

**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!**



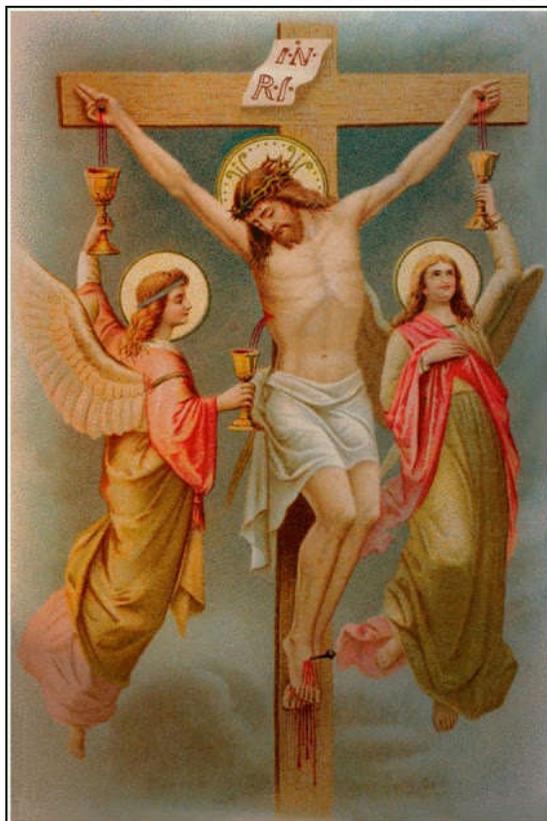
**FIAT !**

***“May the Divine Will always be blessed!”***

**Newsletter No. 193 – July 1, A.D. 2018**

**Most Precious Blood of Our Lord Jesus Christ**

**Calendar for the Traditional Roman Rite**



***July is devoted to the Precious Blood of Jesus***

**In the past, the feast of the Most Precious Blood of Christ was celebrated on the first Sunday of July as confirmed by past Popes and recalled recently by Pope Benedict XVI in His speech after praying the Angelus on July 5, 2009. He made special mention of Pope John XXIII's apostolic letter "Inde a Primis" (dated June 30, 1960) which explained the devotion's significance and approved its litanies.**



Sacrifice is the highest form of religious worship which man offers to God as an act of praise, thanksgiving, petition or atonement. The most singular and pre-eminent sacrifice of the Old Law was the immolation of the Paschal Lamb which celebrated the sparing of Israel's firstborn from the fatal sword of the Angel of Death in Egypt at the time of Moses and Pharaoh.

The imagery of sacrificial blood from slain animals is made more vivid and meaningful if we recall Moses' words from the Book of Exodus, "**And he took the blood and sprinkled it upon the people, and he said: This is the blood of the covenant, which the Lord has made with you concerning all these words.**" (Exodus 24:8)

This old sacrifice took a new form in the New Testament when the Immaculate Lamb of God offered Himself on the altar of the Cross to redeem mankind from sin and the slavery of Satan. And during the Last Supper, Our Lord offered Himself in an unbloody yet real sacrifice when He uttered the following words:

**"For this is my blood of the new testament, which shall be shed for many unto remission of sins."** (Matthew 26: 28) Truly, this "shedding of blood" or "pouring out of blood" took place and forms one of the glorious mysteries of our Faith.

### **The Precious Blood of Our Lord Jesus Christ**

- Catholic doctrine teaches the faithful that the blood of Jesus Christ is part of His Sacred Humanity and hypostatically united to the Second Person of the Blessed Trinity.
- And as such, it is worthy of adoration and veneration proper to latreutical worship (*cultus latria*) which is rendered only to God. In other words, we adore the human nature of Christ because of its intimate and eternal union with the Person of the Divine Word.
- It is for this same reason that we honor the Most Sacred Heart or the Wounds of Our Lord Jesus Christ.

### **The Devotion to the Precious Blood**

This devotion is one of the most ancient of pious Church practices. It is said that the Blessed Virgin venerated the Most Precious Blood of her infant Son on the day of His circumcision as she collected the first relics of His Precious Blood on a piece of cloth. On that momentous occasion she united her tears with that of the Word Incarnate on account of not so much of the sensible pain but of His supernatural sorrow for the hard-heartedness of mortals.

It was the first of seven Blood-Sheddings of Our Divine Savior, The rest being:

2. The Agony in the Garden
3. The Scourging at the Pillar
4. The Crowning with Thorns
5. The Way of the Cross
6. The Crucifixion
7. The Piercing of His Heart

In his book, *The Precious Blood*, Father Frederick William Faber, D.D., calls St. Paul the Doctor of the Precious Blood owing to his evident fondness to preach on It in his epistles (Romans 3:25; Ephesians 1:7; Hebrews 9:12).

