

The Pious Universal Union of the Children of the Divine Will
Official Newsletter for “The Pious Universal Union for 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. 158 – July 1 A.D. 2015

The Most Precious Blood of our Lord Jesus Christ
Calendar for the Traditional Roman Rite



Almighty and everlasting God, Who didst appoint Thine only-begotten Son to be Redeemer of the world, and dost vouchsafe to be appeased by His Blood: grant, we beseech Thee, that (by our solemn service), we may so venerate the Price of our redemption, and by its power be so defended from the evils of this present life on earth, that we may enjoy its fruit for evermore in heaven. Through the same our Lord.

July 1 A.D. 2015 - The Most Precious Blood of our Lord Jesus Christ Calendar for the Traditional Roman Rite



Today, according to the Traditional Catholic Calendars of 1962 and previous, is the Feast of the Most Precious Blood of Our Lord Jesus Christ. This Feast, like so many others, has fallen victim to the post-Vatican II Church's novelties.

After Vatican II, this Feast was combined with Corpus Christi. In the USA, this Feast is known as the "Body and Blood of Christ". The term "Body and Blood of Christ" is strictly an American usage. The official name in England is now "The Day of Thanksgiving for the Institution of Holy Communion," another awful mouthful. The official name of the feast in Latin remains *Corpus Christi*, and not "*Corpus et Sanguis Christi*." The change in title in the U.S. came about in the early 1990's.

The feast of the Most Precious Blood of Our Lord, formerly on 1 July, was suppressed in the New Calendar when the new calendar was promulgated in 1969, and *not* twenty-plus years later, when Corpus Christi was renamed in the USA. The reason for its suppression was indeed the promotion of the understanding of Corpus Christi in terms of both Sacred Species. However, this was unfortunate because the feast of the Precious Blood (still observed at all Masses said according to the Liturgical Books of 1962 or previously) was not, strictly speaking, eucharistic in nature, but theological/devotional, and referred more to the Sacred Wounds of Our Lord and the hypostatic union of Our Lord's divine and human natures.

Traditional Catholics of course still celebrate this Feast. Today we remember His blood spilt not only on the Cross but also in the Circumcision, Agony in the Garden of Gethsemane, Scourging at the Pillar of Flagellation, and the Crowning with Thorns.

This feast was instituted in 1849 by Pope Pius IX and was raised to the rank of a double of the first class by Pius XI on the occasion of the nineteenth centenary of our Savior's death.

We are reminded of the scene of Calvary and of the blow from the lance which pierced our Savior's side. The liturgy today is at pains to emphasize the meaning and tremendous significance of this fact in relation with our salvation. The Gospel and the Epistle are concerned with our Redemption, effected by the Blood and the love of our Savior.

God so loved the world that He gave His only begotten Son. The Son's love was so great that He gave His very life. No greater love is there than to give one's very life for the ones that he loves.

Not only did our Lord sacrifice His very life, but He so arranged that this sacrifice would continue to the end of time. He daily offers Himself up in an un-bloody manner in the Sacrifice of the Mass.

Here upon the holy altar Our Lord makes Himself present under the appearances of bread and wine through the miracle of transubstantiation. Here too the sacrifice is complete. Christ is made present and then destroyed for our salvation.

St. Paul to the Corinthians says: "*The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?*"

We were not present to witness the awesome bloody sacrifice of God in atonement for our sins. We did not stand beneath the cross to receive the last drops of His precious blood upon our souls. Yet, we are still able to receive these same graces. We are able to follow our Lord spiritually to Calvary every time we assist at Mass.

It took great courage, conviction, and even more so, love to follow our Lord to Calvary. There were not many who had this love, conviction or courage. The majority of the Apostles were found wanting in this area. They had much to fear from a worldly point of view. They did not wish to receive the same fate as their Master. We have a much easier path to follow. Our Lord remains hidden, but is present nonetheless. He invites us to participate in this sacrifice, and we now have nothing to fear from the world. Perhaps the worst that we will receive today from the world is mockery, ridicule and scorn; but even this is rare in the worldly indifference of today.

Not only is our path easier to follow because we do not have to fear the physical persecution of the world, but it is also much more intimate. In the Sacrifice of the Mass we are able to unite our sacrifices with Christ's and we are able to receive Him into our own bodies and souls.

He comes to us the living Christ (Body, Blood, Soul and Divinity). He comes to us in a manner that will not frighten or shock us, hidden under the appearance of bread and wine. He makes Himself very docile to us and allows us not only to approach Him, but even to consume Him. In this manner we are able to unite ourselves with Him, and He with us.

This is the most precious time -- the time of Communion. The all powerful and all merciful God becomes the guest of our very bodies and souls. Here is the point where Heaven and earth meet, and all that is in disorder is easily righted.

Christ is truly our guest, but we are the beneficiaries of His benevolence. He wishes for us to receive Him so that He may give to us. The words of St. Francis ring most truly in Holy Communion: "It is in giving that we receive."

May we truly realize the words from today's Post-communion: "We have been admitted, Lord to the Holy Table, and we have drawn water with joy from the fountains of the Savior; may His Blood be for us, we pray, a fountain of water springing up to eternal life. Who being God lives and reigns."

Precious Blood of Jesus, save us!
Sanguis Christi, inebria me!



Book of Heaven Volume 1

But who can tell all that I understood, and explain, one by one, the different affronts and the special sorrows which I had caused Our Lord with my sins? I feel it is almost impossible for me to explain myself - also because I don't remember it too well.

Then, when I finished the accusation, which lasted about seven hours, lovable Jesus took the aspect of a most loving father. And since I was exhausted in my strengths because of the sorrow, more so since I saw that that sorrow was not enough, to be sorry as much as it befitted my sins - to encourage me, He told me: *“I Myself want to make up for you, so I apply to your soul the merit of the pain I had in the Garden of Gethsemani. This alone can satisfy the divine justice.”* After He applied His pain to my soul, then I seemed to be disposed to receive the absolution.

All humbled and confused as I was, prostrated at the feet of the good father Jesus, through the rays He was sending into my mind, I tried to excite myself more to sorrow by saying - though I don't remember everything: ‘Great, immense, has been the evil I have done against You. These powers of mine and these senses of my body were meant to be as many tongues with which to praise You. Ah! instead, they have been like many poisonous vipers which were biting You and were even trying to kill You. But, holy father, forgive me – do not want to cast me away because of the great wrong I have done to You by sinning.’

And Jesus: *“And you - do you promise to sin no more, and to banish from your heart any shadow of evil that might offend your Creator?”*

And I: ‘Ah! yes, with all my heart I promise You. I would die a thousand times rather than sin again. Never again, never again.’

And Jesus: *“And I forgive you, and I apply to your soul the merits of my Passion, and I want to wash it in my Blood.”*

And as He was saying this, He raised His blessed right hand and pronounced the words of the absolution – exactly like the words that the priest says, when he gives absolution. **And in the act of doing this, a river of blood poured down from His hand, and my soul was completely inundated by it.**

After this, He said to me: *“Come, oh daughter, come to make penance for your sins by kissing my wounds.”*

Marriage and Divorce the Church and the Divine Will



CCC - Q . 1010. What are the chief ends of the Sacrament of Matrimony?

