

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!



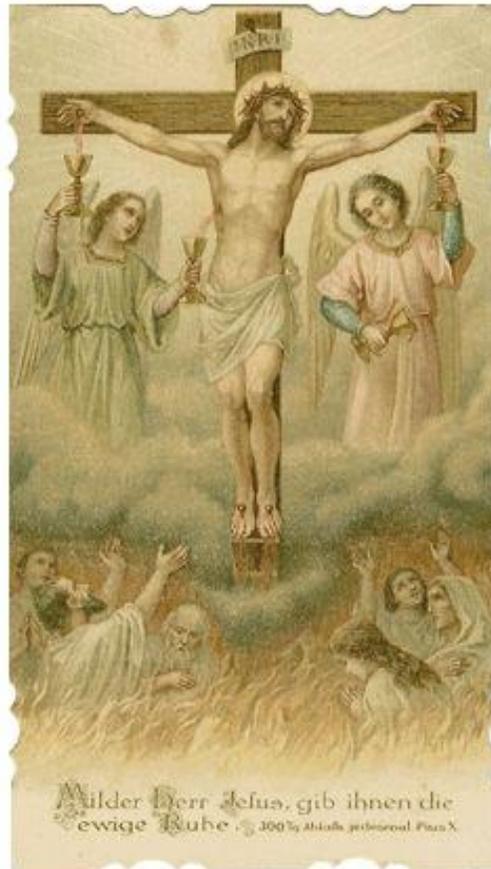
FIAT !

"May the Divine Will always be blessed!"

Newsletter No. 217 – July 1st A.D. 2020

The Most Precious Blood of Our Lord Jesus Christ

Calendar for the Traditional Roman Rite



***"Without the shedding of blood there is no forgiveness of sins."
(Hebrews 9:22)***

The feast, celebrated in Spain in the 16th century, was later introduced to Italy by Saint Gaspar del Bufalo.

For many dioceses there were two days to which the Office of the Precious Blood was assigned, the office being in both cases the same. The reason was this: the office was at first granted to the Fathers of the Most Precious Blood only. Later, as one of the offices of the Fridays of Lent, it was assigned to the Friday after the fourth Sunday in Lent in some dioceses, including, by decision of the Fourth Provincial Council of Baltimore (1840), those in the United States.

When Pope Pius IX went into exile at Gaeta in the Kingdom of the Two Sicilies (1849), he had as his companion Father Giovanni Merlini, third superior general of the Fathers of the Most Precious Blood. After they had arrived at Gaeta, Don Merlini suggested that the pope make a vow to extend the feast of the Precious Blood to the entire Church, if he would again recover possession of the Papal States. The Pope took the matter under consideration, but a few days later, on 30 June 1849, the day the French army conquered Rome and the insurgents of the Roman Republic capitulated, he sent his domestic prelate Joseph Stella to Father Merlini with the message: "The pope does not deem it expedient to bind himself by a vow; instead His Holiness is pleased to extend the feast immediately to all Christendom.

On 10 August of the same year, he officially included the feast of the Most Precious Blood of Our Lord Jesus Christ in the General Roman Calendar for celebration on the first Sunday in July, the first Sunday after 30 June, the anniversary of the liberation of the city of Rome from the insurgents.

In reducing the number of feasts fixed for Sundays, Pope Pius X assigned the date of 1 July to this feast.

In 1933, Pope Pius XI raised the feast to the rank of Double of the 1st Class to mark the 1,900th anniversary of Jesus's death.

In Pope John XXIII's 1960 revision of the General Roman Calendar, the feast was classified as of the first class (see General Roman Calendar of 1960).

The feast was removed from the General Roman Calendar in 1969, "because the Most Precious Blood of Christ the Redeemer is already venerated in the solemnities of the Passion, of Corpus Christi, of the Sacred Heart of Jesus, and in the feast of the Exaltation of the Holy Cross. But the Mass of the Most Precious Blood of Our Lord Jesus Christ is placed among the votive Masses".

Significance

In Catholic belief, the Blood of Christ is precious because it is Christ's own great ransom paid for the redemption of mankind. In this belief, as there was to be no remission of sin without the shedding of blood, the "Incarnate Word" not only offered his life for the salvation of the world, but he offered to give up his life by a bloody death, and to hang bloodless, soulless and dead upon the Cross for the salvation of humanity. Jesus is said to have given his life - his blood - for the sake of all humanity, atoning for every form of human sin.^[5]^[*need quotation to verify*]

The Precious Blood is a call to repentance and reparation.

Prayer

"O God, Who by the Precious Blood of Thine Only Begotten Son hast redeemed the whole world, preserve in us the work of Thy mercy, so that, ever honoring the mystery of our salvation, we may merit to obtain its fruits. Through Our Lord Jesus Christ, Thy Son, who lives and reigns with Thee, in the unity of the Holy Ghost, one God, for ever and ever. Amen."

Seventh Hour
From 11 PM to Midnight – The 24 Hours of the Passion of Jesus Christ
Third Hour of Agony in the Garden of Gethsemani

My sweet Good, my heart can no longer bear it; I look at You and I see that You continue to agonize. Blood flows, in torrents, from all your body, and with such abundance, that unable to keep standing, You have fallen into a pool of it. O my Love, my heart breaks in seeing You so weak and exhausted! Your adorable Face and your creative hands lean into the ground and are smeared with blood. It seems to me that to the rivers of iniquities that the creatures send You, You want to answer with rivers of blood, so that these sins may be drowned in it, and with it You may give to each one the deed of your forgiveness. But, please, O my Jesus, rise; what You suffer is too much. Let it be enough for your Love!

And while my lovable Jesus seems to be dying in His own Blood, Love gives Him new life. I see Him move with difficulty. He stands up, and soaked as He is with blood and mud, He seems to want to walk, but not having strength, He can barely drag Himself. Sweet Life of mine, let me carry You in my arms. Are You perhaps going to your dear disciples? But what is not the sorrow of your adorable Heart in finding them asleep again!

