Lourdes



On Feb. 11, Bernadette went to gather firewood with her sister and a friend. **She saw light coming from a rosebush** at a grotto near the river, and **in that light, a woman in a white dress** appeared, holding a rosary. The woman made the sign of the Cross, so Bernadette knelt, took out her own rosary, and began to pray. On 19th February 1858, at the fourth Apparition, Bernadette arrived at the Grotto for the first time **with a blessed candle**. She held it in her hands up to the end.

Our Lady of La Salette



Mélanie and Maximin, the two children privileged to see Mary in 1846, came from the town of Corps near Grenoble, in a poor part of south-eastern France. Maximin Giraud was eleven years old at the time and Mélanie Calvat fourteen. On Saturday 19 September, they were looking after their employer's cattle, high up on the pasture above La Salette, a village near Corps, when they saw a wonderful apparition of Mary.

A globe of light opened to reveal a resplendent woman seated on a stone with her head in her hands. The children later described her as very tall and beautiful, wearing a long, white, pearl studded, sleeved dress, and a white shawl, with some sort of tiara or crown on her head. Hanging from her neck was a large crucifix adorned with a small hammer and pincers, with a brilliantly shining figure of Christ on it. **The whole effect was as if she was made of light.**

Our Lady of Fatima



In the spring of the previous year, 1916, the children had their first supernatural encounter as a means of preparing them for their meetings with the Queen of Heaven. As they were looking after their sheep one day they saw a dazzlingly beautiful young man, **seemingly made of light**, who told them he was the Angel of Peace. He invited them to pray with him.

On May 13, 1917, the three children took their flocks out to pasture in the small area known as the Cova da Iria (Cove of Peace). After lunch and the Rosary they suddenly saw a **bright flash of something like lightning**, followed quickly by another flash in the clear blue sky. They looked up to see, in Lucia's words, "**A lady, clothed in white, brighter than the sun, radiating a light more clear and intense than a crystal cup filled with sparkling water lit by burning sunlight.**" The children stood there amazed, bathed in the **light** that surrounded the apparition as the Lady smiled and said: "Do not be afraid, I will not harm you." Lucia, as the oldest, asked her where she came from.

The Lady pointed to the sky and said: "I come from heaven." Lucia then asked her what she wanted. "I have come to ask you to come here for six months on the 13th day of the month at this same hour. Later, I shall say who I am and what I desire. And I shall return here yet a seventh time."

Lucia then asked if they would go to heaven and was told "yes," she and Jacinta would go to heaven, but Francisco would need to say many rosaries first. The Lady then said: "Are you willing to offer yourselves to God and bear all the sufferings He wills to send you as an act of reparation for the conversion of sinners?" Lucia, speaking for all three, readily agreed. "Then you are going to have much to suffer, but the grace of God will be your comfort."

Lucia recounted that at the same moment she said these words the **Lady opened her hands and streamed a "light" on the children that allowed them to see themselves in God.** The Lady finished with a request: "Say the Rosary every day to bring peace to the world and the end of the war." With that she began to rise into the air, moving towards the east until she disappeared.

The vision of hell

As she spoke these words, **Mary opened her hands and rays of light** from them seemed to penetrate the earth revealing to the children a terrifying vision of hell full of demons and lost souls amid indescribable horrors. This vision of hell was the first part of the three-part secret of Fatima, which was unknown until the writing of Sister Lucia's **Third Memoir** dated August 31, 1941.

The children looked up to the sad face of the Blessed Virgin, who spoke to them kindly:

"You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end; but if people do not cease offending God, a worse one will break out during the pontificate of Pius XI. **When you see a night illumined by an unknown light**, know that this is the great sign given you by God that he is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father.

“To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the First Saturdays. If my requests are heeded, Russia will be converted and there will be peace; if not, she will spread her errors throughout the world causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me and she will be converted, and a period of peace will be granted to the world.” This concludes the second part of the secret. The [third part](#) was not made public until the year 2000 at the beatification ceremonies of Jacinta and Francisco Marto.

September 13, 1917

On September 13, very large crowds began to converge on Fatima from all directions. Around noon the children arrived. [After the customary flash of light they saw Mary on the holm oak tree.](#) She spoke to Lucia: “Continue to pray the Rosary in order to obtain the end of the war. In October Our Lord will come, as well as Our Lady of Dolours and Our Lady of Carmel. Saint Joseph will appear with the Child Jesus to bless the world. God is pleased with your sacrifices. He does not want you to sleep with the rope on, but only to wear it during the daytime.” Lucia then began to put forward the petitions for cures, to be told: “Yes, I will cure some, but not others. In October I will perform a miracle so that all may believe.” Then Our Lady began to rise as usual and disappeared.

October 13, 1917

The prediction of a public miracle caused intense speculation throughout Portugal and the journalist, Avelino de Almeida, published a satirical article on the whole business in the anti-religious newspaper *O Seculo*. People from other parts of the country descended by the tens of thousands on the cova despite the terrible storm that lashed the mountain country around Fatima on the eve of the 13th. Many pilgrims walked barefooted, reciting the Rosary as they went, all crowding into the area around the cova. By mid-morning the weather again turned bad and heavy rain began to fall.