He recounts that the lives of saints are replete with devotion to the Precious Blood making special mention of St. John Chrysostom, St. Austin, St. Gertrude and St. Catherine of Sienna whom he considered the Prophetess of the Precious Blood for putting emphasis on It as the solution to the ills of her times.

Father Faber also remarks that the Precious Blood makes us appreciate more Christ's redemption of mankind, His sacrifice and Passion.

It also makes us comprehend the beautiful doctrine and the august realities of the Blessed Sacrament as we kneel in front of the tabernacle in humble adoration.

Over time the Church gave Her blessing to the devotion by approving societies like the Missionaries of the Precious Blood; enriching confraternities like that of St. Nicholas in Carcere, in Rome, and that of the London Oratory; attaching indulgences to prayers and scapulars in honor of the Precious Blood; and instituting commemorative feasts of the Precious Blood, Friday after the fourth Sunday in Lent and, since Pius IX, the first Sunday of July.

*Sadly, however, the feast was removed from the church calendar in 1969, the argument being that the cultus of the Precious Blood is included in the Mass and Divine Office of the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi). Nevertheless, it is still laudable and salutary to continue to see the month of July as dedicated to the Most Precious Blood, just as Blessed Pope Pius IX intended it to be.*

**Book of Heaven – July 1, A.D. 1924**

***The Blood of Jesus is the defense of creatures before the rights of Divine Justice.***

...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?

**July 2, A.D. 2018 - Visitation of the Blessed Virgin Mary  
Calendar for the Traditional Roman Rite**



**What an easily-overlooked but beautiful Feast the Visitation is! Begun by St. Bonaventure among the Franciscans in A.D. 1263, it became a universal Feast in 1389, during the papacy of Urban VI.**

**This Feast commemorates what is the second Joyful Mystery of the Rosary: Our Lady's visit to her cousin, Elizabeth, who was six months pregnant with St. John the Baptist at the time. At the end of the Archangel Gabriel's Annunciation to Our Lady that she will conceive, he tells her that her cousin, Elizabeth, an older woman thought barren, will also conceive. The story as told in the first chapter of Luke (verses 37-47 of this chapter form the Gospel reading for today), the words in italics being the prayer known as "The Magnificat":**

**Feast of Mary's Visitation to Elisabeth**

**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. 2018 - Our Lady of Mount Carmel**  
**Calendar for the Traditional Roman Rite**



The Carmelite order of the Roman Catholic Church dates back to 1155 CE. The group originated in the Holy Land of the Middle East as a group of hermit monks, but gradually transformed into a mendicant order—one that takes a vow of poverty and austerity—of friars and nuns that live in service to the poor. Today, the order exists in many nations of western Europe and the United States.

**St. Simon Stock**

According to the traditions of the Carmelite order, on July 16, 1251, the Blessed Virgin Mary appeared to St. Simon Stock, a Carmelite. A hermit by nature, Simon Stock had become a Carmelite during a pilgrimage to the Holy Land from England. It was upon his return to England that Simon received his vision of the Virgin Mary while in Cambridge, England. During the vision, she revealed to him the Scapular of Our Lady of Mount Carmel, popularly known as the "Brown Scapular." The words she spoke were:

Receive, my beloved son, this scapular of thy Order; it is the special sign of my favor, which I have obtained for thee and for thy children of Mount Carmel. He who dies clothed with this habit shall be preserved from eternal fire. It is the badge of salvation, a shield in time of danger, and a pledge of special peace and protection."

This was a transformative moment for Simon Stock, and in the following years he transformed the Carmelite order from one of hermits to one of mendicant friars and nuns that lived in social service to the poor and sick. He was elected Superior-General of his order in 1254 CE.

A century and a quarter later, the Carmelite order began to celebrate the day of Simon's vision, July 16, as the Feast of Our Lady of Mount Carmel.

## **How the Feast Is Celebrated**

Catholics observe the Feast of Our Lady of Mount Carmel in several different ways. In some congregations, there is simply a church service dedicated to Our Lady of Mount Carmel, while others mark it by a simple prayer to the Blessed Virgin. In some congregations, people may be "enrolled" in the the Brown Scapula – which allows them to wear it as a sign of their devotion to the Virgin Mary. East Harlem in New York City marks the day with an annual festival for Our Lady of Mount Carmel, which has been held annually since 1881. The Feast is especially important in those congregations that hold special reverence for the Virgin Mary, especially in southern Italy.

There are several prayers used for church services on The Feast of Our Lady of Mount Carmel, including the Prayer to Our Lady of Mount Carmel and the Litany of Intercession to Our Lady of Mount Carmel.