And You, with trembling and feeble voice, call them: *"My sons, do not sleep! The hour is near. Do you not see how I have reduced Myself? Oh please, help Me, do not abandon Me in these extreme hours!"*

Book of Heaven - July 1 A.D., 1924

The Blood of Jesus is the defense of creatures before the rights of Divine Justice. One who gives himself to God loses his rights and acquires the divine right to happiness.

I felt very oppressed because of the privation of my adorable Jesus. Oh! how my heart bleeds and I feel subjected to suffer continuous deaths. I felt I could take no more without Him, and that my martyrdom could not be harder. And while I was trying to follow Jesus in the different mysteries of His Passion, I came to accompany Him in the mystery of His painful scourging. At that moment, He moved in my interior, filling me all with His adorable Person. On seeing Him, I wanted to tell Him of my hard state, but Jesus, imposing silence on me, told me: *"My daughter, let us pray together. There are certain sad times in which my justice, unable to contain itself because of the evils of creatures, would want to flood the earth with new scourges; and so the prayer in my Will is necessary, which, extending over all, places itself as defense of creatures, and with its power it prevents my justice from getting close to the creature in order to strike her."*

How beautiful and touching it was to hear Jesus pray! And since I was accompanying Him in the sorrowful mystery of His scourging, He made Himself seen deluging Blood, and I heard Him say: *"My Father, I offer You this Blood of Mine. O please! let It cover all the intelligences of creatures, rendering all their evil thoughts vain, dampening the fire of their passions, and making holy intelligences rise again. May this Blood cover their eyes and be a veil to their sight, so that the taste for evil pleasures may not enter into them, and they may not dirty themselves with the mud of the earth. May this Blood of Mine cover and fill their mouths, and render their lips dead to blasphemies, to imprecations, to all of their bad words. My Father, may this Blood of Mine cover their hands, and strike in them terror for so many wicked actions. May this Blood circulate in Our Eternal Will to cover all, to defend and be a defending weapon for creatures before the rights of Our Justice."* But who can say how Jesus prayed, and everything He said?

Then, afterwards, He kept silent, and in my interior I felt Jesus taking my little and poor soul in His hands, squeezing it, touching it up, looking at it; and I said to Him: 'My Love, what are You doing? Is there anything in me that displeases You?' And He: *"I am operating and expanding your soul in my Will. And besides, I do not have to give you an account of what I do, because, having given yourself completely to Me, you have lost your rights - all rights are mine. Do you know what your only right is? That my Will be yours, and that It administer to you everything that can make you happy in time and eternity."*

July 2nd, A.D. 2020 – The Visitation of the Blessed Virgin Mary Calendar for the Traditional Roman Rite



The Visitation of the Blessed Virgin Mary is the visit of Mary with Elizabeth as recorded in the Gospel of Luke (Lk 1:39-56). It is also the name of a Christian feast day commemorating this visit, celebrated on May 31 in the West (July 2 in calendars of the 1263-1969 period and in the modern regional calendar of Germany) and March 30 in the East.

Mary visits her relative Elizabeth; they are both pregnant. Mary is pregnant with Jesus and Elizabeth is pregnant with John the Baptist. Mary left Nazareth immediately after the Annunciation and went “into the hill country...into a city of Judah” (Luke 1:39) to attend her cousin Elizabeth. There are several possibilities as to exactly which city this was, including Hebron, south of Jerusalem, and Ein Karem. The journey was about 100 miles, and Elizabeth was in the sixth month before Mary came (Luke 1:36). Mary stayed three months and departed just before John was born.

Catholics believe that the purpose of this visit was to bring divine grace to both Elizabeth and her unborn child. Even though he was still in his mother’s womb, John became aware of the presence of his Divine Saviour; he leapt for joy as he was cleansed from original sin and filled with divine grace. Elizabeth also responded and recognized the presence of Jesus. Thus Mary, now for the first time, exercised her function as mediatrix between God and man.

Elizabeth remarks to Mary: “And she spoke out with a loud voice, and said, Blessed [art] thou among women, and blessed [is] the fruit of thy womb. And whence [is] this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed [is] she that believed: for there shall be a performance of those things which were told her from the Lord (Luke 1:42-55)”

It is also at this point, in response to Elizabeth’s remark, that Mary proclaims the Magnificat (My soul doth magnify the Lord), (Luke 1:46-55), for which reason this canticle had traditionally been reserved for this feast day.

Meditation 1

The Queen of Heaven in the Kingdom of the Divine Will

In the Ardor of Her Love, feeling Herself the Mother of Jesus, Mary sets out in search for Hearts to be Sanctified. Visit to St. Elisabeth; Sanctification of John.

The soul to her Celestial Mother:

Celestial Mama, your poor child has extreme need of You! Since You are my Mother and the Mother of Jesus, I feel the right to be near You, to place myself at your side, and to follow your steps in order to model mine. Holy Mama, give me your hand, and take me with You, that I may learn to behave well in the different actions of my life.

Lesson of the Queen of Heaven:

Blessed child, how sweet is your company to Me! In seeing that you want to follow Me to imitate Me, I feel refreshment for the flames of love which devour Me. Oh, yes, having you near Me, I will be able to teach you more easily how to live of Divine Will. While you follow Me, listen to Me.

As I became Mother of Jesus and your Mother, my seas of love doubled, and unable to contain them all, I felt the need to pour them out, and to be the first bearer of Jesus to creatures, even at the cost of great sacrifices. But, what am I saying – sacrifices? When one really loves, sacrifices and pains are refreshments; they are reliefs and outpourings of the love one possesses. Oh, my child, if you do not feel the good of sacrifice, if you do not feel how it brings the most intimate joys, it is a sign that the Divine Love does not fill all your soul, and therefore that the Divine Will does not reign as Queen in you. It alone gives such strength to the soul as to render her invincible and capable of bearing any pain.

Place your hand upon your heart, and observe how many voids of love there may be in it. Reflect: that secret self-esteem, your becoming disturbed at every slightest adversity, those little attachments you feel to things and to people, that tiredness in good, that bother caused in you by that which is not to your liking, are equivalent to as many voids of love within your heart; voids which, like little fevers, deprive you of the strength and of the desire to be filled with Divine Will. Oh, how you too will feel the refreshing and conquering virtue in your sacrifices, if you fill these voids with love!