A. The chief ends of the Sacrament of matrimony are:

1. To enable the husband and wife to aid each other in securing the salvation of their souls;
- 2. To propagate or keep up the existence of the human race by bringing children into the world to serve God;**
3. To prevent sins against the holy virtue of purity by faithfully obeying the laws of the marriage state.

Meditation 6 - The Queen of Heaven in the Kingdom of the Divine Will upon Earth.

Now listen to Me. My Son had come back from the desert, and was preparing Himself for His public life; but first He wanted to be present at this wedding, and therefore He allowed Himself to be invited. We went there, not to celebrate, but to work great things for the human generations. My Son took the place of Father and King in the families, and I took the place of Mother and Queen. With Our presence We renewed the sanctity, the beauty, the order of the marriage formed by God in the Garden of Eden – that of Adam and Eve – married by the Supreme Being in order to populate the earth, and to multiply and increase the future generations, Marriage is the substance from which arises the life of the generations; it can be called the trunk from which the earth is populated. The priests, the religious, are the branches; but if it were not for the trunk, not even the branches would have life. Therefore, through sin, by withdrawing from the Divine Will, Adam and Eve caused the family to lose its sanctity, beauty and order. And I, your Mama, the new innocent Eve, together with my Son, went to reorder that which God did in Eden; I constituted Myself Queen of families, and impetrated the grace that the Divine Fiat might reign in them, that I might have families which would belong to Me, holding the place of Queen in their midst.

...In addition to this, my child, with my presence at this wedding, I looked at the future centuries. I saw the Kingdom of the Divine Will upon earth; I looked at families, and I pleaded for them to symbolize the love of the Sacrosanct Trinity, so that Its Kingdom might be in full force. And with my rights of Mother and Queen, I took to heart Its regime, and possessing the source of it, I placed at the creatures' disposal all of the graces, the helps and the sanctity needed to live in a Kingdom so holy. So I keep repeating: "Do whatever my Son tells you."

My child, listen to Me: look for nothing else, if you want to have everything in your power, and give Me the contentment of being able to make of you my true child, and child of the Divine Will. Then will I take on the commitment of forming the marriage between you and the Fiat; and acting as your true Mother, I will bind the marriage by giving you the very life of my Son as dowry, and my maternity and all my virtues as gift.

CCC - Q. 1006. When are persons lawfully married?

Persons are lawfully married when they comply with all the laws of God and of the Church relating to marriage. To marry unlawfully is a mortal sin, and it deprives the souls of the grace of the Sacrament.

Book of Heaven - July 27 A.D. 1906

"My daughter, when I received the Cross, I embraced It as my dearest treasure, because in the Cross I dowered souls and espoused them to Myself. Now, upon looking at the Cross – at Its length and breadth – I rejoiced, because I saw in It sufficient dowries for all my spouses, and none of them could fear not being able to marry Me, because I held in my own hands – in the Cross – the price of their dowry. But with this condition alone: that if the soul accepts the little gifts I send to her - which are the crosses - as the pledge of her acceptance of Me as her Spouse, the marriage is formed and I give her the gift of the dowry. If then she does not accept the gifts – that is, if she is not resigned to my Will – everything is undone, and even if I want to dower her, I cannot, because in order to form a marriage, it always takes the will of both sides; and since the soul does not accept my gifts, it means that she does not want to accept the marriage."

CCC - Q. 1008. When was the contract of marriage raised to the dignity of a Sacrament?

A. The exact time at which the contract of marriages was raised to the dignity of a Sacrament is not known, but the fact that it was thus raised is certain from passages in the New Testament and from the constant teaching of the Church ever since the time of the apostles. Our Lord did not merely add grace to the contract, but He made the very contract a Sacrament, so that Christians cannot make this contract without receiving the Sacrament.

Book of Heaven - May 17 A.D. 1938

"My good daughter, my love wants to be tied more and more to the creature, and the more truths it manifests regarding my Will, the more bonds I put between God and herself. In manifesting the truth, my love is preparing the marriage between God and the soul. The more it manifests the more pomp and magnificence this marriage will have. Would you like to know what happens then? My truths will be like the dowry needed in order to marry God; to get to know the One who lowers Himself and even ties Himself - only for love - in the bond of marriage. My truths touch the creature over and over; they mold her to new life; they return her to the beauty of our image and resemblance from the time she was created, and impress on her their kiss of inseparable union.

Just one of our truths can make a sea of prodigies and divine creations in the soul who has the goodness to listen to It. One truth can turn a perverted world into a good and holy one, because It is one of our lives, exposed for the good of all. It is a new Sun that we raise in created intellects; a Sun that will let Itself be known through its light and heat, turning into light and heat whoever wants to listen. Therefore, hiding a truth that we give from our Paternal womb, with so much love, is the greatest crime. It deprives human generations of the greatest good.

CCC - Q. 1009. What is the outward sign in the Sacrament of Matrimony, and in what does the whole essence of the marriage contract consist?

The outward sign in the Sacrament of matrimony is the mutual consent of the persons, expressed by words or signs in accordance with the laws of the Church. The whole essence of the marriage contract consists in the surrender by the persons of their bodies to each other and in declaring by word or sign that they make this surrender and take each other for husband and wife now and for life.

Book of Heaven - June 17 A.D. 1932

...for one who lives in my Will there is no thing that pertains to my Fiat in which the creature doesn't acquire her rights. Right over our Divine Being, right over her Celestial Mama, over the Angels, the Saints, right over the sky, the sun, all the creation. And God, the Virgin and everyone, acquires the right over her. It happens as when two young espoused ones unite together with an indissoluble bond, that on both parts they acquire the right over the same persons and over all that which pertains to both. It is a right that no one can take away from them. "Thus for one who lives in our Volition it forms the new, true, real wedding with the Supreme Being, and with this becomes formed a marriage with all that which belongs to Him. Oh! how beautiful it is to see this creature married with everyone; the dear, the darling, the beloved by everyone, and with right everyone loves her, they long to enjoy her and to hold her together with themselves. And she loves everyone, gives everyone the right over her and she gives to everyone. And the new and long relationship that she has acquired with her Creator, oh, if it might be able to be seen from earth, they would

see that God carries her between his arms, the Sovereign Queen feeds her with the dainty food of the Divine Volition, Angels and Saints court her, the sky extends itself over her in order to cover her and to protect her, and troubles one who touches her. The sun fixes her with his light and kisses her with his heat, the wind caresses her; there is nothing created by us that doesn't lend itself to make its office around her. My Will moves all around her, so that everyone and everything might serve her and love her. Therefore one who lives in Him gives everyone to do, and everyone feels the happiness of being able to extend their field of action inside and outside of the fortunate creature. Oh, if all creatures might understand what it means to live in my Divine Will, oh, how everyone would aspire and would make competition to make their celestial sojourn in Him!"

CCC - Q. 1012. Were, then, all marriages before the coming of Christ unlawful and invalid?