The children reached the holm oak around noon and then [saw the flash of light as Mary appeared before them.](#) For the last time, Lucia asked what she wanted: “I want to tell you that a chapel is to be built here in my honor. I am the Lady of the Rosary. Continue always to pray the Rosary every day. The war is going to end, and the soldiers will soon return to their homes.” Again Lucia made requests for cures, conversions and other things. Our Lady’s response was: “Some yes, but not others. They must amend their lives and ask forgiveness for their sins.”

Sister Lucia tells us that at this point Mary grew very sad and said: “Do not offend the Lord our God any more, because He is already so much offended.” [Then, opening her hands, she made them reflect on the sun and, as she ascended, the reflection of her own light continued to be projected on the sun itself.](#) After she disappeared, as the people witnessed the great miracle which had been predicted, the children saw the visions foretold during the September apparition.

The Great Miracle of the Sun

The greatest miracle to occur since the Resurrection is also the only miracle ever precisely predicted as to date, time of day and location. Although it is popularly known as [“The Miracle of the Sun”](#) and October 13, 1917 has come to be known as [“The Day the Sun Danced.”](#) a great deal more took place. The solar phenomena included the dancing of the sun, its fluctuations in color, its swirling and its descending toward the earth. There was also the stillness in the leaves of the trees in spite of howling winds, the complete drying of the rain-soaked ground and the restoration of clothes all wet and covered with mud so that, as eye-witness Dominic Reis, put it, “They looked as though they had just come back from the cleaners.” Physical cures of the blind and the lame were reported. The countless unreserved public confessions of sin and commitments to conversion of life attest to the authenticity of what they saw.

The miracle is reported to have been seen from as far as 15-25 miles away, thus ruling out the possibility of any type of collective hallucination or mass hypnotism. Doubters and skeptics had become believers. Even *O Seculo*’s chief editor, Avelino de Almeida, now reported affirmatively and stood by his story later on in spite of harsh criticism.

On January 25, 1938, [a strange light filled the skies of northern Europe.](#) It was described as a particularly brilliant display of the Aurora Borealis, but Sr. Lucia realized it was the “unknown [light](#),” spoken of by Mary during the July 13, 1917 apparition. It meant punishment for the world was close, principally through the Second World War, because it had not turned back to God.

Our Lady of All Nations

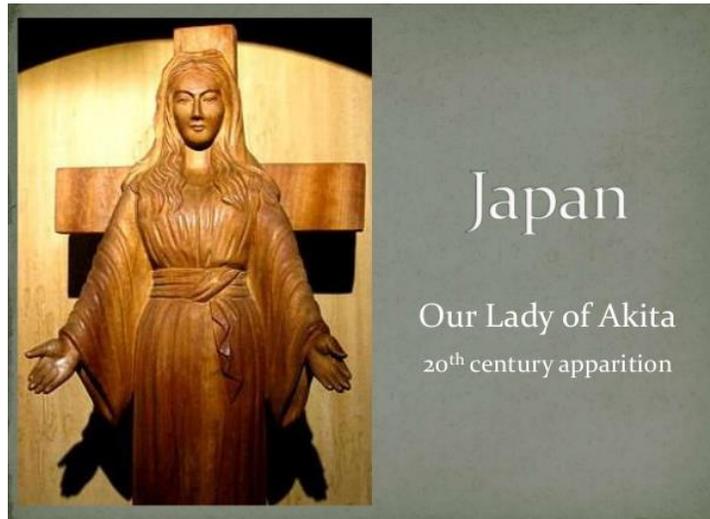


Summary

During a series of 56 apparitions, lasting 14 years, a wide array of prophecies were given to Ida Peederman, a 40-year old office worker at an industrial firm, along with an image of the Blessed Mother standing on a globe with a cross behind her and a prayer. The revelations to Ida Peederman by the Lady of All Nations emphasize the importance of the Eucharist and portray in detail the events that precede and that will bring about the Triumph of the Immaculate Heart, most importantly the declaration of the final Marian dogma of Mary as The Lady of All Nations: Coredemptrix, Mediatrix, and Advocate.

Timeline

March 25, 1345	The date of the great Eucharistic Miracle of Amsterdam.
Aug 13, 1905	On August 13, 1905, Isje ("Ida") Johanna Peerdeman is born in Alkmaar, Holland, as the youngest of five children.
March 25, 1945	Ida was at home in a room with her sisters and her spiritual director, Fr J. Frehewas and was drawn to an adjoining room by a mysterious force. <u>"I suddenly saw a light and said to myself: 'Where is this light coming from? What a curious light?' The wall then disappeared before my eyes. There was instead one sea of light in an empty space, and out of it I suddenly saw a figure moving forward, a female figure."</u> <u>Are you Mary?</u> Ida asked. The Lady replied, "They will call me 'Lady, Mother.'"

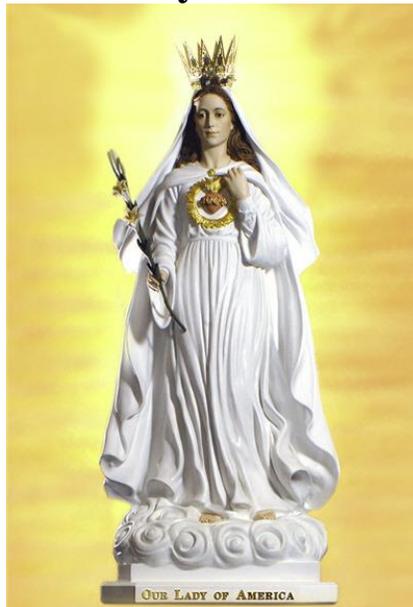


The Apparitions of the Blessed Virgin Mary in Akita, Japan, to Sr. Agnes Sasagawa

The extraordinary events began on June 12, 1973, when Sr. Agnes saw brilliant mysterious rays emanate suddenly from the tabernacle. The same thing happened on each of the two days that followed.