My child, give Me your hand now, and follow Me, as I continue to give you my lessons.

So I departed from Nazareth, accompanied by Saint Joseph, facing a long journey, and crossing mountains to go visit Elisabeth in Judea, who, in her advanced age, had miraculously become a mother.

I went to her, not to make a simple visit, but because I burned with the desire to bring her Jesus. The fullness of grace, of love and of light that I felt within Me, pushed Me to bring, to multiply – to increase a hundredfold the life of my Son in creatures.

Yes, my child, the love of Mother which I had for all men, and for you in particular, was so great that I felt the extreme need to give my dear Jesus to everyone, that all might possess Him and love Him. The right of Mother, given to Me by the Fiat, enriched Me with such power as to multiply Jesus as many times as there are creatures who want to receive Him. This was the greatest miracle I could perform: to have Jesus ready to give to whomever desired Him. How happy I felt!

How I wish that you too, my child, in approaching and visiting people, would always be the bearer of Jesus, capable of making Him known, and yearning to make Him loved.

After many days of travel, finally I arrived in Judea, and I hastened to the house of Elisabeth. She came toward Me in feast. At the greeting I gave her, marvelous phenomena occurred. My little Jesus exulted in my womb, and fixing little John in the womb of his mother with the rays of His Divinity, He sanctified him, gave him the use of reason, and made known to him that He was the Son of God. And John leaped so vigorously with love and with joy that Elisabeth was shaken. Touched by the light of the Divinity of my Son, she too recognized that I had become the Mother of God; and in the emphasis of her love, trembling with gratitude, she exclaimed: "Whence comes to me so much honor, that the Mother of my Lord would come to me?"

I did not deny the highest mystery; rather, I humbly confirmed it. Praising God with the song of the Magnificat – sublime canticle, through which the Church continuously honors Me - I announced that the Lord had done great things in Me, His servant, and that because of this, all peoples would call Me blessed.

My child, I felt devoured with the desire to pour out the flames of love that consumed Me, and to reveal my secret to Elisabeth, who also longed for the Messiah to come upon earth. A secret is a need of the heart which is revealed, irresistibly, to persons who are capable of understanding each other.

Who can ever tell you how much good my visit brought to Elisabeth, to John, and to their whole household? Everyone was sanctified, filled with gladness, felt unusual joys, and comprehended things unheard-of. John, in particular, received all the graces which were necessary for him, to prepare himself to be the Precursor of my Son.

Dearest child, the Divine Will does great and unheard-of things wherever It reigns. If I worked many prodigies, it was because It had Its royal place in Me. If you let the Divine Will reign in your soul, you too will become the bearer of Jesus to the creatures – you too will feel the irresistible need to give Him to all!

The soul:

Holy Mama, how I thank You for your beautiful lessons! I feel that they have such power over me as to make me yearn continuously to live in the Divine Will. But so that I may obtain this grace – come, descend into my soul together with Jesus; renew in me the visit you made to St. Elisabeth and the prodigies You worked for her. Ah, yes, my Mama, bring me Jesus - sanctify me. With Jesus I will be able to do His Most Holy Will.

Little Sacrifice:

To honor Me, you will recite the Magnificat three times, in thanksgiving for the visit I made to St. Elisabeth.

Ejaculatory Prayer:

Holy Mama, visit my soul, and prepare in it a worthy dwelling for the Divine Will.

July 16, A.D. 2020 – Our Lady of Mount Carmel
Calendar for the Traditional Roman Rite



Mount Carmel is a biblical place where the prophet Elijah dwelt. It rises 1,742 feet above sea level and towers above Israel's Mediterranean coastline. It was here where Elijah prayed to God for the salvation of Israel, which was suffering a terrible drought at the time. He continued to pray and sent his servant up the mountain several times to look for rain. On the seventh try, Elijah's servant returned with good news. "Behold a little cloud arose out of the sea like a man's foot" (1 Kings 1:44). Soon thereafter, torrential rains fell upon the parched land and the people of Israel were saved.

Elijah saw the cloud as a symbol of the Virgin mentioned in the prophecies of Isaiah (Isaiah 7:14). The hermits who lived on Mount Carmel followed Elijah's example and prayed for the advent of the much-awaited Virgin, who would become the mother of the Messiah. The origins of the Carmelite Order can be traced back to Elijah and his hermitic disciples.

In the 13th century, during the Crusades, St. Simon Stock joined a group of hermits on Mount Carmel during a pilgrimage to the Holy Land. In 1247, he was elected the 6th superior-general of the Carmelites at the first chapter held in Aylesford, England. However, the order had difficulty gaining general acceptance and suffered much persecution and oppression from secular clergy and other orders which prompted the monks to have recourse to the Blessed Virgin in the year 1251.

On Sunday July 16th, 1251, as Simon Stock knelt in prayer, Our Lady appeared to him, holding the Child Jesus in one arm and the Brown Scapular in the other. She uttered the following words: "*Hoc erit tibi et cunctis Carmelitis privilegium, in hoc habitu moriens salvabitur*" (This shall be the privilege for you and for all the Carmelites, that anyone dying in this habit shall be saved). On January 13, 1252, the order received a letter of protection from Pope Innocent IV, defending them from harassment.

St. Simon Stock lived a holy life for 100 years and died in the Carmelite monastery at Bordeaux, France on May 16, 1265.

The scapular of Our Lady of Mt. Carmel, also known as the Brown Scapular, is one of the most popular and celebrated of Roman Catholic devotions. The sacramental (as the lay faithful commonly use it) is a miniature derivative of the actual brown scapular used by the Carmelites – the sleeveless outer garment falling from the shoulders which is worn as a sign of their vocation and devotion.

Our Lady gave St. Simon a scapular for the Carmelites with the following promise, saying, “Receive, My beloved son, this habit of thy order: this shall be to thee and to all Carmelites a privilege, that whosoever dies clothed in this shall never suffer eternal fire...It shall be a sign of salvation, a protection in danger, and a pledge of peace.”