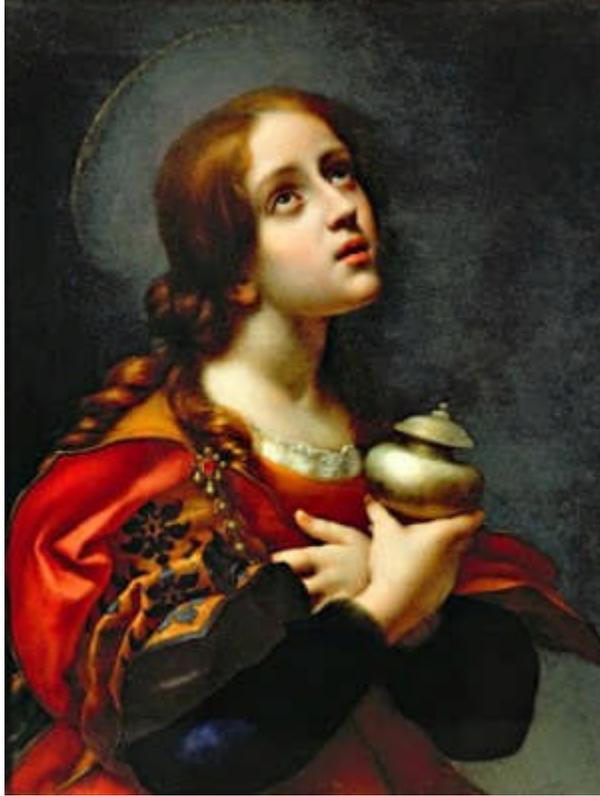
## **The History of the Feast**

The Carmelites had long claimed that their order extended back to ancient times—maintaining that it was founded on Mount Carmel in Palestine by the prophets Elijah and Elisha. While others disputed this idea, Pope Honorius III, in approving the order in 1226, seemed to accept its antiquity. The celebration of the feast became wrapped up in this controversy, and, in 1609, after Robert Cardinal Bellarmine examined the origins of the feast, it was declared the patronal feast of the Carmelite order.

From then on, the celebration of the feast began to spread, with various popes approving the celebration in southern Italy, then Spain and her colonies, then Austria, Portugal and her colonies, and finally in the Papal States, before Benedict XIII placed the feast on the universal calendar of the Latin Church in 1726. It has since been adopted by some Eastern Rite Catholics, as well.

The feast celebrates the devotion that the Blessed Virgin Mary shows toward those who are devoted to her, and who signal that devotion by wearing the Brown Scapular. According to tradition, those who wear the scapular faithfully and remain devoted to the Blessed Virgin until death will be granted the grace of final perseverance and be delivered from Purgatory early.

**July 22, A.D. 2018 - 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* anointed 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 anointed them again (with ointment

made of spikenard, <sup>1</sup> kept in an alabaster box <sup>2</sup>) 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 anoint 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).

**July 25, A.D. 2018 - Saint James the Greater**  
**Calendar for the Traditional Roman Rite**



St. James was the son of Zebedee, a Galilean fisherman, and Salome, a pious woman who tended after Christ. He and his younger brother, St. John (Feast Day: December 27), were called as disciples just after Simon Peter and Andrew were called, and Peter, James and John are often mentioned together in Scripture, having been witness to the raising of Jairus's daughter, the Transfiguration, and Christ's Agony in the garden of Gethsemani.

He and his brother must have been quick to anger and zealous as they came to be called "Boanerges" ("Sons of Thunder") -- a nickname given to them by Jesus Himself. After Our Lord's Ascension, tradition says that St. James's zeal for evangelizing took him to parts of Spain for a time, as St. Paul had wanted to do (Romans 15:24), whereafter he returned to Judea for his martyrdom.

In A.D. 44, Herod Agrippa I, the grandson of Herod the Great who tried to have Baby Jesus killed, set out to do the will of the Jews by dealing harshly with local Christians. St. James was accused, and Herod then "killed James, the brother of John, with the sword." (Acts 12:1-2). Church Historian, Eusebius, tells us that St. James's accuser followed James to martyrdom when he converted after hearing the Saint's confession to Herod.

Here tradition picks up again by telling us that James's relics were translated to Spain (of course, legends grew surrounding the event, one strange and lovely one in particular apparently meant to explain why the cockleshell is St. James's emblem. It is said that when the Saint's relics were being conveyed by ship from Jerusalem and approached the coast of Portugal, a man happened to be riding his horse on the beach. The horse disobediently plunged into the sea, with its rider, making for the boat. They sank, of course, but then rose again, covered with scallop shells, and hence the cockleshell became the symbol of our hero). The relics were entombed and rather forgotten after years of Roman persecution, Vandal and Visigoth invasions, and Muslim attacks -- forgotten, that is, until an early 9th century hermit named Pelayo discovered the tomb -- some say after seeing a star marking the place -- in an area that became known as Compostela, which means "Field of Stars." The King built a cathedral to mark the location (Pelayo's Bishop, Theodomor of Iria, is also buried there, refusing to be buried in his See out of his desire to be near the Saint).