On June 28, 1973, a cross-shaped wound appeared on the inside left hand of Sr. Agnes. It bled profusely and caused her much pain. On July 6, Sr. Agnes heard a voice coming from the statue of the Blessed Virgin Mary in the chapel where she was praying. The statue was carved from a single block of wood from a Katsura tree and is three feet tall. On the same day, a few of the sisters noticed drops of blood flowing from the statue's right hand. On four occasions, this act of blood flow repeated itself. The wound in the statue's hand remained until September 29, when it disappeared. On September 29, the day the wound on the statue disappeared, the sisters noticed the statue had now begun to "sweat", especially on the forehead and neck. On August 3, Sr. Agnes received a second message. On October 13, she received a final third message. Two years later on January 4, 1975, the statue of the Blessed Virgin began to weep. It continued to weep at intervals for the next 6 years and eight months. It wept on 101 occasions.

Our Lady of America



in 1916, that a young girl of Austrian parents was born. Named Mildred Mary Neuzil, she was to enter religious life at the tender age of 13 and profess as a religious in 1933. She died just a year ago -- on January 10, 2000, at 83 -- and while she had strictly maintained a hidden life until then, disdaining even the propagation of her picture, and keeping her mysticism private, she is now becoming known as the seer in an apparition under the title "Our Lady of America" that if authenticated by the official Church would be the first such recognition in American history.

Millie" to fellow sisters -- thought nothing of hearing from heavenly entities. She thought it was something that happened to all professed religious. She didn't mention it to her confessor until 1948. It was then that those close to her -- and only those closest to her -- began to learn that she had locutions and apparitions of Jesus, the Virgin Mary, and St. Joseph, as well as angels.

Among the more dramatic revelations: that America has been chosen by God to spiritually lead the world; that the key to avoiding chastisements would be purity of heart; that both the Virgin Mary and St. Joseph were to be considered co-redemptors (*cooperators* with Christ); that the youth were to be especially focused on in the United States; that a statue of Mary should be placed in the National Shrine of the Immaculate Conception in Washington, D.C. (a cause we urge all readers to help); and that the "Angel of Peace" who appeared to her was the Archangel Michael.

The messages Sister Mildred received were granted an imprimatur in 1963 and almost certainly had the archbishop's guidance until his death in 1972. According to Audrey Frank, a California woman who is spearheading a drive to have a basilica dedicated to the apparition on the West Coast, Archbishop Leibold corresponded at great length with Sister Millie and died with a copy of a letter from her in his hands. **At times light twinkled from Mary's hair, wrote the nun, and seemed to radiate from within her.**

And now in a revelation from the U.S. we hear of angels over America. According to a saintly nun from Fostoria, Ohio, named Mildred Mary Neuzil, there are at least two major angelic protectors of the United States, and she saw them in vision with great glory. One held a gigantic sword tipped with a **"searing" flame.** That was in his right hand. **"In his left hand were held bolts of lightning that pierced all the environs of the universe,"** said Sister Mildred. "On the right shoulder of this extraordinary being perched a pure, white dove. From the right shoulder down to the waist towards the left side was a sort of medium wide band on which was printed, *'Power of God.'* At first the letters revealed themselves in black. Then when I recognized what the letters were **they changed to such a color of gold light I could barely make them out.** He had come, the angel told her -- addressing her as "sister" -- "to help the people of God in their hour of need."

And so it was that America -- this good nation, this nation founded on God, on liberty, on justice, this nation with the Lord in its very pledge -- had become the focus of evil, said Sister Neuzil, had become the focus of attack by the enemy because it had the greatest capacity to lead mankind to God. It had fallen into sin. It had darkened. We don't have to expound all the problems here (they are all around us). But America is good and still has a chance and angels are on the scene and over us.

They have come with great might. They are empowered when we pray. They brighten when we are good. Sister Mildred saw this during a lifetime of apparitions, and while the later ones of angels were not included, earlier apparitions of the Virgin and St. Joseph were granted an imprimatur by her spiritual director, Archbishop Paul F. Leibold of Cincinnati, who struck a medal dedicated to her apparitions, which allegedly occurred from 1938 until her death in 2000 [see previous story]. "Follow me, people of God, brothers and sisters, as our Queen paves the way and the peace of the Lord will reign once more upon earth," said the angel -- while Sister Neuzil also saw a second one that looked very much like the first and also called itself "guardian and protector of America" but around its head had what looked like **bright globes of light** and in his left hand chains of enormous size and weight. In his right hand were what seemed like **shafts of light.** He also addressed her as "sister" and said, "With these shafts of light God seeks out and binds with eternal chains the evil powers and those who have sold themselves to these enemies of God and His people. They who are chained to habits of sin through weakness but have hearts filled with guilt and repentance will have their chains broken so that they will be free once more to love and serve the Maker." **Sister Mildred said these blessed spirits seemed to be composed of light.** "I could barely see any form. Their garments were of **dazzling whiteness,** their voices were not like any other ever heard, not audible except to the inner hearing which is indescribable. I was further informed that these two mighty Spirits would fight together side by side aided by an army of their companion Spirits."