Attached to the wearing of the Brown Scapular is the *Sabbatine Privilege*. The name, *Sabbatine Privilege*, originates from the apocryphal Bull “*Sacratissimo uti culmine*” of John XXII, March 3, 1322.

According to Pope John XXII, the Blessed Virgin gave him the following message in a vision related to those who wear the Brown Scapular: “I, the Mother of Grace, shall descend on the Saturday (*Sabbath*) after their death and whomsoever I shall find in Purgatory, I shall free, so that I may lead them to the holy mountain of life everlasting.”

Based on Church tradition, three conditions need to be fulfilled to obtain the benefits of this Privilege and the Scapular:

1. Wear the Brown Scapular
2. Observe chastity according to one’s state in life
3. Pray the Rosary

In order to receive the spiritual blessings associated with the Scapular, it is necessary to be formally enrolled in the Brown Scapular by either a priest or a lay person who has been given this faculty. Once enrolled, no other Scapular need be blessed before wearing. The blessing and imposition are attached to the wearer for life.

Our Lady of Mount Carmel’s Feast Day is July 16, the same day she appeared to St. Simon Stock.

July 22, A.D. 2020 – Saint Mary Magdalen
Calendar for the Traditional Roman Rite



St. Mary Magdalen -- the Myrrh Bearer, the Penitent, the woman whose story tells us more than any other in Scripture of the mercy of God -- is an inspiration to all, especially to women whose lives before conversion were once filled with sin. But so much confusion and agenda-driven obfuscation have arisen about our Saint! What do we know of her from Sacred Scripture?

- that her name comes from the word "Magdala" (Hebrew, literally, for "tower" or "fortress"), either referring to the name of the town (also known as Taricheae) where she may have been born, or from the euphemism (seen in the Talmud) for "curling women's hair" which designates an adultress.
- that she was a repentant sinner who went to the house of the Pharisee Simon and washed Our Lord's feet in her tears, dried them with her hair, and anointed them with ointment she carried in an alabaster box. Because of this act, "many sins are forgiven her, because she hath loved much." (Luke 7:36-50)
- that, immediately after the Luke 7 anointing above, "Mary, who is called Magdalen" is said to have had seven devils cast out of her and to be travelling with Jesus and the Apostles (Luke 8:1-2)
- that after leaving Galilee, Jesus visited "a certain town" (somewhere on the road between Jericho and Jerusalem, and, therefore, undoubtedly Bethany, c.f. John 11:1-45) and went to the house of Mary's sister, St. Martha (Luke 10:38-43), who busied herself with serving food while Mary, having chosen the "best part," sat at Our Lord's feet (John 11:1-45)

- that Saints Martha and Mary's brother was St. Lazarus, whom Christ raised from the dead at St. Martha's sign of faith (John 11:1-45)
- that Saints Mary, Martha, and Lazarus lived in Bethania (Bethany) (John 11:1-45)
- that Mary is described as one who *had* annointed Our Lord's feet with ointment from an alabaster box and then wiped His feet with her hair (John 11:1-45, c.f. Luke 7:36-50) *and* that she annointed them again (with ointment made of spikenard, ¹ kept in an alabaster box ²) in Bethany, just before the Last Supper, an act about which Our Lord said, "...she is come beforehand to anoint my body for burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her." (Matthew 26:6-13, Mark 14:1-9, John 12:1-8).
- that she, St. John the Evangelist, Mary of Cleophas, and Our Lady were the few who remained faithful and fearless, staying with Our Lord even at the Foot of the Cross (John 19:25, Luke 15:33-40)
- that she, the "other Mary," and Salome went to annoint Our Lord's Body on the morning of the Resurrection, found the tomb empty, and met the risen Christ Who said to her, "Do not touch me ("Noli me tangere"), for I am not yet ascended to my Father. But go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and your God. " This mission given to her by Christ thereby made her an "Apostle to the Apostles." (Matthew 28:1-10, Mark 16:1-11, Luke 24:1-10, John 20:1-18)

So what is all the clamor about? The first issue of contention is the Church's identification of "the sinner" of Luke 7:36-50 with Mary Magdalen.

Luke 7:36-50

And one of the Pharisees [Simon] desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; And standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him: ***Simon, I have somewhat to say to thee.*** But he said: Master, say it.

A certain creditor had two debtors, the one who owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet.

My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made thee safe, go in peace.

But the first two verses of John 11 tells us who that "sinner" was:

John 11:1-2

Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.)

Despite this verse, dissenters of various stripes attribute the Church's view of Mary as the repentant sinner solely to a sermon given by Pope St. Gregory the Great, and then deem this sermon misogynist, as some sort of insult against her dignity as a follower of Christ. But here is what this great Pope also said about Mary Magdalen:

When Mary Magdalen came to the tomb and did not find the Lord's Body, she thought it had been taken away and so informed the disciples. After they came and saw the tomb, they too believed what Mary had told them. The text then says: "The disciples went back home," and it adds: "but Mary wept and remained standing outside the tomb."

We should reflect on Mary's attitude and the great love she felt for Christ; for though the disciples had left the tomb, she remained. She was still seeking the One she had not found, and while she sought she wept; burning with the fire of love, she longed for Him Who she thought had been taken away. And so it happened that the woman who stayed behind to seek Christ was the only one to see Him. For perseverance is essential to any good deed, as the voice of truth tell us: "Whoever perseveres to the end will be saved."

This strange, modern obsession to twist Mary Magdalen's story has a few definite purposes:

- it attempts to undermine the authority of the Church and paint Her hierarchs as "woman-haters"
- it attempts to provide a radical feminist justification for the ordination of women by emphasizing Mary Magdalen's importance -- but in an inordinate, unhistorical way
- it attempts to downplay sexual sins by keeping Mary Magdalen away from them and, thereby, keeping them out of mind, ignoring the need of repentance for such acts

But these modernist critics forget that everything we can know about Mary comes from Scripture and Sacred Tradition (their Gnostic "gospels" were written hundreds of years after Christ). They forget that the Church recognizes that St. Paul had been a murderer of Christians -- surely more of a sin than Mary's promiscuity -- and he is honored above all apostles but St. Peter! They forget that we hold Mary in such great esteem that we celebrate her Feast, name churches for her, and build shrines in her memory! And misogynist? It is funny how Catholics are accused by some of "hating women" while Protestants accuse us of "worshipping" one!