A. All marriages before the coming of Christ were not unlawful and invalid. They were both lawful and valid when the persons contracting them followed the dictates of their conscience and the laws of God as they knew them; but such marriages were only contracts. Through their evil inclinations many forgot or neglected the true character of marriage till Our Lord restored it to its former unity and purity.

Day Seventeen - The Queen of Heaven in the Kingdom of the Divine Will

Now, my child, listen to Me: I continued my life in the temple and my little escapes up there to my Celestial Fatherland. I had my rights as daughter to make my little visits to my Divine Family which, more than Father, belonged to Me. But what was not my surprise when in one of these visits the Divine Persons made known to Me that it was Their Will for Me to leave the temple; first, to unite myself in bond of marriage, according to the manner of those times, to a holy man called Joseph; and then, to withdraw together with him to live in the house of Nazareth. My child, in this step of my life it apparently seemed that God wanted to put Me to the test. I had never loved anyone in the world, and since the Divine Will extended through my whole being, my human will never had one act of life; therefore, the seed of human love was missing in Me. How could I love a man in the human order, though he might be a great saint? It is true that I loved everyone, and that my love for all was so great that my love of Mother kept them inscribed in my maternal Heart, one by one, with indelible characters of fire; but this was all in the divine order. Human love, compared to the divine, can be called shadows, shadings - atoms of love. Yet, my child, what apparently seemed to be a trial and as though foreign to the sanctity of my life, was admirably used by God to fulfill His designs, and to grant Me the grace for which I so much longed – that is, the descent of the Word upon earth. God gave Me the safeguard, the defense, the help, such that no one could talk about Me – about my honesty. Saint Joseph was to be the cooperator - the tutor, who was to take care of that bit of the human which We needed - as well as the shadow of the celestial Paternity, in which our little celestial family on earth was to be formed. So, in spite of my surprise, immediately I said: "Fiat", knowing that the Divine Will would not harm me, or prejudice my sanctity. Oh, had I wanted to put in one act of my human will, even in the aspect of not wanting to know man, I would have sent to ruin the plans of the coming of the Word upon earth! Therefore, it is not the diversity of states that prejudices sanctity, but the lack of Divine Will, and of the fulfillment of one's own duties to which God calls the creature. All states are holy, marriage too, provided that the Divine Will is present, as well as the exact sacrifice of one's own duties. But the great part are indolent and lazy, and not only do they not become saints, but of their own state, some make a purgatory, and some a hell. So, as I learned I was to leave the temple, I did not say a word to anyone, waiting for God Himself to move the external circumstances to make Me fulfill His adorable Will, as in fact happened. The superiors of the temple called Me and let Me know that it was their will, and also the custom of those times, that I prepare myself for marriage. I accepted. Miraculously, among many, the choice fell upon Saint Joseph; so the marriage was made and I left the temple. Therefore, I beg you, child of my Heart, that in all circumstances you take to heart the Divine Will alone, if you want the divine designs to be accomplished over you.

CCC - Q. 1017. What should persons who are about to get married do?

A. Persons who are about to get married should give their pastor timely notice of their intention, make known to him privately whatever they suspect might be an impediment to the marriage, and make sure of all arrangements before inviting their friends.

Book of Heaven

Then the Lord said to me: "Go to the confessor and ask him for the obedience. If he wants, you will tell him everything I told you, and you will follow whatever he says. See, it will not be only for the good of creatures that I want these continuous sufferings, but also for your good. In this state of sufferings I will purify your soul thoroughly, in such a way as to dispose you to form a mystical marriage with Me; and after this, I will make the last transformation,

in such a way that both of us will become like two candles placed on the fire – one is transformed into the other, and they become one. In this way I will transform Myself in you, and you will remain crucified with Me. Ah! would you not be happy if you could say: ‘The Bridegroom is crucified, but the bride also is crucified’? ‘Ah! yes, there is nothing that renders me dissimilar from Him.’

CCC - Q. 1023. Can the bond of Christian marriage be dissolved by any human power?

A. The bond of Christian marriage cannot be dissolved by any human power.

Book of Heaven - February 24 A.D. 1902

“My daughter, there are certain offenses which surpass by far the very offenses I suffered in my Passion. Today I have received several of these, to the point that if I did not pour part of them out, my Justice would force Me to send fierce scourges upon earth; therefore, let Me pour into you.” After He poured them, I don’t know how, hearing Him speak about offenses I said to Him: “Lord, what about this law of divorce that they talk about – is it certain that they will not confirm it?” And He: “For now it is certain. As for five, ten or twenty years from now, if I suspend your state of victim or call you to Heaven, they may be able to do it; but the prodigy of chaining their will and of confusing them I have done for now. If you knew the rage of the demons and of those who wanted this law, who were certain to obtain it – it is so great, that if they could, they would destroy any authority and would make a slaughter everywhere. So, in order to mitigate this rage and to prevent these slaughters in part, do you want to expose yourself to their fury a little bit?” And I: ‘Yes, as long as You come with me.’ So we went to a place in which there were demons and people who seemed to be furious, enraged, mad. As soon as they saw me, they ran over me like many wolfs, and some would beat me, some would tear my flesh; they would have wanted to destroy me, but did not have the power to do it. As for me, however, though I suffered very much, I did not fear them, because I had Jesus with me. After this, I found myself inside myself, as though filled with various pains. May the Lord be always blessed.

CCC - Q. 1027. What evils follow divorce so commonly claimed by those outside the true Church and granted by civil authority?

A. The evils that follow divorce so commonly claimed by those outside the true Church and granted by civil authority are very many; but chiefly:

1. A disregard for the sacred character of the Sacrament and for the spiritual welfare of the children;

2. The loss of the true idea of home and family followed by bad morals and sinful living.

Book of Heaven - January 12 A.D. 1902

It seems that my adorable Jesus continues to come a little bit. This morning, then, transporting me outside of myself, He showed me the great evils of society, and His great bitternesses; and He poured into me, abundantly, part of what embittered Him. Then He said to me: “My daughter, see now where the blindness of men has reached – to the point of wanting to make laws which are iniquitous and go against themselves and their own social welfare. My daughter, this is why I am calling you to sufferings again – so that, as you offer yourself with Me to Divine Justice, those who must fight this law of divorce may obtain light and efficacious grace in order to be victorious. My daughter, I tolerate that they make wars and revolutions, and that the blood of the new martyrs inundate the world – this is an honor for Me and for my Church; but this brutal law is an affront to my Church, and it is abominable and intolerable to Me.”

Now, while He was saying this, I saw a man who was fighting against this law - tired and exhausted in his strengths, in the act of wanting to withdraw from the enterprise. So, together with the Lord, we encouraged Him, and he answered: “I see myself almost fighting alone, and unable to obtain the intent.” And I said to him: “Courage, for contradictions are as many pearls which the Lord will use to adorn you in Heaven.” And he took heart and continued the enterprise. After this, I saw someone else, all weary and concerned, not knowing what to decide, and someone saying to him: “Do you know what you should do? Get out - get out of Rome.” And he: “No, I cannot, this is the word given to my father; I will lay down my life, but as for getting out – never.” Afterwards, we withdrew; Jesus disappeared, and I found myself inside myself.