Said the second angel: "Listen to the words and warnings of the Queen of Heaven and you will experience my protection and I will fight in your defense that with the people of all nations you can at last come to the peace of the Kingdom which is within you." On his waistband were the words, "STRENGTH OF GOD."

Our Lady of Garabandal



First appearance of the Blessed Virgin Mary

(July 2, 1961 - Feast of the Visitation)

About six o'clock in the evening at the young head of the apparitions and enter immediately into a trance. In a clear light, Mary appears with a white dress and a blue cloak, with a crown of gold stars. On the right wrist, the door hung on a belt and a brown scapular on his left arm sits the Christ Child are the two angels in one side and recognize Michael. The Holy Virgin greets and invites them to pray with you teaching them the true recitation of the Holy Rosary, and then urges them to sing some praises. Finally, the Mother of God before his sentence, heralds a new appearance for July 3

When the vision appeared, the girls fell instantaneously on their knees, striking the sharp rocks with a loud noise that was frightening, yet they showed no signs of injury. The expression on their faces was suddenly transformed. Their look became extraordinarily beautiful, sweet, one of profound mysticism. There are no words that can properly describe the change. They were completely absorbed in their rapture, unaware of anyone or any material thing around them except for each other. They did not react to pricks, burns or blows. All attempts to distract them failed. Powerful beams of strong **light** were focused on them, yet their eyes did not even flicker, blink or show any signs of discomfort. Quite the contrary, their eyes remained wide open, expressing a look of intense joy. However, when the girls returned to the normal state, they immediately shielded their eyes from those bright **lights** which under normal circumstances should have caused permanent eye damage.

During these ecstasies, which lasted from a few minutes to several hours, time did not seem to count. On many occasions they remained immobile in off-balance, beautiful "sculptured-like" positions, heads tilted back, eyes looking up, kneeling on the rocks or bare-legged in the snow. At the end of the ecstasy, they showed no signs of excitement or nervousness, just deep, profound peace and joy.

The Miracle of the Host

Above the village is a steep hill on which stands a cluster of 9 pine trees. "One day," said the girls, "an angel with a golden chalice appeared to us at "The Pines". He told us to recite the Confiteor and then he gave us Holy Communion." This wonderful favor happened many times during those days when the parish priest of the neighboring town of Cosio could not go to Garabandal. **It was possible to film some of these Communions, using very bright light.** The movements of the lips and tongues of the girls gave the exact idea of a real Communion. On May 2, 1962, the angel told Conchita that God would perform a miracle so that all people would believe: they would see the Sacred Host on her tongue at the moment of Communion and that she should make this known fifteen days in advance. On July 18, 1962, the town was crowded with visitors. At midnight Conchita, who had remained in her home continually surrounded by visitors, entered into ecstasy and went out into the street. At a short distance from her house she fell down on her knees in the midst of the crowd. Lanterns were focused on her. She put out her tongue upon which nothing was resting, as everyone could see. In a few moments, a white host appeared on her tongue and remained there for a few minutes. A businessman from Barcelona, Don Alejandro Damians, standing less than three feet from the girl, secured some very good moving pictures. In the film there appeared 79 pictures of the extraordinary scene. This same witness wrote a report which he submitted to the Bishop

of Santander, together with a copy of the film. The number of witnesses on this occasion was very large: there were people from different cultures and social classes. Don Benjamin Gomez, a farmer from Potes, wrote: "I was standing at less than an arm's length from the girl. I saw very well that her tongue was completely clean of everything. The girl did not move. **Suddenly there appeared on it the Sacred Host. It was white, shining and resplendent. It reminded one of the snow when the sun strikes it with its brilliant rays.** The girl's face was beautifully transformed into heavenly ecstasy. Her face was angelic I can certify that she was there motionless, moving neither hands nor tongue. In this motionless position she received the Sacred Host. We had enough time to contemplate this marvelous phenomenon without any undue haste, and we were many who saw it. I was an unbeliever until that day. I am not such a Catholic as to be subject to any hallucination or imagination. I had not concerned myself about God until then except to offend Him. I went to confession in April but previous to that time I had not gone to confession for twenty-three years." The miracle of the host is a true confirmation of the apparitions of Our Blessed Mother in Garabandal and of the reality of her message. But a still greater miracle has been promised.

A Greater Miracle to Come

Conchita has clearly said that Our Lady has promised a greater miracle in Garabandal so that all may believe the apparitions and be obedient to the message. "As the punishment which we deserve for the sins of the world is great, the miracle must also be a great one, for the world needs it." It will occur on a Thursday on the feast day of a saint devoted to the Eucharist, at 8:30 in the evening, and will last for about one quarter of an hour. It will also coincide with a great event in the Church. The sick who come to Garabandal on that day will be cured, unbelievers will be converted. **There will remain a permanent sign at "The Pines" as a proof of Our Lady's tremendous love for all her children.** "The sign that will remain," says Conchita, "will be able to be seen, photographed and televised but it will not be able to be touched. It will appear clearly that it is something not of this world, but of God."

(the Warning) To me, **it's like two stars... that crash and make a lot of noise and a lot of light** but they don't fall... It's something that's not going to hurt us but we're going to see it. In that moment, we're going to see our conscience. You're going to see everything wrong that you're doing.