Mary's story of redemption and grace is very important and relevant to today's world, a world in which such sinful behaviors are seen as normal and good. Mary's story gives hope to all who have dark pasts that Christ, the Divine Physician, heals and redeems. Alleluia!

Today is a good day, then, to ponder Christ's mercy, to recall the sins of your life and how you are forgiven of them through the [Sacrament of Penance](#).

Mary Magdalen after the Resurrection and Ascension

There are two distinct legends that speak of Mary's life after Our Lord ascended into Heaven to sit at the right hand of the Father.

The Eastern tradition maintains that she went to Rome, and then to Ephesus with Our Lady, where she died. Her relics were taken to Constantinople in the 9th c., to be translated later to Rome and France. The Roman tradition is that, in A.D. 48, she -- along with SS. Martha and Lazarus -- were seized by the Jews of Palestine who put them on a rickety boat without any oars and cast them away into the stormy sea. They made their way to France, and once there, settled in and converted all of Provence. While St. Martha gathered about her a community of women, and while St. Lazarus became a Bishop, Mary is said to have retired to a cave in a hill in La Sainte-Baume to live a life of penance for thirty years. When she was dying, the angels are said to have carried her to the Oratory of St. Maximinus in Aix where she received [Viaticum](#) and died. Her body is said to have been deposited in St. Maximin Oratory in Villa Lata until A.D. 745, when she was moved to protect her relics from the Saracens. Later, when the Dominicans built a convent in La Sainte-Baume, the shrine

was found intact, with an inscription indicating why the relics were hidden. This church was destroyed during the French Revolution, but was later restored, and the head of Mary Magdalen is said to be there to this day.

St. Mary Magdalen is the patroness of penitents, reformed prostitutes, perfumers, hairdressers, and apothecaries. She is usually depicted artistically in a posture of penance or an attitude of reflection, anointing Our Lord's feet, at the Foot of the Cross or before a Crucifix, at the empty tomb, meeting the risen Christ (often with the words "Noli me tangere" -- "Touch Me not" -- in the painting), being fed Viaticum at death, or carried by angels after her death. She is symbolized by her alabaster jar; a skull symbolizing penance and acting as a memento mori; a mirror; long, unveiled hair (often red); tears; red robes; and an egg (especially a scarlet one; see [the Easter page](#)).

Book of Heaven - October 28 A.D., 1899

Who am I, and who are you?

...Then Jesus disappeared, and I was left all confused. I saw myself all sin, and in my interior I implored forgiveness and mercy. After a little while my only Good came back; I felt all soaked with bitterness and sorrow for my sins, and He told me: *“My daughter, when a soul is convinced that she has done evil in offending Me, she already performs the office of Magdalene, who bathed my feet with her tears, anointed them with balm, and dried them with her hair. When the soul begins to look into herself at the evil she has done, she prepares a bath for my wounds. In seeing her evil, she receives bitterness and feels sorrow for it, and by this she comes to anoint my wounds with a most exquisite balm. From this knowledge, the soul would want to make a reparation, and in seeing her past ingratitude, she feels love arise within her toward a God so good, and she would want to lay down her life to attest her love; and this is the hair which, like many gold chains, binds her to my Love.”*

July 25, A.D. 2020 – Saint James the Greater
Calendar for the Traditional Roman Rite



St. James the Greater was one of the twelve apostles of Jesus, a son of Zebedee. He and his older brother John were called by Jesus while fixing their nets at the Lake of Genesaret. They received from Christ the name "Boanerges," meaning "sons of thunder," for their impetuosity. The gospel relates that James was present for the miracle of Jairo's daughter, the Transfiguration, and later with Jesus during His Agony in the Garden of Gethsemane.

The Acts of the Apostles relates that the Apostles dispersed to different regions to take the Good News to the people of God. Sister Maria de Jesus de Agreda was a Franciscan religious who received revelations from Jesus. It was revealed to her that St. James the Greater went to Spain to evangelize. He went first to Galicia, where he established a Christian community and later to the Roman city of Cesar Augusto, today known as Zaragoza.

It is believed that on January 2nd, in the year 40 A.D., St. James and his disciples were resting on the shore side of the Egro river and started to hear sweet voices singing. They saw the sky fill up with light and many angels coming near them. The angels were carrying a throne on which the Queen of Heaven and earth was sitting. This was extraordinary, for Mary was living at that time in Jerusalem, making her appearance to them in Spain a bilocation. The Blessed Virgin told St. James to build a sanctuary where God would be honored and glorified, and gave him a pillar with her image to be placed in the sanctuary.

The Blessed Virgin also told St. James that the sanctuary would remain until the end of times and that she would bless all the prayers offered devoutly in this place. At the end of the apparition, Our Lady said to St. James that when the sanctuary was finished, he should return to Palestine where he would die.

St. James fulfilled the desires of the Blessed Virgin Mary and constructed **the first Christian Church in the entire world**. St. James returned to Palestine, where he was decapitated by order of Herod on the 25th of March during a persecution of the Church in Jerusalem. According to tradition, the accuser of St. James, who lead him to judgment, was so moved by St. James' confession before death that he converted and was willingly beheaded with the Apostle. His disciples recovered his body and translated it to Galicia without anyone's knowledge in a miraculous boat guided by God.

In the Old Testament Jacob constructed an altar for God naming it Bethel, which means **"House of God"** (Gen. 35:7). Jacob is a Greek name, and translated to Spanish, the name means James. Jacob constructed the "House of God," and St. James parallels his namesake with the construction of the first "House of God" of the New Covenant.