CCC - Q. 1028. Which are the effects of the Sacrament of Matrimony?

A. The effects of the Sacrament of Matrimony are:

1. To sanctify the love of husband and wife;

2. To give them grace to bear with each other's weaknesses;

3. To enable them to bring up their children in the fear and love of God.

Book of Heaven

I remember that from the very beginning of my being continuously bedridden, my Lover Jesus would make Himself seen very often, which He had not done in the past. From the beginning He told me that He wanted me to take on a new way of life in order to dispose myself to that mystical marriage which He had promised me. He would say to me: “Beloved of my Heart, I have put you in this state so that I might come more freely to converse with you. See, I have freed you of all external occupations, so that, not only your soul, but also your body might be at my disposal, and so that you might remain in continuous holocaust before Me. See, had I not drawn you into this bed, since you would have to carry out your family duties and submit yourself to other sacrifices, I could not come so often and let you share in the offenses, just as I receive them; at most, I would have to wait for when you have fulfilled your duties. But now – no, we are free, there is no one left who may bother us and interrupt our conversation. From now on, my afflictions will be yours, and yours will be mine; my sufferings yours, and yours mine; my consolations yours, and yours mine. We will unite all things together, and you will take interest in my things as if they were your own; and so I will do with yours. Between the two of us there will no longer be ‘this is mine, and this is yours’, but everything will be in common, on both sides.

CCC - Q. 1029. What do we mean by bearing with each other's weaknesses?

A. By bearing with each other's weaknesses we mean that the husband and wife must be patient with each other's faults, bad habits or dispositions, pardon them easily, and aid each other in overcoming them.

Book of Heaven - June 12 A.D. 1928

After this, since it was the Feast of Corpus Domini, I was thinking to myself that this day was the feast of the marriage which blessed Jesus did with souls in the Most Holy Sacrament of love. And my beloved Jesus, moving in my interior, told me: “My daughter, the true marriage with humanity was done in Creation. Nothing was lacking either to the soul or to the body; everything was done with royal sumptuousness. An immense palace was prepared for the human nature, such that no king or emperor can have one similar to it, which is the whole Universe: a starry heaven and its vault, a Sun which would never extinguish its light; flourishing gardens in which the happy couple, God and man, was to stroll, amuse itself and maintain the continuous, uninterrupted feast of our marriage; and garments, woven not with matter, but formed of purest light by Our power, as befitted royal persons... Everything was beauty in man, soul and body, because the One who prepared the marriage and formed it was of unreachable beauty. So, from the external sumptuousness of the so many enchanting beauties present in the whole of Creation, you can imagine the interior seas of sanctity, of beauty, of light, of science, etc., which the interior of man possessed. All the acts of man, interior and external, were as many musical keys which formed the most beautiful melodies, sweet, melodious, harmonious, that maintained the joy of the marriage. And each additional act that he would dispose himself to do, was a new little sonata that he would prepare, to call his spouse to delight with him.

My Divine Will which dominated humanity, brought him the new continuous act and the likeness to the One who had created him and married him. But in such a great feast man broke the strongest bond, in which lay the whole validity of our marriage and through which it had been in force: he withdrew from Our Will. Because of this, the marriage was broken, and since all the rights were lost, only the memory of it was left, but the substance, the life, the effects no longer existed. Now, the Sacrament of the Eucharist in which my Love overabounded in all possible imaginable ways, cannot be called either the first or the true marriage of Creation, for I do nothing but continue what I did when I was on earth. According to the needs of souls, with some I make Myself a compassionate doctor in order to heal them, with some a teacher to instruct them, with some a father to forgive them, with some light to give them sight. I give strength to the weak, courage to the timid, peace to the restless – in sum, I continue my redemptive life and virtue; however, all these miseries exclude the true marriage. No young man marries a young woman who is ill - at most, he waits for her to recover; or a young woman who is weak and who offends him very often. And if the groom is a king and loves her, at most he waits for the bride to get well, to love him, and for her condition to become somehow satisfactory, and not so inferior to his.

Now, the condition in which poor humanity finds itself is still that of a poor ill one, and I am waiting for my Will to be known and to reign in the midst of creatures, for It will give them true health, royal garments, and a beauty worthy of Me. Then will I form again the true and original marriage.”

CCC - Q. 1031. To receive the Sacrament of Matrimony worthily is it necessary to be in the state of grace?

A. To receive the Sacrament of Matrimony worthily it is necessary to be in the state of grace, and it is necessary also to comply with the laws of the Church.

Book of Heaven

I had spent about three years in this state already described, continuing to remain in bed, when one morning Jesus made me understand that He wanted to renew the marriage – not on earth, as the first time, but in Heaven, in the presence of the whole Celestial Court, and that I should remain prepared for a grace so great. I did as much as I could in order to dispose myself, but since I am so miserable and insufficient in doing any shadow of good, the hand of the Divine Maker was needed in order to dispose me, because, by myself, I would never have managed to purify my soul.

... While my soul was exciting itself with ardent yearnings for receiving the grace that Jesus Himself wanted to give me, Jesus came back and transported me outside of myself, up to Paradise. And there, in the presence of the Most Holy Trinity and of all the Celestial Court, He renewed the marriage. Jesus put out the ring adorned with three precious stones, white, red and green, and He gave it to the Father, who blessed it and gave it back to the Son again. The Holy Spirit took my right hand and Jesus placed the ring on my ring finger. Then I was admitted to the kiss of all the Three Divine Persons, and each of Them blessed me.

Who can tell my confusion when I found myself before the Most Holy Trinity? I will just say that as soon as I found myself in Their presence, I fell flat to the ground, and I would have remained there if it wasn't for Jesus, who encouraged me to go into Their presence, so much was the light, the sanctity of God. I am only saying this; the other things I will leave out, because I remember them confusedly. After this, I remember that a few days passed and I received Communion. I lost consciousness, and I saw, present before me, the Most Holy Trinity whom I had seen in Heaven. I immediately prostrated myself at Their presence, I adored Them, I confessed my nothingness. I remember that I felt so plunged within myself that I did not dare to utter a single word, when a voice came from Their midst and said: **“Do not fear, pluck up courage, We have come to confirm you as Our own, and to take possession of your heart.” While this voice was saying this, **I saw that the Most Holy Trinity descended into my heart and took possession of it – and there They formed Their dwelling. Who can tell the change that occurred in me? I felt divinized; it was no longer I who lived, but They were living in me.** It seemed to me that my body was like a residence, and that the living God was residing in it, because I could feel, sensibly, Their real presence in my interior. I could hear Their voice clearly, coming from within my interior and resounding at the ears of my body. It happened precisely as when there are people speaking inside a room, and their voices can be heard, clearly and distinctly, also outside. From that moment on, I no longer had the need to go in search of Him somewhere else in order to find Him, but I could find Him there - inside my heart.**

CCC - Q. 1034. Who has the right to make laws concerning the Sacrament of marriage?

A. The Church alone has the right to make laws concerning the Sacrament of marriage, though the state also has the right to make laws concerning the civil effects of the marriage contract.