Medjugorje: the first day

It is the late afternoon of Wednesday, June 24, 1981, the feast of St. John the Baptist, when six kids between 12 and 20 years are walking on Mount Crnica (today called the Apparition Hill) and in a stony area called Podbrdo they see in the sky **a evanescent figure of a beautiful and luminous young woman with a child in her arms.** The six young people are **Ivanka Ivanković** (15), **Mirjana Dragičević** (16), **Vicka Ivanković** (16), **Ivan Dragičević** (16), 4 of the 6 current visionaries, plus **Ivan Ivanković** (20) and **Milka Pavlović** (12 years). They immediately understand that the figure is the Virgin Mary, even if the apparition does not speak and only makes the sign to approach her, but they are very scared and run away. At home they tell what happened but the adults, frightened by the possible consequences (don't forget that the Socialist Federal Republic of Yugoslavia was officially atheist) told them to shut up.

Answers for Our Day and Time

From the Writings of the Servant of God Luisa Piccarreta



Book of Heaven - Volume 1

How God communicated to the soul

It seems to me that the ways in which the Lord has spoken to me are four; but these four ways of speaking of Jesus are very different from the inspirations.

1 – The first way is when the soul goes out of herself. However, first I want to explain a little bit better this going out of myself. It happens in two ways: the first is instantaneous, almost a flash; and it is so sudden, that it seemed to me that the body would lift a little bit from the bed in order to follow the soul, but then it would stay there. And it seemed to me that the body would remain as dead, while the soul would follow Jesus, walking throughout the whole universe - the earth, the air, the seas, the mountains, Purgatory and Heaven, where many times He showed me the place where I will be after I die. The other way, then, for the soul to go out, is more quiet. It seems that the body dozes off insensibly and remains as though petrified in the presence of Jesus Christ; however, the soul remains with the body, and the body no longer feels anything of external things – even if all the universe turned upside down; even if they burned me up and reduced me to pieces.

These two ways, so different, of going out of myself, I have noticed sensibly, because in the first way, having to obey the confessor when he would come to wake me up, I would see him from the place where Jesus would lead me – that is, from the ends of the earth, or from the air, or from the mountains, or from the sea, or from Purgatory, or even from Heaven Itself. Even more, it seemed to me that I would not have enough time, so that the soul would be found in the body by the confessor, and therefore I would not be able to obey. It seemed that, so far away as I was with my soul – I say, it seemed to me – that I would bustle about, and become all anxious and worried that I might not be able to let myself be found there in time by the confessor, and therefore I would not be able to obey. However, I confess that I have always found myself there in time, and it seemed to me that the soul would enter into the body before the confessor would begin to give me the obedience to wake up.

Even more, I tell the truth, many times from afar I could see the confessor coming, but in order not to leave Jesus, it seemed that I would not think that the confessor was coming; and then Jesus, He Himself, would hurry me to return with the soul into the body so as to be able to obey the confessor. And then I would feel a great reluctance of leaving Jesus, but obedience would win; and in leaving Jesus, He Himself would either kiss me or embrace me, or would do something else to take leave of me. And I, upon leaving my dear Jesus, would say to Him: ‘I go to the confessor, but You, my good Jesus - come back soon, as soon as the confessor goes.’

These, then, are the two ways in which the soul seemed to go out of the body, and in these two ways in which the soul goes out, God speaks to me. This way of speaking, He Himself calls intellectual speaking. I will try to explain it: after the soul has gone out of the body, finding herself before Jesus, she has no need of words in order to understand what the Lord wants to tell her; nor does the soul need to speak in order to make herself understood; but by means of the intellect – oh! how well we understand each other when we are together. From a **light** that comes from Jesus into my intellect, I feel everything that my Jesus wants to make me understand being impressed within me. This way is very high

and sublime; so much so, that the nature can hardly adapt itself to explain it with words – it can barely give some idea. This way of Jesus of making Himself understood is extremely rapid – in one simple instant one learns many sublime things, more than by reading entire books. Oh! what a most ingenious teacher Jesus is – in one simple instant He teaches so many things, while to someone else it would take entire years, if he manages at all, because the terrestrial teacher does not have the power of being able to draw the will of his disciple, or to infuse things in his mind without effort and toil. But not with Jesus: His sweetness, the loveliness of His gesture, the gentleness of His speaking, are so great - and then He is so beautiful, that as soon as the soul sees Him, she feels so drawn, that sometimes the speed with which she runs after Jesus is so great, that almost without realizing it, she finds herself transformed into the Beloved, in such a way that the soul is no longer capable of distinguishing her terrestrial being, so much is she identified with the Divine Being. Who can say what the soul feels in this state? It would take Jesus Himself, or a soul perfectly separated from the body, because in finding herself surrounded once again by the wall of this body, and losing that **light** which before kept her submerged, the soul loses much and remains obscured. So, if she tries to say something, she can only do it roughly.

To give an idea, I will say that I imagine someone born blind, who has never had the good of seeing what is contained in the entire universe, and for a few minutes he had the good of opening his eyes to the **light** and was able to see everything that is contained in the world - the sun, the heavens, the sea, the many cities, the many machines, the varieties of flowers and the many other things that are in the world; and after those few minutes of **light**, he returned to the blindness of before. Now, could he describe, distinctly, everything that he has seen? He could give a sketch, say a few things confusedly. Now, something similar happens when the soul finds herself separated, and then back into the body - I don't know whether I am speaking nonsense. Just as that poor blind one would remain with the sorrow of the lost sight, the same for the soul: she lives moaning and almost in a violent state, because the soul feels always violently drawn toward the highest Good. The attraction toward Himself that Jesus leaves in the soul is so great, that the soul would like to remain always attracted within her God. But this cannot be, and therefore she lives as if she lived in Purgatory. I add that the soul has nothing of her own in this state – everything is the operating that the Lord does.