St. James's tomb was forgotten for over 800 years. Under the rule of Alfonso II (789-842), a hermit named Pelagio received a vision revealing the tomb of St. James. On July 25th, 812, the spot where the tomb was revealed to be was filled with a bright light. Because of this, it has since been known as Compostela, which means **"Field of Light."** The bishop of Iria Flavia, Theodomir, after investigating, declared that these were truly the remains of St. James in the tomb. In 1884 Pope Leon XIII, in a Papal Bull, declared that the remains of St. James were at Compostela.

St. James the Greater is also known as "Matamoros," Spanish for **"killer of the Moors."** It is known that his intercession helped the people in various occasions against the threat of the Moors, especially in 1492 when Spain was re-conquered.

HIS PRESENCE IN THE NEW WORLD

1492 was also the year the Christopher Columbus discovered the Americas. Columbus and his conquistadors had a special devotion to the image of Mary that had appeared in the mountains of Spain that same year. Tradition tells us that St. Luke the evangelist made the image.

The advocacy of the image was **"A Virgin of Guadalupe,"** named after the small river that passes through the mountain, meaning **"A River of Light."** The conquerors, Colon and Cortes, visited the sanctuary of the Virgin of Guadalupe before departing on to the new land.

In 1519, Cortes arrived at Veracruz, today known as Lantigua, and constructed the first church dedicated to St. James the Apostle. Then in 1521 when Mexico was conquered from the Aztecs, Cortes constructed a Church in ruins due to the war with the Aztecs, which he **dedicated to St. James. This is the Church to which St. Juan Diego was heading on December 9th, 1531** to receive religious education classes and participate in the Holy Mass for the Feast Day of the Immaculate Conception.

St. James prepared the way for the Blessed Virgin Mary both in Spain and in the 'new world.' He is the apostle of the Blessed Virgin Mary that goes in front of Mary to prepare the way. He is also known also as the apostle of peace.

ST. JAMES AND THE BLESSED MOTHER

In 1981, when Our Lady appeared in Medjugorje, with the advocacy "Queen of Peace," St. James already had made his presence known. A few years before the apparition, the Church constructed in the village of Medjugorje was dedicated to St. James the Apostle. St. James, being the apostle of peace, carries in his hands the keys to open the door that would bring peace to Medjugorje. We should pray to this apostle for his intercession. St. James prepared the way for the world to know the Virgin Mary as a "Pillar" of our Church, just like the pillar she had given him hundreds of years before.



Book of Heaven - July 1 A.D., 1926

There is no sanctity without the Will of God. The coming of Jesus upon earth served to form the ways and the stairs to reach the Kingdom of His Will.

I was doing my usual acts in the Supreme Volition, and I thought to myself: ‘How is it possible that among the many Saints of the Old Testament who have so distinguished themselves with the power of miracles, like a Moses, an Elijah and the many prophets; and among so many Saints after the coming of Our Lord, who have rendered themselves so marvelous because of their virtues and miracles – none of these has possessed the Kingdom of the Divine Will and has lived in the unity of Its light? It seems incredible.’ Now, while I was thinking of this, my sweet Jesus came out from within my interior, and clasping me to Himself, told me: *“My daughter, yet it is really true that until now no one has possessed the Kingdom of my Will or enjoyed all the fullness of the unity of the light It contains. Had it been so, since it is the thing that interests Me the most, that glorifies Me the most and that, no less, will place all the divine rights in safety and will complete the work of Creation and Redemption - and not only this, but will bring to the creature the greatest good that can exist in Heaven and on earth - I would have acted in such a way as to make it known. Just as I have made known the many virtues and wonders of my Saints, I would have made known the one who had possessed the Kingdom of my Will, which I hold so dear, so as to transmit It to others, by imitating the one who had possessed It.*

Now, the Saints of the Old Testament found themselves in the same condition as Adam: a Divine Repairer was missing who, while rejoining the human will and the Divine, was to pay the debt of guilty man in a divine way. However, both the ancient Saints and the modern ones have taken of my Will as much as they have known. The very miracles they performed were particles of the power of my Will communicated to them. So, all my Saints have lived, some in the shadow of my Will, some in the reflections of Its light, some submitted to Its power, some to the order of Its commands, because there is no sanctity without my Will. But they have possessed of It the little they have known - no more, because only when a good is known, does one then long for it and arrives at possessing it. No one can possess a good, a property, without knowing it; and suppose one did possess it without knowing it – that good is as though dead for him, because the life of knowledge is missing.

Now, since my Will is the greatest thing, which encompasses everything, and all things from the greatest to the smallest remain dissolved before It, so many things should be known about my Will as to surpass what is known about Creation, about Redemption, about all virtues and all sciences. My Will was to be a book for each step, for each act, a book for each created thing; the whole earth was to be filled with volumes of knowledges regarding the Kingdom of my Will, such as to surpass the number of created things. Now, where are these books? There is no book – only a few sayings are known about It, while It should be at the origin of each knowledge - of anything. Being the life of each thing, It should be on everything, like the image of the king impressed on the currency that circulates in a kingdom; like the light of the sun that shines over each plant to

give it life; like water that quenches the thirst of burning lips; like food that satiates the hungry man after a long fast. Everything should be filled with the knowledges regarding my Will; and if it is not so, it is a sign that the Kingdom of my Will is not known, and therefore not possessed.