Book of Heaven - December 8 A.D. 1902

... I understood very well that it was not His coming that rendered the coming of the confessor necessary to make me come round, but rather, the sufferings that Jesus would send me. So, I am unable to say why, my soul felt a pain, while my nature felt great satisfaction, saying: ‘If nothing else, I will spare the confessor the sacrifice of having to come.’ But while I was thinking of this, I saw a priest clothed in white together with Our Lord; it seemed to me that he was the Pope, and the confessor was with him. They were praying Him to make me suffer so as to prevent the formation of this law of divorce, but Jesus would not pay attention to them. So, the confessor, heedless of the fact that he was not being given audience, with extraordinary impetus, to the point that it seemed it was not him, took Jesus Christ in his arms and, by force, cast Him inside of me, saying: **“You will remain crucified within her, crucifying her, but this law of divorce we do not want.” Jesus remained as though bound inside of me, crucified by such command, and I felt, bitterly, the pains of the cross. Then He said: **“Daughter, it is the Church that wants it, and her authority, united to the power of prayer, binds Me.”****

CCC - Q. 1035. What do we mean by laws concerning the civil effects of the marriage contract?

A. By laws concerning the civil effects of the marriage contract we mean laws with regard to the property or debts of the husband and wife, the inheritance of their children, or whatever pertains to their temporal affairs. All persons are bound to obey the laws of their country when these laws are not opposed to the laws of God.

Book of Heaven - December 7 A.D. 1902

Don't you see how France has driven Me away from herself, considering herself honored in no longer recognizing Me? And how Italy wants to follow France, as there are some who would give their souls to the devil in order to win that point of forming the law of divorce - after they tried so many times and were left crushed and confused? Instead of placating Myself and pouring my indignation upon you, I suspend you from the state of victim, because after my Justice has tried several times, using all of Its power so as not to give that chastisement wanted by man himself - and in spite of this, he still wants it - it is necessary for Justice to suspend one who holds It back, and to let the chastisement fall." And I: 'Lord, if You wanted to suspend me for other chastisements, I would easily have accepted, because it is right that the creature conform to your Holy Will in everything; but to accept it for this evil most grave... my soul cannot digest this suspension. Rather, invest me with your power and allow me to go into the midst of those people who want this.' While saying this, I found myself with them; they seemed to be invested with diabolical forces, especially one of them, who seemed enraged. As though wanting to turn everything upside down, I spoke and spoke, but I could barely manage to cast a few glimmers of reason into him, making known to him the error they were committing. After this, I found myself inside myself, with sufferings extremely scarce.

CCC - Q. 1044. Why do many marriages prove unhappy?

A. Many marriages prove unhappy because they are entered into hastily and without worthy motives.

Book of Heaven - June 16 A.D. 1928

"My daughter, it is really true that the Supreme Being established Its marriage with humanity at the beginning of Creation; and it happened as when a groom is induced to separate in court by his wicked bride. But in spite of this, the groom keeps an affection in his heart, and he thinks and yearns that, if his chosen one should change, who knows... he may once again be able to unite and bind himself with her with the bond of marriage. So, he often lets news reach her ear through messengers - that he loves her.

So God did: even though the marriage with humanity was unbound in the divine court, He kept an affection for her and, though far away, he longed for the new bond of marriage with humanity; so much so, that He did not destroy the palace which He had formed with so much sumptuousness and magnificence, nor did He take away from her the good of the Sun that formed the day, but He left everything, so that the one who had offended Him might make use of it. Even more, He maintained the correspondence by choosing, from the beginning of the world, now one of the good, now another, who were like messengers. And like many postmen, some brought little letters, some telegrams, some phone calls from Heaven in which it was announced that the far away spouse had not forgotten her, that he loved her and that he wanted the return of the ungrateful spouse.

So, in the Old Testament, the more I multiplied the good, the patriarchs and the prophets, the more pressing were the invitations and the mail that ran between Heaven and earth, with the news sent by God - that He desired the new union. This is so true that, unable to contain the ardor of His love any longer, and since decayed humanity was not yet disposed, He made an exception, espousing the Virgin Queen and the humanity of the Word with bond of true marriage, so that, by virtue of them, decayed humanity might be lifted up again and He might form His marriage with the entire humanity. Then, my Humanity formed the new engagement with her on the Cross, and everything I did and suffered, up to dying on the Cross, were all preparations to carry out the desired marriage in the Kingdom of my Divine Will. Now, after the engagement, there are pledges and gifts left to be exchanged, and these are the knowledges about my Divine Fiat. Through them, humanity is given back the great gift which man rejected in Eden - the eternal, infinite and interminable gift of my Will. This gift will attract so much decayed humanity, that she will give Us the return of the gift of her poor will, which will be the confirmation and the seal of the union of the spouses, after such a long chain of correspondence, of faithfulness on the part of God, and of inconstancy, ingratitude and coldness on the part of creatures.

My daughter, man degraded himself and lost all goods because he went out of my Divine Will. In order to ennoble himself, to reacquire everything and receive the rehabilitation of the marriage with his Creator, he must enter once again the Divine Fiat from which he came. There are no ways in the middle; not even my Redemption is enough to make man return to the beginning of the happy era of his creation. Redemption is means, way, light, help - but not the end. The end is my Will, because my Will was the beginning, and by justice, one who is the beginning must also be the end. Therefore, humanity must be enclosed in my Divine Will to be given back her noble origin, her happiness, and to put the marriage with her Creator in force once again. This is why the great good that my Redemption did to man is not enough for Our Love, but It yearns for more. True Love is never content; only then is It content, when It can say: 'I have nothing else to give him.' And knowing that man can return to be happy, victorious and glorious in the noble state in which he was created by God – and this, by means of my Will reigning in their midst – this is why all the divine yearnings, the sighs, the manifestations are directed toward making Our Will known to make It reign, so as to be able to say to Our Love: 'Calm Yourself, for Our beloved child has reached his destiny. He is now in possession of Our inheritance that was given to him in Creation, which is Our Fiat! And while he possesses what is Ours, We possess him. Therefore, the marriage is established once again, the spouses have returned to their place of honor; there is nothing left but to celebrate and enjoy a good so great, after such a long sorrow'.

CCC - Q. 1046. When are motives for marriage worthy?

A. Motives for marriage are worthy when persons enter it for the sake of doing God's will and fulfilling the end for which He instituted the Sacrament. Whatever is opposed to the true object of the Sacrament and the sanctification of the husband and wife must be an unworthy motive.