Now I will try to explain the second way that Jesus has in speaking; and it is when the soul, finding herself outside of herself, sees the person of Jesus Christ, for example, as a child, or crucified, or in any other attitude; and the soul sees the Lord pronouncing the words from His mouth, and the soul answers from her mouth. Sometimes it happens that the soul begins to converse with Jesus, just as two intimate spouses would do. However, the speaking of the Lord is very moderate – just four or five words, and sometimes even just one word; very rarely does it prolong a little bit. But in that very little speaking – ah! how much **light** He introduces into the soul. I seem to see a little rivulet at first sight, but in looking more closely, instead of a rivulet one can see an immense sea. Such is one word spoken by Jesus; the immensity of the **light** that it leaves in the soul is such, that in ruminating it thoroughly, she discovers so many things, sublime and profitable for her soul, as to remain astonished.

I believe that if all the learned would unite together, they would all remain confounded and mute at one single word of Jesus. Now, this way is more suitable for the human nature, and it can easily be manifested, because the soul, upon entering herself, brings with her that which she has heard from the mouth of Our Lord, and communicates it to the body. It is not so easy when it is through the intellect.

To me, I think that Jesus has this way of speaking in order to adapt Himself to the human nature. It is not that He needs the word in order to make Himself understood, but in this way the soul understands more easily, and she can manifest it to the confessor. In sum, Jesus acts like a most knowledgeable, wise, intelligent teacher, who possesses all sciences to the highest degree, and no one can equal Him. But since He finds Himself amid disciples who have not yet learned the first syllables of the alphabet, keeping all the other studies within Himself, He teaches the *a b c* to the disciples.

Oh! how good is Jesus. He adapts Himself to the learned and speaks to them in a very high manner, in such a way that in order to understand Him, they have to study well what He tells them. And He adapts Himself to the ignorant, pretending to be, He Himself, a little bit ignorant; and He speaks in a low manner, in such a way that no one may remain on an empty stomach from the lesson of this Divine Teacher.

The third way in which Jesus speaks to me is when, in speaking, He communicates its very substance to the soul. It seems to me that, just as when the Lord created the world, at one word things were created, in the same way, since His word is creative, in the very act in which He pronounces the word, He creates in the soul that very thing which He is

saying. As for example, Jesus says to the soul: “See how beautiful things are. As much as your eye may run over the earth and in Heaven, you will never find a beauty similar to Me.” At this speaking of Jesus, the soul feels a certain something divine enter into herself; the soul remains so very drawn toward this beauty, and at the same time she loses attraction for all other things. As beautiful and precious as they might be, they make no impression on her soul. What remains fixed in her, and almost transmuted into herself, is the beauty of Jesus - of that beauty she thinks, with that beauty she feels invested, and she remains so enamored, that if the Lord did not operate another miracle, her heart would crack, and out of pure love for this beauty of Jesus, the soul would breathe her last, to fly into Heaven and delight in this beauty of Jesus. I myself don’t know whether I am speaking nonsense.

In order to explain myself better about this substantial speaking of Jesus, I will say something else. Jesus says: “See how pure I am. In you also I want to find purity in everything.” At these words the soul feels a divine purity enter into herself. This purity is transmuted into herself, and she reaches the point of living as if she no longer had a body; and so with the other virtues. Oh! how desirable is this speaking of Jesus. As for myself, I would give away everything that is on earth - if I could own it - to have one alone of these words of Jesus.

The fourth way in which Jesus speaks to me is when I find myself inside myself – that is, in the natural state. This also happens in two ways: the first is when, while being inside myself, recollected in the interior of my heart, without articulation of voice or sound to the ear of the body, Jesus speaks interiorly. The second is just like we do it; and sometimes this happens even when I am distracted or I am speaking with other people. But one alone of these words is enough to recollect me if I am distracted, or to give me peace if I am disturbed, or to console me if I am afflicted.

“the seed of the ‘Fiat Voluntas Tua on earth as It is in Heaven’”



Book of Heaven - August 13, 1923 - *The Virgin was the beginning, the origin, the seed of the ‘Fiat Voluntas Tua on earth as It is in Heaven’.* Upon this seed of His own Will, which Jesus found in His Divine Mother, He formed the great plane of the human will in the Divine Will. Now, by means of another creature, He will open the field of this plane to the generations.