Would you perhaps be able to tell me which Saint said that he possessed this Kingdom and the unity of the light of the Supreme Volition? Certainly not. I Myself spoke little about it. Had I wanted to speak extensively about the Kingdom of my Will and about wanting to form It in man just as innocent Adam possessed It, since this is the highest point, the most proximal to God and the closest to the divine likeness, and since the fall of Adam was still fresh, they would all have become discouraged, and turning their backs to Me, would have said: 'If innocent Adam could not manage, nor had the constancy to live in the sanctity of this Kingdom, so much so as to cause his own fall and that of all generations into miseries, into passions and irreparable evils, how can we, guilty ones, live in a Kingdom so holy? Beautiful, yes, but we can say that It is not for us.' Not only this, but since my Will is the highest point, the ways, the means of transportation, the stairs, the decent clothes, the appropriate foods were needed in order to be able to dwell in this Kingdom. So, my coming upon earth served to form all this; each one of my sayings, works, pains, prayers, examples, instituted Sacraments, were ways that I formed, means of transportation to let them arrive more quickly, stairs to let them ascend. It can be said that I gave them the clothes of my Humanity reddened with my Blood to let them be clothed decently in this Kingdom of my Will, so holy, which, in Creation, the Uncreated Wisdom established to give to man as inheritance. So, even though I spoke little about this – because when I speak, I speak at time and circumstance, as the necessity and the utility of the good which my word contains must be enclosed in it – instead of speaking I did the deeds, intending to speak to you about the Kingdom of my Will.

Now, how could they possess It if they did not have full knowledge of It? On the other hand, you must know that all the manifestations I have made to you about It – Its prodigies, Its goods, what the soul must do to be able to settle in this Kingdom, my very expressed Will for man to return into my Kingdom, and how I have done everything – Creation, Redemption - so that he might come to possess my Kingdom which he had lost – are bonds of transmission, are doors to let him enter, are donations that I make, are laws, instructions on how to live in It, intelligence to make them comprehend and appreciate the good they possess. If all this was missing, how could they possess this Kingdom of my Will? It would be as if someone wanted to go to live in another kingdom without a passport, without knowing either its laws or its customs or its dialect. Poor one, his entrance would be impossible; and if he did enter as an intruder, he would be so ill-at-ease, that he himself would rather go out of a kingdom he knows nothing about.

Now, my daughter, does it not seem easier to you, more encouraging, more within the reach of the human nature, that after they have known the Kingdom of Redemption in which the blind, the lame and the sick can be healed - because the blind cannot enter the Kingdom of my Will, for in It all are straight and glowing with health - finding all possible means in the Kingdom of Redemption and the very passport of my Passion and death in order to pass into the Kingdom of my Will, animated at the sight of such a great good, they will decide to take possession of It? Therefore, be attentive, and do not want to constrain or reduce the goods which are in the Kingdom of my Will – and you do this when you do not manifest everything of what I make known to you – because knowledge is the bearer of the gift; and if now I abound in the knowledges about It, it is gifts that I make, and in these gifts I establish the more or the less to be placed in the Kingdom of my Will for the good of those who are to possess It.”

‘the goods of Redemption will serve as provision, as antidote, so that on entering the Kingdom of my Will, they might not repeat a second fall, like that of Adam.’



Book of Heaven - July 14 A.D., 1926

How Jesus kept the Kingdom of His Will prepared in His Humanity to give It back to creatures. All divine and human interests are in danger if one does not live in the Divine Will.

I continue my usual fusions in the Holy Will. Many times my sweet Jesus accompanies me in the repetition of these acts; other times He stays there, to see whether anything escapes me of all that He has done, both in Creation and in Redemption; and, all goodness, He makes it present to me, that I may place even just one little ‘I love You’, one ‘thank You’, one adoration, telling me that it is necessary to recognize to what point His Will has extended the boundaries of the Kingdom of His Volition for love of the creature, that she may go around in this Kingdom to enjoy It, and through her love, her possession of It may become more stable; and seeing her always in It, everyone – Heaven and earth – may recognize that the Kingdom of His Will has now delivered Its heiress, who loves It and is happy to possess It.

Now, while I was feeling sunken in this Eternal Volition, my always lovable Jesus made Himself seen with His Heart open, and at each heartbeat of His a ray of light came out, at the tip of which one could see a ***‘Fiat’*** impressed. And since the beating of the Heart is continuous, as one ray would come out another would follow, and then another one – they never stopped coming out. These rays invaded Heaven and earth, but all of them carried the ***‘Fiat’*** impressed on them. And not only His Heart, but as He looked, rays would come out of His eyes; as He spoke, as He moved His hands and feet, rays would come out, all of them carrying the Supreme Fiat as glory and triumph. It was an enchantment to see Jesus – beautiful, all transfused in these rays of light that came out of His adorable Person. But what gave Him sumptuousness, majesty, magnificence, glory, beauty, was the ***‘Fiat’***. Its light eclipsed me, and I would have stayed there for centuries before Jesus, without saying anything to Him, if He Himself had not broken the silence, telling me: ***“My daughter, the perfect glory and the complete honor were given to my Will by my Humanity. It was precisely in my interior, in the center of this Heart, that I formed the Kingdom of the Supreme Will. And since man had lost It and there was no hope that he might be able to acquire It, my Humanity reacquired It through intimate and unheard-of pains, giving It all the honors due to It and the glory that the creature took away from It, so as to give It back to the creature. So, the Kingdom of my Will was formed inside my Humanity, therefore everything that was formed in my Humanity and came out of It carried the mark of the Fiat. Each one of my thoughts, gazes, breaths, heartbeats, each drop of my Blood, everything – everything carried the seal of the Fiat of my Supreme Kingdom. This gave Me so much glory and embellished Me so much, that Heaven and earth remained below and as though obscured before Me, because my Divine Will is superior to everything, and puts everything under Itself as Its footstool.*”**

Now, in the round of the centuries I looked for one to whom to entrust this Kingdom, and I have been like a pregnant mother, who agonizes, who suffers because she wants to deliver her baby but cannot do it. Poor mother, how much she suffers, for she cannot enjoy the fruit of her womb! More so, since the existence of this birth, which is mature and does not come out, is always in danger. More than pregnant mother have I been for so many centuries – how much I have suffered! How I have agonized in seeing the interests of my glory in danger – both of Creation and of Redemption. More so, since I kept this Kingdom as though in secret and hidden in my Heart, without even the outlet of manifesting It; and this made Me agonize even more, because not seeing in the creatures the true dispositions, that I might give this birth from Myself, and since they had not taken all the goods contained in the Kingdom of Redemption, I could not venture to give them the Kingdom of my Will, which contains greater goods. More so, since the goods of Redemption will serve as provision, as antidote, so that on entering the Kingdom of my Will, they might not repeat a second fall, like that of Adam. So, if not all of these goods had been taken – on the contrary, they have been tampered with and trampled upon - how could this birth, my Kingdom, come out from within my Humanity?