The faithful began to make pilgrimages to the site -- so much so that Compostela became the third greatest place of pilgrimage, just after Jerusalem and Rome -- and still make the pilgrimage today. After making one of the many routes, known as "the Camino," pilgrims attach cockleshells or their facsimile to their hats or clothes as "pilgrim badges," signs that they'd venerated the holy relics. Any year in which St. James's Day falls on a Sunday is called a Holy Year, and a plenary indulgence may be gained by making the pilgrimage (his Feast falls

on a Sunday every 6, 5, 6, and 11 years). To gain the indulgence, one must fulfill the usual conditions of plenary indulgences, must intend the pilgrimage for spiritual purposes and must have made the last 63 miles (100 km) on foot or on horse, or the last 125 miles (200 km) on bicycle. Sadly, many -- thousands -- make the pilgrimage for non-Catholic reasons nowadays.

At the time of the Muslim ("Moorish") invasions mentioned above, a particular battle took place that was to seal St. James ever more closely to Spain, where he is known as "San Tiago." At the Battle of Clavijo in A.D. 841, the Christians had lost and were in retreat when King Ramirez of Leon had a dream in which the Apostle assured him of victory. He relayed his vision to his men, and the next morning he had his trumpeters sound the call to battle. There, on the field, the men saw St. James on a horse adorned with cockleshells, waving a banner. He led the Christians on to a clear victory, and ever since, the Spanish battle-cry has been "Santiago!"

St. James is the Patron of Spain, equestrians, blacksmiths, tanners, veterinarians. He is usually depicted in art with his symbols -- the cockleshell, pilgrim hat, sword, Sacred Scripture -- or on horseback, usually trampling a Moor.

***Did you know that the first church dedicated to the Blessed Mother was built while she still lived?***

Indeed! Here's the marvelous story. Venerable Maria of Agreda who was shown the life of the Blessed Virgin Mary in detail, writes in her Mystical City of God that St. James, brother of St. John, whom Our Lord called "Sons of Thunder", had a special devotion to the Blessed Mother.



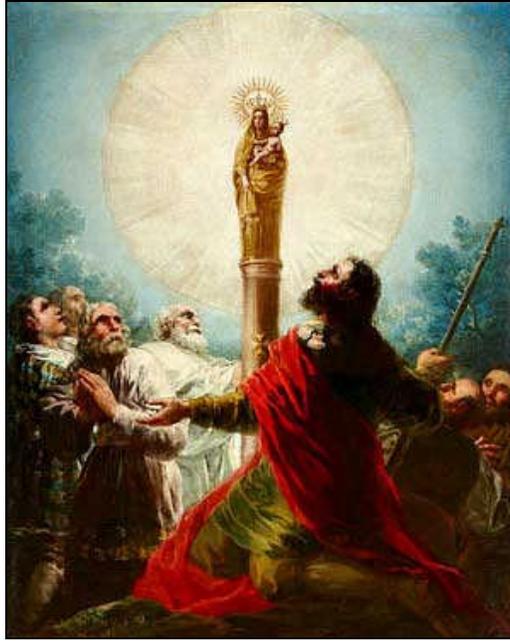
Becoming the apostle of what today is Spain, Saint James was having a hard time evangelizing the northern region of Zaragoza. One night, as he prayed asking help for his plight, he suddenly beheld a great light in the midst of which he saw Our Lady surrounded by a multitude of angels.

The interesting thing is that Mary was still living in Jerusalem at the time. But as queen of the Church, she was given to see all that concerned her Son's work, and being shown the prayer of her devotee, had obtained from Jesus to help him in a special way.

On learning of their lady's wishes, the angels in her retinue promptly built a throne of luminous clouds on which they sat their queen, and swiftly carried her across the Mediterranean, serenading her all the way.

So now, the Blessed Mother consoled her son James, and assured him help for his endeavors. She asked him to build a shrine on the spot she appeared, and as a token of her help to the region, left a marble column or pillar topped by a small statue of herself holding her Infant Son.

By the pillar, she left an angel to ensure the safety of the holy image until the end of time. According to ancient Spanish tradition, this apparition occurred on January 2nd, 40AD. Her Feast day is celebrated on October 12th.



St. James indeed built the first shrine on that hallowed spot, around which grew the present-day Basilica of Our Lady of the Pillar of Zaragoza.

Not long after, St. James was recalled to Jerusalem where he was the first apostle to suffer martyrdom. As he prepared to endure death by beheading, Our Lady and her angels again were visibly present to him fortifying and consoling him.

Returned to Spain, St. James' body rests in Compostela, a place of famous pilgrimages.