I felt oppressed because of the privation of my sweet Jesus, and I began to pray, praying Him to no longer delay His return to my poor soul, for I could endure no more. Then, to my surprise, I saw that He was clinging to my neck, surrounding me with His arms, and with His face touching mine, and **with a light that He wanted to infuse in my mind.** As though drawn, I kissed Him, but it was as if I wanted to reject that light, saying to myself: ‘I don’t care about knowing things; all I want is to save my soul, and Jesus alone is enough to save me – everything else is nothing.’ **But as Jesus touched my forehead, I could resist no more, and the light entered into me, saying:** *“My daughter, one who has been called to an office, must know the secrets, the importance, the duties, the goods, the founder and everything that pertains to that office. Now, you must know that a simple creature broke the relations which existed between the Divine Will and the creature. This split destroyed the plans which the Divinity had in the creation of man. Now, another simple creature, though endowed with many graces and privileges, but still a mere creature - the Virgin, Queen of all - was given the office to bind again - to cement, and to place Herself in relations with the Will of Her Creator, in order to repair the first split of that first creature: a woman, the first; a woman, the second. She was precisely the one who, by binding Her will to Ours, gave back to Us the honor, the decorum, the subjection, the rights of Creation. Was it not one creature alone that received the beginning of evil and formed the seed of the ruin of all generations? In the same way, this Celestial Creature alone received the beginning of good; by placing Herself in relation with the Will of Her Creator, She formed the seed of the Eternal Fiat, which was to be the salvation, the sanctity, the well-being of all. Now, as this Celestial Creature kept growing, so did the seed of the Eternal Fiat grow in Her; and as this seed became a tree, the Eternal Word felt captured to rest in the shade of His Eternal Volition, and was conceived, forming His Humanity in that virginal womb, in which His Supreme Will reigned as ruling King.*

Do you see, then, how all goods descend from my Supreme Will, and all evils enter the field when the creature withdraws from the Divine Will? Had I not found a creature who had my Will as life, and who placed Herself in relation with Me, with those bonds of Creation wanted by Me, I would not have wanted nor been able to descend from Heaven and take on human flesh in order to save man. So, my Mama, was the beginning, the origin, the seed of the ‘Fiat Voluntas Tua on earth as it is in Heaven’. Since one creature had destroyed it, it was just that another creature would rebuild it. And my Humanity, which never separated from my Divinity, upon this seed of my own Will which I found in my Divine Mother, formed the great plane of the human will in the Divine Will. With my human will united to the Divine, there was no human act which I did not place in relation with the Supreme Volition. With the Divine Will, I was aware of all the acts of all generations; with the human will I kept repairing them, and I bound them to the Eternal Volition. There was not one act which could escape Me, and which was not ordered by Me in the most pure light of the

Supreme Will. *I could say* that Redemption cost Me little; my external Life, the pains of my Passion, my examples, my word, would have been sufficient – I would have done It quickly. But in order to form the great plane of the human will in the Divine, to bind all the relations and links which had been broken by it, I had to place my whole interior, my whole hidden Life, all my intimate pains, which are far more numerous and more intense than my external pains, and which are not yet known. It is enough to say that it was not just forgiveness that I impetrated - remission of sins, refuge, escape, defense in the great dangers of the life of man, as I did in my Passion; but it was the new rising of the whole interior of man. I had to make the Sun of the Eternal Will rise which, binding his whole interior with enrapturing power, even his most intimate fibers, was to lead him into the womb of my Celestial Father, as though reborn in His Eternal Will.

Oh! how much easier it was for Me to impetrate his salvation than to reorder his interior in my Supreme Volition. And had I not done this, Redemption would not have been complete, nor a work worthy of a God. I would have neither balanced nor ordered all the accounts of man, nor would I have restored in him that sanctity which he had lost by withdrawing from the Divine Will and by breaking his relations with It. The plane is already done, but in order to make it known, first it was necessary for man to know that with my Life and Passion he could obtain forgiveness and salvation, in order to dispose him to know how I had impetrated for him the greatest and most important thing – the new rising of his will in Mine, to give back to him his nobility, the relations with my Will which had been broken, and with it, his state of origin.

Now, my daughter, if my Eternal Wisdom disposed that one Celestial Creature, the holiest of all, would prepare the seed of my Holy Will, in which I formed the plane of the new rising of man in my Supreme Will, now, through another creature, by letting her enter the eternal dwellings of my Will and binding her will to Mine, uniting her to all my acts, I make her whole interior rise again in the Eternal Sun of my Will, opening the field of this plane to the generations, so that, whoever wants it, can enter into it to place himself in relation with the Will of his Creator. And if until now creatures have enjoyed the goods of Redemption, now they will move further to enjoy the fruits of the ‘Fiat Voluntas Tua on earth as it is in Heaven’ - that lost happiness, that dignity and nobility, that peace all celestial which, by doing his will, man had caused to disappear from the face of the earth. Greater grace I could not give him, because by placing him again in relation with my Will, I give back to him all the goods with which I endowed him in creating him. Therefore, be attentive, because this is about opening a large field of goods for all your brothers.

LITTLE DAUGHTER OF THE DIVINE WILL



Luisa Letter 118.

My good daughter,

I longed so much to hear your news, and finally I got your letter. I thank the Lord for everything. The place says nothing; all we should care about is to bring with us the Will of God, which is not a house made of stone, **but of Light**, and which knows how to put to flight all evils. So, if you want to be safe, live in the Divine Will, and It will know how to defend you from everything and from everyone, in whatever place you are. Oh, if all knew this great divine secret, they would all remain at their place, without fearing anything.

My daughter, I recommend to you – remain always in the Divine Will. It will take to heart all of our troubles; It will keep us on Its paternal knees, clinging to Its womb **of Light**, to be our defense, help, refuge and the balm in our sufferings.

We are doing fine here, always in the Divine Will – the only means, if we want to be at peace and have the necessary strength in the circumstances of life. It is Its ardent sighs, Its anxieties, and maybe even Its tears that call us to live in It. So, let us make It content.