Therefore I contented Myself with agonizing, suffering, waiting - more than a mother, so as not to expose this dear birth from Myself, my Kingdom, to any danger. And so, while agonizing, for I wanted to deliver of It to give It to the creature as gift, and to secure the interest of Creation and Redemption which were all in danger – in fact, until man returns into the Kingdom of the Supreme Will, Our interests and his will always be in danger, because outside of Our Will man is always a disorder in Our creative work, he is a clashing note that takes the perfect harmony away from the sanctity of Our works – I looked at the round of centuries, waiting for my little newborn in the Kingdom of my Will, placing around her all the goods of Redemption for the safety of the Kingdom of my Will. And more than a suffering mother, who has agonized for so long, I entrust to you this birth from Myself and the destiny of this, my Kingdom. And it is not only my Humanity that wants to deliver of this birth that cost Me so much, but the whole Creation is pregnant with my Will, and agonizes because It wants to deliver of It for the creatures, to establish once again the Kingdom of their God in the midst of creatures. Therefore Creation is like a veil that hides my Will, which is like a birth within It; but creatures take the veil and reject the birth present inside of It. The Kingdom of my Will is the sun, but while they take the effects of the sun which, like veil, conceals my Will and the goods It produces, they reject my Will, they do not recognize It, nor do they let themselves be dominated by It. So, they take the natural goods present in the sun, but reject the goods of the soul – the Kingdom of my Will that reigns in the sun and wants to give Itself to them. Oh, how my Will agonizes in the sun, wanting to give birth from the height of its sphere in order to reign in the midst of creatures! The Kingdom of my Will is the sky, looking at the creatures with its eyes of light, which are the stars, to see if they want to receive It so that It may reign in their midst. The Kingdom of my Will is the sea; It makes Itself heard with its roaring waves, and its waters hide It like a veil. But man makes use of the sea, he takes its fish, but does not bother about my Will, and causes It to agonize, like a birth constrained in the womb of the waters. So, all the elements are pregnant with my Will: the wind, the fire, the flower, the whole earth – they are all veils that conceal It.

Now, who will give this outlet and relief to my Humanity? Who will break these veils of so many created things that conceal It? One who will recognize in all things the bearers of my Will, and paying the honors due to It, will let It reign in her soul, giving It dominion and her subjection. Therefore, my daughter, be attentive, give this contentment to your Jesus, who has agonized so much until now to release this birth of my Supreme Kingdom; and together with Me, the whole Creation, as a single act, will break the veils and will deposit in you the birth of my Will that all things conceal.”

LITTLE DAUGHTER OF THE DIVINE WILL



Luisa Letters- 113. To Federico Abresch, from Bologna

Fiat! – In Volunatate Dei!

Most esteemed son of the Divine Will,

Thank you for all your attentions, especially for doing the petition to the Holy Father. Let us hope that Our Lord will enlighten him. Your letter was of great consolation for me, especially the letter from Sister Maria Deo Gratias.

Oh, how I wish that all would understand what it means to live in the Divine Will! It is the greatest miracle that Jesus can do for the creatures; it is the greater glory He can receive. To live in It means to love with His own Love and, together with Jesus, to possess the Creative and Preserving Power – He, by nature; we, by grace. We can say that we are inseparable from Him; we will feel the life of good with right. One feels that passions, weaknesses and all evils have no reason to exist before a Will so holy... Jesus loves so much one who lives in the Divine Will that He prepares a chain of prodigies, one different from the other, and always new in Sanctity, Beauty and Love, such that He Himself feels enraptured by this creature. His perennial occupation, one could say, is that He is unable to be without the soul who lives in His Holy Will. To live in It is to storm Heaven, and all our acts, even the most tiny and natural ones, become messengers of peace between Heaven and earth... **Oh, if all would understand this, to live in It would become our predominant passion and all evils would flee from us!**

I am sorry for good Amelia, for her sufferings. But dear Jesus, in order to give us His likeness, creates pain by the touch of His paternal fingers, and makes the most beautiful pearls, the most refulgent suns, the most expensive diamonds come out from it; and He gives us His most ardent kisses and the tightest hugs. Crosses are always His precious inheritance.

Pray for me; and leaving you enclosed in the Divine Volition – father, mother and son – to make yourselves saints, I greet you with the love of the Fiat,

Most affectionately yours,

The little daughter of the Divine Will.

Corato, July 1, 1942

Prayer Requests – July 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 Raczck** (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**, **Flamik** (hospital), **Joyce Brown** (homeless), **Father John Holloway** (Brain Cancer), **Erica Shaffer** (SI), **Deisy** (employment), **Melissa Ogden** (SI), **Morris** (cancer), **Father Fabian** (head and chest trauma), **Victor and Jeanne Doll** (healing), **Steven** (conversion), **Scott Carpenter** (blood cancer), **Robert Ramirez** (recovery), **Helen** (SI), **Alexander Tschugguel** (recovery), **Scot Carpenter** (SI), **Robert Ramirez** (recovery), **Dee Escher** (SI), **Peter Holiday** (SI), **Rene Ramirez** (recovery), **Marti Merideth** (Cancer), **Mary** (SI), **Jerry & Elizabeth** (SI), **Fr. John Hollowell** (surgery), **Marge** (SI), **John and Dean** (Luekemia), **Jennifer** (health issues), **Noel Rofoli** (cancer), **Johnnie Canada** (virus), **Fr. Al** (SI), **Mary Ann Stacy** (Afibs), **Joe and Daisy Cortez** (SI), **Fr. John Hampsch** (hospice), **Jessica** (recovery), **Marty Bottoms** (heart transplant), **Jennifer Betzer** (breast cancer), **Jim Reed** (loss of son), **Rosana Lugo** (heart), **Joseph Stranton** (SI), **Noel Rofeli** (SI),

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

Bao, Quoc Tran, Larry Pugh

“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