Book of Heaven - April 30 A.D. 1932

I am doing as a king would do, who would like to elevate a family with bonds of relatives with his real family; in order to do this he first takes one member of them, he keeps her in his palace, raises her, feeds her together with him, accustoms her with his noble ways, he entrusts her with his secrets, and in order to make her worthy of him he makes her live of his will, and in order to be more secure, and in order to not make her descend to the baseness of her family he makes for her the gift of his volition, so that she might hold it in her power. That which the king can not do, but I can do it with bilocating my Will in order to make him a gift to the creature. "Whence the king holds his eyes fixed over her, he goes always embellishing her, dresses her with precious and beautiful attire in a way that he feels enamored; and not being able to endure her at length anymore, he binds her with the lasting bond of marriage, in a way that the one becomes the gift of the other. With this, both parts hold the right to reign, and that family acquires the bond of relatives with the king, and the king for love of she who has given herself to him, and that he himself is gifted to her, calls that family to live in his palace giving them the same gift that he has given to she whom he loves so much. Thus have we done. First, we have called one of the human family to live in the palace of our Volition; as soon as we made for her the gift of his knowledges, of his most intimate secrets. In doing this we experience contentments and indescribable joys and we feel how sweet and dear [it is] to have the creature live in our Volition, and our love pushes us, indeed it coerces/rapes us to make her the gift of our omnipotent Fiat. More so that [she] made for us the gift of hers, she already was in our power, and our Divine Will was able to be secure and at his post of honor in the creature. Now after we have made the gift of our Fiat to a member of this human family, she acquires the bond and the right of this gift, because we never do works and make gifts for one alone, but when we do works and make gifts we always do them in a universal way; hence this gift will be ready for everyone, provided that they want it and dispose themselves. Therefore the living in my Will is not property of the creature nor is it in her power, but it is a gift, and I do when I want, to whom I want, and in the times that I want. He is a gift of heaven made by our great magnanimity and by our inextinguishable love. "Now with this gift the human family will feel so bound with their Creator, that they won't feel distant anymore from Him, but so near as if they might be of his same family and might cohabit in his same palace. With this gift they will feel so rich that they will no longer feel the miseries, the weaknesses, the riotous passions, but everything will be strength, peace, abundance of grace, and recognizing the gift they will say: 'In the house of my celestial Father there lacks nothing, I have everything at my disposition, always in virtue of the gift that I have received.' We always give gifts by effect of our great love and from our highest magnanimity; if this might not be, or we might want to mind if the creature merits it or not, if she has made some sacrifices, then it would not be a gift anymore, but payment, and our gift would be rendered as right and slave of the creature. While we and our gifts are not slaves of anyone. In fact man didn't exist yet, and before he was we already created the sky, the sun, the wind, the sea, the earth in bloom and all the rest in order to make a gift of it to man. What had he done in order to merit gifts so

great and perennial? Nothing, and in the act of creating him we gave him the great gift that exceeded all the others, our omnipotent Fiat. And although He rejected him, we however didn't discontinue from giving him anymore. No, but we hold Him on reserve in order to give Him to the children, the same gift that the father rejected from us. The gift becomes given in the excess of our love, which is so much that he doesn't know what to do, he doesn't mind the accounts, while he gives the payment if the creature does good works, sacrifices herself, he gives with just measure and according to what she merits; not so in the gift. Therefore one who will be able to doubt what it means does not understand our Divine Being nor our breadth, nor where our love can arrive. However we want the correspondence of the creature, the gratitude and her little love."

CCC- Q. 1047. How should Christians prepare for a holy and happy marriage?

A. Christians should prepare for a holy and happy marriage by receiving the Sacraments of Penance and Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastors.

Book of Heaven

My sweet Jesus would do nothing but dispose me to that mystical marriage which He had promised me. When I was in that state, He would make Himself seen sometimes three times a day, sometimes four, as He pleased; and sometimes it was a continuous coming and going. He seemed to be a sweetheart who cannot be without his spouse. This is how Jesus was with me, and sometimes he reached the point of telling me: "You see, I love you so much that I cannot be without coming. I feel almost restless, thinking that you are there suffering for Me, and you are alone; this is why I have come – to see if you need something." And while saying this, He Himself would lift my head, He would place His arm around my neck and hug me; and while holding me like that, He would kiss me, and if it was summertime and it was hot, He would send a refreshing breath from His mouth, or He would take something in His hand and fan me. And then He would ask me: "How are you feeling? Don't you feel better?" I would say to Him: 'Being with You, in whatever way, one always feels well.'

Q. 1049. May persons receive the Sacrament of Matrimony more than once?

A. Persons may receive the sacrament of Matrimony more than once, provided they are certain of the death of the former husband or wife and comply with the laws of the Church.

Book of Heaven - February 16 A.D. 1927

....operating in my Will is the greatest miracle, and the fullness of all acts united together, and the triumph of the Divine act in the human act, because my Will was as though sterile in the midst of creatures, and It is now made happy by Its first daughter, in whom It sees Its many newborns who will come to light. So, It will no longer live as a sterile mother in the midst of the people, but as a mother fecund with many children. It used to be a widow, because in creating the first man It espoused the human nature, dowering it with the immense riches of Its Will, as the seal of the marriage It formed with man. As he withdrew from It, It remained a widow for many centuries; but now It has removed the mourning of Its widowhood, and marrying again, It has taken Its garments of bride and has released Its dowries into the field, once again - and the seal of the dowries are the knowledges about It, through which It offers the gift of the riches It possesses. Therefore, my daughter, be attentive in preserving your garments of bride, and in enjoying the dominions that my Will has given you as dowry."

CCC - Q. 1050. Where and at what time of the day should Catholics be married?

A. Catholics should be married before the altar in the Church. They should be married in the morning, and with a Nuptial Mass if possible.

Book of Heaven

On the morning of the aforementioned day, Jesus made Himself seen again all affable, sweet and majestic, together with His Most Holy Mother and Saint Catherine. First, the Angels sang a hymn, while Saint Catherine assisted me, Mama took my hand, and Jesus put the ring on my finger. Then, we embraced and He kissed me, and so did Mama also. Then we had a conversation, all of love – Jesus told me of the great love He had for me, and I also told Him of the love I had for Him. The Most Holy Virgin made me comprehend the great grace I had received, and the correspondence with which I was to correspond to the love of Jesus.

My Spouse Jesus gave me new rules in order to live more perfectly, but since it has been a long time, I don't remember them so well; therefore I will skip them. And so it ended, for that day.

CCC - Q. 1051. What must never be forgotten by those who attend a marriage ceremony in the Church?

A. They who attend a marriage ceremony in the Church must never forget the presence of the Blessed Sacrament, and that all laughing, talking, or irreverence is forbidden then as at other times. Women must never enter into the presence of the Blessed Sacrament with uncovered heads, and their dress must be in keeping with the strict modesty that Our Lord's presence demands, no matter what worldly vanity or social manners may require.

Book of Heaven

Now, during these exits that the Lord would make me do, sometimes He would renew the promise of the marriage, which I already mentioned. Who can tell the ardent yearnings that the Lord infused in me for this mystical marriage to take place? Many times I would solicit Him, telling Him: 'Most sweet Spouse, hurry, no longer delay my intimate union with You. O please! let us bind each other with stronger bonds of love, so that no one may ever again be able to separate us, even for simple instants.' And Jesus would correct me now about one thing, now about another. I remember that one day He said to me: "Everything that is of the earth, everything – everything you must remove, not only from your heart, but also from your body. You cannot understand how harmful are the slightest earthly shadows, and how much they hinder love." Immediately I said to Him: 'If I have something else that must be removed, tell me, for I am ready to do it.' But as I was saying this, I myself realized that I had a gold ring on my finger, portraying the image of the Crucifix; and immediately I said to Him: 'Holy Spouse, do you want me to take it off?' And He told me: "Since I Myself will give you a more precious, more beautiful ring, which will have my living image impressed on it, and every time you will look at it your heart will receive new arrows of love - this one is not necessary." And I promptly removed it.