This author was able to visit the Basilica of Our Lady of Zaragossa and touch the heavenly pillar. One of the marvels concerning this pillar is that it plunges into the earth, so that none have ever been able to find its end. I was also told that the statue never gathers dust.

As to the angel that was left on guard at the spot, he must be still on watch. As one peruses the architectural marvels of the football-field-sized building, head tilting ever upwards, eyes come to a dead halt at what looks like...bombs...hanging from the ceiling?

On alarmed inquiry, one is told that, *O yes, these hit the basilica during Spain's civil war but never detonated...*

But no worries, they are defused now

**July 26, A.D. 2018 - Saint Anne, Mother of the Blessed Virgin Mary  
Calendar for the Traditional Roman Rite**



**Taken from the Golden Legend a collection of hagiographies by Blessed Jacobus de Varagine**

The nativity of the blessed and glorious Virgin Mary, of the lineage of Judah and of the royal kindred of David took her original beginning. Matthew and Luke describe not the generation of Mary but of Joseph, which was far from the conception of Christ. But the custom of writing was of such ordinance that the generation of women is not showed but of the men. And verily the blessed Virgin descended of the lineage of David, and it is certain that Jesu Christ was born of this only Virgin.

It is certain that he came of the lineage of David and of Nathan, for David had two sons, Nathan and Solomon among all his other sons. And as John Damascene witnesseth that of Nathan descended Levy, and Levy engendered Melchion and Panthar, Panthar engendered Barpanthar, Barpanthar engendered Joachim, Joachim engendered the Virgin Mary, which was of the lineage of Solomon. For Nathan had a wife, of whom he engendered Jacob, and when Nathan was dead Melchion, which was son of Levy and brother of Panthar, wedded the wife of Nathan, mother of Jacob, and on her he engendered Eli, and so Jacob and Eli were brethren of one mother but not of one father. For Jacob was of the line of Solomon and Eli of the line of Nathan, and then Eli of the line of Nathan died without children, and Jacob his brother, which was of the line of Solomon, took a wife and engendered and raised the seed of his brother and engendered Joseph.

Joseph then by nature is son of Jacob by descent of Solomon. That is to wit, Joseph is the son of Jacob, and after the law he is son of Eli which descended of Nathan. For the son that was born, was by nature his that engendered him, and by the law he was son of him that was dead, like as it is said in the History Scholastic.

And Bede witnesseth in his chronicle that, when all the generations of the Hebrews and other strangers were kept in the most secret chests of the temple, Herod commanded them to be burnt, weening thereby to make himself noble among the others. If the proofs of the lineages were failed, he should make them believe that his lineage appertained to them of Israel. And there were some that were called *Dominics*, for because they were so nigh to Jesu Christ and were of Nazareth, and they had learned the order of generation of our Lord, a part of their grandsires' fathers, and a part by some books that they had in their houses and taught them forth as much as they might.

#### The Children and Grandchildren of St. Anne

Joachim spoused Anne, which had a sister named Hismeria, and Hismeria had two daughters, named Elizabeth, and Eliud. Elizabeth was mother to John Baptist, and Eliud engendered Eminent. And of Eminent came St. Servatius, whose body lieth in Maestricht, upon the river of the Meuse, in the bishopric of Liège. And Anne had three husbands, Joachim, Cleophas, and Salome; and of the first she had a daughter named Mary, the Mother of God, the which was given to Joseph in marriage, and she childed our Lord Jesu Christ.

And when Joachim was dead, she took Cleophas, the brother of Joseph, and had by him another daughter named Mary also, and she was married to Alpheus.

And Alpheus her husband had by her four sons, that was James the Less, Joseph the Just, otherwise named Barsabee, Simon, and Jude.

Then the second husband being dead, Anne married the third named Salome, and had by him another daughter which yet also was called Mary, and she was married to Zebedee. And this Mary had of Zebedee two sons, that is to wit, James the More [Greater], and John the Evangelist. And hereof be made these verses:

Anna solet dici tres concepisse Marias,  
Quas genuere viri Joachim, Cleophas, Salomeque.  
Has duxere viri Joseph, Alpheus, Zebedeus.  
Prima parit Christum, Jacobum secunda minorem,  
Et Joseph justum peperit cum Simone Judam,  
Tertia majorem Jacobum volucremque Johannem.

[Anna is commonly said to have conceived three Marys, Whom she conceived by the men Joachim, Cleophas, and Salome. These three had for husbands Joseph, Alpheus, and Zebedee. The first gave birth to Christ. The second gave birth to James the Less, And Joseph the Just, and Simon and Jude. The third gave birth to James the Greater and the winged John.]