I leave you in the Divine Volition, to live in Its eternal waves,

Most affectionately yours,
The little daughter of the Divine Will.

Prayer Requests – February A.D. 2020



Prayers are placed on the altars of the Chapels of the Divine Will

Each prayer is remembered every day at the Holy Sacrifice of the Mass where Luisa is invoked for her intercession

John 14 (13:14) “Whatever you ask in my name I will do, so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.” Book Of Heaven - July 4 A.D. 1928 “In Your Will I take the whole Creation in my arms the heavens, the Sun, the stars and everything to bring them before the Supreme Majesty as the most beautiful adoration and prayer **to ask for the Kingdom of the Fiat.”**

Pray for the return of the last two original hand written volumes of Luisa.

Popes Francis & Benedict (SI), Padre Bernardino Bucci (SI), Luisa Piccarreta (to be declared Blessed – God’s Kingdom on earth – end to abortion), Mother Gabrielle Marie & Benedictine Daughters (Support & Vocations), Fr. James W. D. (SI), Fr. Edwin J.P. (SI), Father Dullea. (SI), Fr. Hennessee (SI). (SI), Fr. Celso Fr. Lou (SI), Fr. Mancini (SI), Fr. Peter D (SI), Fr. Javier (SI), Fr. Carlucci (SI), Fr. Henrique Fragelli (SI), Fr. Jim Giotti (SI), Fr. Nano (miracle), Fr. Alan White (Parkinsons), Fr. Leonard Chaires (SI), Fr. Denis D (SI), Fr. Tobin (SI), Fr. Omar (health), Fr. Tom (freedom), Msgr. J. Anthony Luminais (SI), Walter Zimmerman (SI), (SI), Eugenie (SI), Brother David & the Knights (SI), Fr. Selvaraj (SI), Denise L (SI), George (SI), Dr. Ramon Sanchez (SI), Peter Holiday (SI), Sammy and Dewayne (SI), Judith Marie (Family & SI), Clair Marie (SI), Nicole, Carly, Jake, Tad (SI), Nicole’s Father and Lisette (hip, hearing & conversion), Nephew (SI), Frank Kelly (protection/mission/back), Rose Patak (broken arm), Jerry Gouthro (eyesight), Dannette, Bobbie and Mikela (SI), Michal Therese (employment), Lifers - Linda – Mura- Mary M, Jeff, Cheryl (SI), Ann (endometrial cancer), Paul S (SI), , Bud (SI), Gary Z (SI), Sam Fuma (SI), Muriel & Gene (SI -family), AMC (SI), JJ Rosana Garcia Family (SI), Donna, Summer, Dustin, Chris & Family (SI), Jack and Gail (SI), Liz Ann Garcia (SI), Aida Garcia (Health), Anna Pfeil (SI), Ana Ramos (SI), Christina (SI), robert (SI), Ninfa (stroke recovery), Sylvester (SI), Sandy, Karen, Kurt, Olivia (SI), Ann, Scott, Jacob & Samuel (SI), Jerry, Donsey & family (SI), , Frank Pollock (SI), Jennifer Raczek (SI), Linda Burke (SI), Hilda Lopez & family (SI), Unice & David (SI), Meg & Tony (SI), Carol Braun (SI), Fran & Judy O’Brien (SI), Diane (SI), Charlotte & Rose Hafley (SI), Earl Duque Family John & Aniela (SI), Nicholette Gottlinger and family (SI), Anita Ramos (SI), Helen (SI), Troy (SI), Jennie (SI), Teresa (SI), Frank Ramirez. (SI), Sara (SI), Celine Powers (SI), Anita Sabin (SI) Kelly Bowring & Family (SI), Eugenie B. (SI), Earl (back), Sylvia (SI), Frank Kelly (chemo), Mother Gabrielle Marie ((SI), Fran Wilkins (SI), Cardinal Burke (SI), Bishop Schneider (SI), Fr. Perrone (SI), Marianne (SI), Ed Flamik (hospital), Sara Bessellieu (SI), John Kenneth (lukemia), Ed Flamick (heart), Aiden (brain cancer), Fr. Bing (heart), Jeffrey (tumor), Nancy Mitchell (Myelofibrosis), Philippine People (protectine from volcano), Richard Copus (stent), fKaili (tonsils), Mary (recovery eye surgery).

Book of Heaven – March 22, A.D. 1938 – The last sign of Love at the point of death

Marilynn Copus

“My Goodness is such, wanting everyone saved, that I allow the falling of these walls when the creatures find themselves between life and death – at the moment in which the soul exits the body to enter eternity – so that they may do at least one act of contrition and of love for Me, recognizing my adorable Will upon them. I can say that I give them one hour of truth, in order to rescue them. Oh, if all knew my industries of love, which I perform in the last moment of their life, so that they may not escape from my more than Paternal hands – they would not wait for that moment, but they would love Me all their life.”

DEO GRATIAS!



Servant of God Luisa Piccarreta, “May the Kingdom of Your Divine Will come, May Thy Will be done on earth as it is in Heaven!”

Saint Annibale, “Pray for us, Oh Lord, Send Holy Apostles into Your Church!”

God, our Father, please send us Holy Priests, all for the Sacred and Eucharistic Heart of Jesus, all for the Sorrowful and Immaculate heart of Mary, in union with Saint Joseph. Amen