The longed for day finally arrived, after not a little suffering. I remember that it was almost one year that I had been continuously in bed - it was the day of the purity of Mary Most Holy. On the night before that day, my lover Jesus made Himself seen all festive. He drew near me, took my heart in His hands, and He looked at it over and over again; He dusted it, and then He gave it back to me. Then He took a garment of immense beauty, whose background seemed to be a surface of gold streaked with various colors, and He clothed me with that garment. Then He took two gems, as if they were earrings, and He bejewelled my ears. Then He adorned my neck and my arms, and surrounded my forehead with a crown of immense value, all enriched with precious stones and gems, all refulgent with light; and it seemed to me that those lights were as many voices which resounded among themselves, speaking in clear notes of the beauty, the power, the fortitude, and of all the other virtues of my spouse Jesus. Who can tell what I comprehended, and in what sea of consolation my soul was swimming? It is impossible to say it.

Now, while He was crowning my forehead, Jesus told me: "Most sweet spouse, I place this crown upon you so that nothing may be missing in order to make you worthy of being my spouse; but then, after our wedding is finished, I will take it with Me to Heaven, to keep it for you at the moment of your death." Finally, He took a veil and covered me completely with it, from head to foot; and He left me in that way. Ah! it seemed to me that there was a great meaning in that veil, because the demons, in seeing me all covered with that veil, were so frightened and had such fear of me, that they fled, terrified. The very Angels were around me with such veneration, that I myself was confused and all full of blushing.

July 2nd A.D. 2015 – 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 being the prayer known as "The Magnificat".

It's strange that this Feast should come *after*¹ the Feast of St. John which we just celebrated eight days ago, but this is the day after the octave of his birthday and helps explain why his birth was so important. It was at the Visitation that St. John, along with his mother, were filled with the Holy Ghost, the cause of his being born without the stain of original sin. It is today that our Redeemer, Our Lady, and the one about whom Christ said "there hath not risen among them that are born of women a greater than John the Baptist" **all came together, the three pure ones all born without sin after the Fall** (of course, Christ and His mother were also *conceived* without sin).

But this Feast says something very profound about Mary and who she is. Compare how St. Luke describes Mary's visit with how David's visit to the Ark of the Covenant is described in II Kings (2 Samuel in some Bibles):

II Kings 6:2 And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of hosts is invoked, who sitteth over it upon the cherubims.

Luke 1:39 And Mary rising up in those days, went into the hill country with haste into a city of Juda

II Kings 1 6:9 And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?

Luke 1:43 And whence is this to me, that the mother of my Lord should come to me?

II Kings 6:11 And the ark of the Lord abode in the house of Obedom the Gethite three months...

Luke 1:56 And Mary abode with her about three months; and she returned to her own house...

II Kings 6:16 And when the ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord [His Presence over the Ark]

Luke 1:41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb.

St. Luke clearly wants us to see Our Lady as the Ark of the New Covenant, the bearer the Word just as the Ark of the Old Covenant carried the tablets containing the ten words of God; the one who bore the Root of Jesse Who came back to life in three days, just as the Ark of the Old Covenant carried Aaron's rod which sprouted; the one who bore the Bread of Life just as the Ark of the Old Covenant carried some of the manna that sustained the children of Israel in the desert. St. John the Evangelist wrote of this same Truth when he described his Heavenly vision in Apocalypse 11:19-12:1-5:

And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail. And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: And being with child, she cried travailing in birth, and was in pain to be delivered. And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his head seven diadems: And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son. And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne.

These verses and the words of St. St. Gregory Thaumaturgus (a.k.a. Gregory of Neocaesarea, A.D. 213 - ca. 270) remind us who Mary is:

And thus she received the word, and in the due time of the fulfilment according to the body's course she brought forth the priceless pearl. Come, then, ye too, dearly beloved, and let us chant the melody which has been taught us by the inspired harp of David, and say, "Arise, O Lord, into Thy rest; Thou, and the ark of Thy sanctuary." For the holy Virgin is in truth an ark, wrought with gold both within and without, that has received the whole treasury of the sanctuary.

Pray the words of St. Athanasius and realize the depths of Mary's beauty! Turn to her to intercede for us with her Son:

O noble Virgin, truly you are greater than any other greatness. For who is your equal in greatness, O dwelling place of God the Word? To whom among all creatures shall I compare you, O Virgin? You are greater than them all, O Ark of the Covenant, clothed with purity instead of gold! You are the Ark in which is found the golden vessel containing the true manna, that is, the flesh in which Divinity resides.

Turn to Our Lady!

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!

July 16th A.D. 2015 – Our Lady of Mount Carmel
Calendar for the Traditional Roman Rite



Brown Scapular
Order of Our Lady of Mount Carmel (Carmelites)
A.D. 1251

"The Brown Scapular of our Lady of Mount Carmel," associated with the Carmelite Order, is the most well-known. In A.D. 16 July 1251, Our Lady appeared to St. Simon Stock in Cambridge, England after he prayed for help for his Order. She appeared to him with the scapular and said, "Take, beloved son this scapular of thy order as a badge of my confraternity and for thee and all Carmelites a special sign of grace; whoever dies in this garment, will not suffer everlasting fire. It is the sign of salvation, a safeguard in dangers, a pledge of peace and of the covenant."

Whether this happened *exactly* in this way or not (St. Simon's original descriptions of the vision are not extant and the wording may not be exact), the Scapular was given to St. Simon Stock, and the devotion spread and was well-known by the 16th c. What can be safely believed because of papal decree is the promise known as the "Sabbatine Privilege." The Sabbatine Privilege is the promise that Our Lady will intercede and pray for those in Purgatory who, in earthly life:

- wore the Scapular in good faith;
- were chaste according to their state in life;
- daily recited the Divine Office or, with the permission of one's Confessor, the Little Office of Our Lady [a shorter form of the Divine Office in honor of the Blessed Virgin Mary, used by certain religious orders and laity. It is similar to the Common of the Blessed Virgin Mary from the Roman Breviary] or the Rosary; and
- departed earthly life in charity.

You can be enrolled in the Confraternity of our Lady of Mount Carmel by any priest. Just obtain a scapular, take it to him to have it blessed, and express your desire for enrollment.

Warning: Some *falsely* believe that wearing the Brown Scapular offers some sort of guarantee of salvation because of the legendary words attributed to Our Lady. *This is against Church teaching, is superstitious and a grave error.* Sacramentals are not magical ways to manipulate God; they are Church-instituted rituals/objects that remind us of what we are supposed to be doing/thinking of, that depend on the faith, hope and love of the user, and which help prepare us to receive God's saving grace. One must do more than "wear the scapular"; one must wear it *worthily*.

July 22nd A.D. 2015 – 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, 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 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 .