But it is marvellous for to see how the blessed Virgin Mary might be cousin of Elizabeth as it is tofore said. It is certain that Elizabeth was Zachary's wife, which was of the lineage of Levi, and after the law each ought to wed a wife of his own lineage. And she was of the daughters of Aaron, as St. Luke witnesseth, and Anne was of Bethlehem, as St. Jerome saith, and was of the tribe of Judah. And then they of the line of Levi wedded wives of the line of Judah, so that the line royal and the line of the priests were always joined together by cousinage. So that as Bede saith: This cousinage might be made sith the first time, and thus to be nourished from lineage to lineage, and thus should it be certain that the blessed Virgin Mary descended of the royal line, and had cousinage of the priests. And our blessed Lady was of both lineages, and so our Lord would that these two lineages should entresemble together for great mystery. For it appertaineth that he should be born and offered for us, very God, and very king, and very priest, and should govern his true Christian men fighting in chivalry of this life, and to crown them after their victory, the which thing appeareth of the name of Christ, for "Christ" is as much to say as "anointed." For in the old law there was none anointed but priests and kings, and we be said "Christian" men of "Christ," and be called the lineage chosen of kings and priests.

But because it is said that the men took wives of their lineage only, that was because the distribution of the sorts should not be confounded. For the tribe of Levy had not his sort with the other, and therefore might they well marry them with the women of that tribe or where they would, like as St. Jerome rehearseth in his prologue.

#### How Anne and Joachim Became Mary's Parents

When he was a child he had a little book of the history of the nativity of the Virgin Mary, but as he remembered a long time after, he translated it by the prayer of some persons, and found that Joachim, which was of Galilee of the city of Nazareth, espoused St. Anne of Bethlehem, and they were both just and without reproach or reprehension in the commandments of our Lord, and divided all their substance in three parts: that one part was for the temple, that other they gave to the poor and pilgrims, and the third was for themselves and their meiny to live with.

#### Joachim is Expelled from the Temple

And thus [they] lived twenty years in marriage without having any lineage. And then they avowed to our Lord that if he sent to them any lineage they should give it to him, for to serve him. For which thing they went every year into Jerusalem in three principal feasts, so that in the feast of Encenia, that was the dedication of the temple, then Joachim went unto Jerusalem with his kindred, and came to the altar with the others and would have offered his offering. And when the priest saw him, he put him apart by great despite, and reprov'd him because he came to the altar of God, and said to him that it was convenable that a man cursed in the faith should not offer to our Lord, ne he that was barren should be among them that had fruit, as he that had none to the increase of the people of God.

#### He Stays with his Shepherds

And then Joachim, all confused for this thing, durst not go home for shame, because they of his lineage and his neighbours which had heard it should not reprove him. And then he went to his herdmen, and was there long

#### The Annunciation to Joachim

And then the angel appeared to him only, and comforted him with great clearness, and said to him that he should not doubt ne be afraid of his vision, and said:

"I am the angel of our Lord sent to thee for to denounce to thee that thy prayers have availed thee and been heard, and thy alms be mounted tofore our Lord. I have seen thy shame and heard the reproach. That thou art barren is to thee no reproach by right, and God is venger of sin and not of nature. And when he closeth the belly or womb, he worketh so that he openeth it after, more marvellously. And the fruit that shall be born shall not be seen to come forth by lechery, but that it be known that it is of the gift of God.

"The first mother of your people was Sara, and she was barren unto the ninetieth year, and had only Isaac, to whom the benediction of all people was promised. And was not Rachel long barren? And yet had she not after Joseph, that held all the seigniory of Egypt? Which was more strong than Samson, and more holy than Samuel? And yet were their mothers barren. Thus mayst thou believe by reason and by ensample that the childings long abiden be wont to be more marvellous.

"And therefore Anne thy wife shall have a daughter, and thou shalt call her Mary, and she, as ye have avowed, shall be from her infancy sacred unto our Lord, and shall be full of the Holy Ghost sith the time that she shall depart from the womb of her mother, and she shall dwell in the temple of our Lord, and not without, among the other people, because that none evil thing shall be had in suspicion of her, and right as she shall be born of a

barren mother, so shall be born of her marvellously the son of a right high Lord. Of whom the name shall be Jesus, and by him shall health be given to all the people.

"And I give to thee the sign, that when thou shalt come to the golden gate at Jerusalem, thou shalt meet there Anne thy wife, which is much amoved of thy long tarrying, and shall have joy of thy coming."

### The Annunciation to Anne

And then the angel, when he had said this, he departed from him. And as when Anne wept bitterly and wist not whither her husband was gone, the same angel appeared to her, and said all that he had said to her husband, and gave to her for a sign that she should go into Jerusalem, to the golden gate, and there she should meet with her husband which was returned. And thus by the commandment of the angel they met, and were firm of the lineage promised, and glad for to see each other, and honoured our Lord and returned home, abiding joyously the promise divine.

### Mary's Birth and Childhood

And Anne conceived and brought forth a daughter, and named her Mary.

And then when she had accomplished the time of three years, and had left sucking, they brought her to the temple with offerings. And there was about the temple, after the fifteen psalms of degrees,<sup>2</sup> fifteen steps or grees to ascend up to the temple, because the temple was high set. And no body might go to the altar of sacrifices that was without, but by the degrees. And then our Lady was set on the lowest step, and mounted up without any help as she had been of perfect age, and when they had performed their offering, they left their daughter in the temple with the other virgins, and they returned into their place.

And the Virgin Mary profited every day in all holiness, and was visited daily of angels, and had every day divine visions.

Jerome saith in an epistle to Chromatius and to Heliodorus that the blessed Virgin Mary had ordained this custom to herself that, from the morning unto the hour of tierce, she was in orison and prayer, and from tierce unto nones she entended to her work, and from nones she ceased not to pray, till that the angel came and gave to her meat.

### The Miracle of Joseph's Rod

And in the fourteenth year of her age, the bishop commanded in common that the virgins that were instituted in the temple, and had accomplished the time of age, should return to their houses and should after the law be married. All the others obeyed his commandment, but Mary answered that she might not do so because her father and mother had given her all to the service of our Lord. And then the bishop was much angry because he durst not make her to break her avow against the scripture, that saith: Avow ye vows and yield them to God.<sup>3</sup> And he durst not break the custom of the people.

And then came a feast of the Jews, and he called all the ancient Jews to council, and showed to them this thing. And this was all their sentence: That in a thing so doubtful, that counsel shall be asked of our Lord. And then went they all to prayer, and the bishop, that was gone to ask counsel of our Lord.

Anon came a voice out of the oracle and said that, all they that were of the house of David that were convenable to be married and had no wife, that each of them should bring a rod to the altar, and his rod that flourished, and, after the saying of Isaiah,<sup>4</sup> the Holy Ghost sit in the form of a dove on it, he should be the man that should be desponsate and married to the Virgin Mary.

## “Love”



### **Book of Heaven - November 23, A.D. 1910**

*Love is enough for everything, and changes the natural virtues into Divine.*

Finding myself in my usual state, I was thinking about purity, and about how I do not give a thought to this beautiful virtue, either for or against. It seems to me that on this button of purity - it neither bothers me, nor do I think about it. So I said to myself: ‘I myself do not know how I am with regard to this virtue; but I do not want to meddle in this – love is enough for me, in everything.’ And Jesus, adding to my words, told me: *“My daughter, love encloses everything, chains everything, gives life to everything, triumphs over everything, embellishes everything, enriches everything. Purity is content with not doing any act, gaze, thought or word, which is not honest, while it tolerates the rest; and this amounts to the acquisition of mere natural purity. Love is jealous of everything, even of one’s thought and breath, as honest as one may be. It wants everything for itself, and with this, it gives to the soul not natural, but Divine purity - and so with all the other virtues. So, one can say that love is patience, love is obedience, is sweetness, is fortitude, is peace – it is everything. If all the other virtues do not receive life from love, they can be called natural virtues at the most; but love changes them into Divine virtues. Oh! what a difference between the two: the natural virtues are servants, the Divine are queens. Therefore, may love be enough for you, in everything.”*

### **Book of Heaven - November 28 A.D. 1920**

*Lack of love has cast the world into a net of vices.*

Finding myself in my usual state, I saw my always lovable Jesus. In my interior I felt myself all transformed in the love of my beloved Jesus; now I would find myself inside of Jesus - bursting into acts of love together with Jesus, loving as Jesus loved... but I am unable to say it, I lack the words; and now I would find my sweet Jesus in me, and I alone would burst into acts of love, while Jesus would listen to me, telling me: *“Say it, say it - repeat it again; relieve Me with your love. Lack of love has cast the world into a net of vices.”* And He would remain silent in order to listen to Me, and I would repeat again the acts of love.

I will say the little I remember:

In every moment, in every hour,  
I want to love You with all my heart.

In every breath of my life,  
while breathing, I will love You.

In every beat of my heart,  
Love, love, I will repeat.

In every drop of my blood,  
Love, love, I will cry out.

In every movement of my body,  
Love alone I will embrace.

Of love alone I want to speak,  
at love alone I want to look,  
to love alone I want to listen,  
always of love I want to think.

With love alone I want to burn,  
with love alone I want to be consumed,  
only love I want to enjoy,  
only love I want to content.

From love alone I want to live,  
And within love I want to die.

In every instant, in every hour,  
I want to call everyone to love.

Only and always together with Jesus  
and in Jesus I shall live,  
into His Heart I will plunge myself,  
and together with Jesus, and with His Heart,  
Love, Love, I will love You.

But who can say them all? In doing this, I felt myself divided into many little flames, which then became one single flame.