July 26th A.D. 2015 – St. Anne, Mother of the BVM
Calendar for the Traditional Roman Rite



Anne (**Hebrew, Hannah**, grace; also spelled Ann, Anne, Anna) is the traditional name of the mother of the Blessed Virgin Mary. All our information concerning the names and lives of Sts. Joachim and Anne, the parents of Mary, is derived from apocryphal literature, the Gospel of the Nativity of Mary, the Gospel of Pseudo-Matthew and the *Protoevangelium* of James. Though the earliest form of the latter, on which directly or indirectly the other two seem to be based, goes back to about A.D. 150, we can hardly accept as beyond doubt its various statements on its sole authority. In the Orient the Protoevangelium had great authority and portions of it were read on the feasts of Mary by the Greeks, Syrians, Copts, and Arabians. In the Occident, however, it was rejected by the Fathers of the Church until its contents were incorporated by Jacobus de Voragine in his "Golden Legend" in the thirteenth century. From that time on the story of St. Anne spread over the West and was amply developed, until St. Anne became one of the most popular saints also of the Latin Church.

The Protoevangelium gives the following account: In Nazareth there lived a rich and pious couple, Joachim and Hannah. They were childless. When on a feast day Joachim presented himself to offer sacrifice in the temple, he was repulsed by a certain Ruben, under the pretext that men without offspring were unworthy to be admitted. Whereupon Joachim, bowed down with grief, did not return home, but went into the mountains to make his plaint to God in solitude. Also Hannah, having learned the reason of the prolonged absence of her husband, cried to the Lord to take away from her the curse of sterility, promising to dedicate her child to the service of God. Their prayers were heard; an angel came to Hannah and said: "**Hannah, the Lord has looked upon thy tears; thou shalt conceive and give birth and the fruit of thy womb shall be blessed by all the world**". The angel made the same promise to Joachim, who returned to his wife. Hannah gave birth to a daughter whom she called Miriam (Mary).

The relics of St. Anne were brought from the Holy Land to Constantinople in 710 and were still kept there in the church of St. Sophia in 1333. The tradition of the church of Apt in southern France pretends that the body of St. Anne was brought to Apt by St. Lazarus, the friend of Christ, was hidden by St. Auspicius (d. 398), and found again during the reign of Charlemagne (feast, Monday after the octave of Easter); these relics were brought to a magnificent chapel in 1664 (feast, 4 May). The head of St. Anne was kept at Mainz up to 1510, when it was stolen and brought to Düren in Rheinland. St. Anne is the patroness of Brittany. Her miraculous picture (feast, 7 March) is venerated at Notre Dame d'Auray, Diocese of Vannes. Also in Canada, where she is the principal patron of the province of Quebec, the shrine of St. Anne de Beaupré is well known. St. Anne is patroness of women in labour; she is represented holding the Blessed Virgin Mary in her lap, who again carries on her arm the child Jesus. She is also patroness of miners, Christ being compared to gold, Mary to silver.

“Marriage”

Lessons from the Letters of Servant of God Luisa Piccarreta
THE LITTLE DAUGHTER OF THE DIVINE WILL



11. To Mrs. Mazari, from Bari.

In Voluntate Dei!

My good daughter in the Divine Volition, may Heaven reward you for the sacrifices you make, and for promoting the book of the Queen of Heaven. It seems to me that the Celestial Mama never stops saying to you, “Thank you, thank you, my daughter”, and that She is preparing for you more graces, especially the great grace of making you always do the Will of Her dear Son - grace which is bearer of peace, of graces, of intimate union, and also of temporal help.

My daughter, by doing the Divine Will, we become true children of the great Lady, and we are transformed into Tabernacles, in which Jesus forms His residence; and then everything we do is sacred, everything is prayer, even the most indifferent things. By doing the Divine Will, the very natural things necessary to our life, are transformed into prayer, adoration and love for our sweet Jesus, because by doing His Will, everything we do is holy, everything is love, and so our being becomes.

Now, considering all you have told me about your son, in my feeble opinion, it seems to me that he is still too young; let him mature, and he will get more practice of life. ***Marriage is cross - and to put him on the cross so young does not seem fair to me. You know that everything is written in Heaven; therefore, if it has been established by God, in His time the Lord will preserve the young lady for your son. Besides, what you should care about is whether they are pacific families, because peace is what constitutes happiness of families, not money. How many rich people are unhappy because peace does not reign in their families. Therefore, be attentive in this; furthermore, when the woman brings much more than the man, she wants to be superior to the man, and make of him a poor slave... In the end, do as you think best.*** I assure you of my prayers for your good mama, true martyr. Maybe the Lord will make her do her Purgatory in this life. Oh, if you could take her with you, how many blessings would you not draw upon yourself? Let them know that ***there are the maledictions of the Lord for those who do not respect and love their parents.***

I commend myself to your prayers, and from the heart, I will do it for you. I will never forget what you are doing for dear Celestial Mama. And leaving you in the Divine Volition, so that It may protect you, help you and assist you, with a thousand regards, I say,

The little daughter of the Divine Will

CCC - Q. 1045. When are marriages entered into hastily?

Marriages are entered into hastily when persons do not sufficiently consider and investigate the character, habits and dispositions of the one they intend to marry. It is wise to look for lasting qualities and solid virtues in a life-long companion and not to be carried away with characteristics that please only for a time.

Prayer Requests – July A.D. 2015



*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 Chapter 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), **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), **Msgr. J.Anthony Luminais** (SI), **Walter Zimmerman** (SI) , **Br. Walter** (SI), **Fr. Joseph Peek** (cancer), **Eugenie** (SI) , **Dave Gotlib** (SI), **George** (SI), **Dr. Ramon Sanchez** (SI), **Peter H.** (SI), **Sammy and Dwayne** (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** (SI), **Sylvester** (SI), **Sandy, Karen, Kurt, Olivia** (SI), **Ann , Scott, Jacob & Samuel** (SI), **Jerry, Donsey & family** (SI), **Jennifer Raczek** (SI), **Linda Burke** (SI), **Hilda Lopez & family** (SI), **Unice & David** (SI), **Meg & Tony** (SI), **Carol Braun** (SI), **Fran & Judy O’Brien** (SI), **Diane** (SI), **Charlotte & Rose Hafley** (SI), **Earl Duque Family John & Aniela** (SI), **Nicholette Gottlinger and family** (SI), **Anita Ramos** (SI), **Helen** (SI), **Troy** (SI), **Jennie** (SI), **Teresa** (SI), **Frank Ramirez.** (SI), **Sara** (SI), **Celine Powers** (SI), **Anita Sabin** (SI) **Kelly Bowring & Family** (SI), **Karin Kawai** (tests), **Allison Valencia and family** (SI), **Michael** (SI), **Jane Cahill** (recovery), **Pat** (SI), **Bobby Breaux** (SI), **Emory** (heart), **Marry Noon** (kidneys), **Francis** (parents), **Mike** (SI), **Bonnie McNally** (niece), **Kim** (cancer), **Clint** (healing), **Foshee** (employment), **Micelle** (employment),

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

Cristino E. Hernandez

“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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