*In tutti i momenti, in tutte le ore,  
voglio sempre amarvi con tutto il cuore.*

*In tutti i respiri della mia vita,  
respirando t'amerò.*

*In tutti i palpiti del mio core,  
amore, amore ripeterò.*

*In tutte le stille del mio sangue,  
amore, amore griderò.*

*In tutti i movimenti del mio corpo,  
solo l'amore abbraccerò.*

*Solo d'amore voglio parlare,  
solo l'amore voglio guardare,  
solo l'amore voglio ascoltare,  
sempre all'amore voglio pensare.*

*Solo d'amore voglio bruciare,  
solo d'amore voglio consumare,  
solo l'amore voglio gustare,  
solo l'amore voglio contentare.*

*Di solo amore voglio vivere,  
e nell'amore voglio morire.*

*In tutti gl'istanti, in tutte le ore,  
tutti all'amore voglio chiamare.*

*Sola e sempre con Gesù,  
ed in Gesù sempre vivrò,  
nel suo cuore m'innabisserò,  
ed insieme con Gesù e col suo cuore,  
amore, amore, t'amerò.*

## 17 YEARS



**Saint Annibale Maria Di Francia and the Servant of God, Luisa Piccarreta,  
The Little Daughter of the Divine Will  
Seventeen Years (A.D. 1910-1927)**

*Excerpt from Letter 17 of Blessed Di Francia to the Servant of God Luisa Piccarreta:  
Messina, March 13, A.D. 1927*

A first section of the first volume will come out as soon as possible, with the stamps of Oria; and you will still remain unknown. However, a Preface is indispensable. I have it in my mind, and if I could dictate it, it would be as it should be in order to call attention to the whole Work and to its great interest. But I cannot dictate it because my exhaustion is grave!

*Excerpt from Letter 18 of Blessed Di Francia to the Servant of God Luisa Piccarreta:  
Messina, March 24, A.D. 1927*

One of my greatest torments at night is that of not being able to breathe well.

In the middle of so many troubles, day and night, I don't know how I can resist—there is certainly an extraordinary grace. Good-bye to the work on the Publication of the printing; good-bye to the Pious Universal Union for the Children of the Divine Will! The doctors assure me that my organism is healthy—perfect the pulse, the heart, the kidneys, the stomach. They only noticed that at one point, under my shoulder blade, the pleura adheres to the lung. They assure me that this inconvenience can be overcome; that many have had it and are now well. I don't know what to say; it seems to me that I am getting worse each day, more than the other.

**I no longer review the proofs of the first printing, but my people do.** And the Preface? Alas! I no longer have the mind to be able to dictate it! Mysteries of God, in which I find myself enwrapped without seeing the light! Yet, if I am able to dictate it, the Preface will come out so simple and effective as to impress even the highest personalities of the Holy Church, including the Supreme Pontiff.

I won't tell you **how I feel the demon rage—or rather, many demons; this is why I often make exorcisms against Satan in the Name of Jesus.**

**When this state will end so that I may continue with new vigor the Publication, because of which Hell trembles so much—I know nothing, I see nothing.** Humanly speaking, it seems to me that it will not end, but Our Lord, in one instant, can extend His divine and omnipotent hand, as He did with St. Peter, at the moment at which I am about to drown, and say to me: "Man of little faith, why did you doubt?"

As far as the issues of the Work, I have not done anything for quite some time. Everything weights upon Can.co Vitale, Fr. Palma, my Priests, and the Sisters.

*Lessons from the Letters of Servant of God Luisa Piccarreta  
.. since by doing the Divine Will, a sweet blood will descend into your veins...*

**THE LITTLE DAUGHTER OF THE DIVINE WILL**



**Luisa Letter 6.**

**J.M.J.**

**Fiat - In Voluntate Dei!**

My good daughter in the Divine Volition,

I return to you the wishes for the new year. But my wishes are always the same - that in all things you may always do the Divine Will. It will be your breath, your heartbeat, your refuge. In It you will find true peace, and you will give it to others; more so, since by doing the Divine Will, a sweet blood will descend into your veins, which will put to flight all troubles of soul and body.

My sister, the Cimadomos and Rosaria, return your greetings; and leaving you in the sea of the Divine Volition, I say,

The little daughter of the Divine Will.

PS. Return my greetings to Mother Superior, and kiss her hand for me.

## Prayer Requests – July A.D. 2018



*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), **Br. Walter** (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), **Nichollette 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), **Dalia Delgado** (recovery), **Kathy** (recovery, courage and finances), **Crowley family** (SI), **Mallory** (leukemia), **Gaetan, Gulaine, Etienne & Gabrielle Gouraige** (loss of wife and Mother)

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

**James Curtis, Del Iker, Gina Poiter Gouraige**

**“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.***

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