

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. 159 – August 1 A.D. 2015
Feast - Saint Peter’s Chains
Calendar for the Traditional Roman Rite



The Apostle Peter was jailed in Jerusalem, shackled in an iron chain for preaching about Jesus. The night before his trial, St. Peter was said to have been released from the chain by an angel and led out of the prison. Today, the chain is housed in a reliquary under the main altar in the San Pietro in Vincoli (Saint Peter in Chains) basilica in Rome. Legend says that when the Empress Eudoxia gave the chain to Pope Leo I, he held them next to the chains from Peter's first imprisonment in the Mamertime Prison in Rome and the two chains miraculously fused together.

Feast of Saint Peter's Chains by Father Francis Xavier Weninger, 1876



The Holy Church, today, celebrates a special feast in commemoration of the great benefit which God bestowed upon His people by miraculously delivering St. Peter, the visible head of the church, from prison. The entire event is described in the Acts of the Apostles, by St. Luke.

Herod Agrippa, a son of Aristobulus, favored by the Roman Emperor Claudius, ruled over Judaea, with the title of king. To give more stability to his reign, he endeavored to make himself beloved by the Jews, for which there was no easier way than to persecute the Christians, especially those who fearlessly proclaimed the Gospel of Christ, as did the holy Apostles. He had, therefore, apprehended, and soon after beheaded, James the Great, brother of St. John, which bloody deed gave the Jews great satisfaction. To increase this, Herod commanded them to seize St. Peter, intending to make away with him in the same manner. His command was executed; Peter was taken prisoner, chained and locked in a narrow dungeon, which was guarded so vigilantly, that he could not escape. It was then near the Easter Festival, after which St. Peter was to be beheaded. The Christians, in deep distress, were praying day and night, that the Almighty would not permit His flock to be so soon deprived of its shepherd.

There was no human power to save him; but God, hearing the prayer of His people, delivered him by a miracle. On the eve of the day on which he was to be executed, God sent an Angel to set him free. Although heavily laden with chains, the holy Apostle slept peacefully, guarded by the soldiers. The Angel, who by his brightness, illumined the dungeon, struck him on the side and awakened him, saying: "**Arise quickly. Gird thyself; put on thy sandals and cloak and follow me.**" The Apostle, whose chains had fallen from his hands, and who thought it all a dream, obeyed and followed the Angel. They passed the first and second watches without attracting their attention, and reached the iron gate which led into the street. The gate opened without the aid of human hands. After having conducted St. Peter through one street, the Angel vanished and was seen no more. Not until then did the holy Apostle realize that his deliverance was not a dream but a reality. Hence he began to praise the Almighty, exclaiming: "**Now I know truly that the Lord has sent his Angel and delivered me out of the hands of Herod, and from all the expectation of the people of Judaea.**" He proceeded immediately to the house of Mary, the mother of John Mark, where the faithful were assembled in prayer.

When he knocked at the door, a servant, named Rhode, came, and asked who was there. Judging by the voice that it was Peter, she was so greatly startled with joy and astonishment, that, without opening the door, she ran back to announce the news. They all believed that she was insane, but as she reiterated her words, some said that it must be his guardian Angel. Meanwhile, the Saint repeated his knocking at the door. They opened it and perceived, with amazement, their beloved shepherd safe and free from chains. Their joy on beholding him was as great as had been their grief when he was taken prisoner. Having given the sign for silence, St. Peter related all that had happened to him. They all gave thanks to Divine Providence when he had ended, and learned to trust in future to the heavenly power and mercy.

Among the sermons of St. Chrysostom, there is one in which he asserts, that the chains by which St. Peter had been bound to the ground, came into the possession of the Christians soon after his deliverance, and were held by them in great honor. Eudoxia, wife of the emperor Theodosius the Younger, received them as a present from the patriarch Juvenal, when on a visit to the holy places, and sent one of them to the Church at Constantinople. The other she gave to her daughter Eudoxia, who married the Emperor Valentinian III. Eudoxia showed the chain to Pope Sixtus III., who, on his part, showed her the one with which St. Peter had been bound, before the Emperor Nero sentenced him to die. **No sooner had the two chains been held together, than they suddenly united as if they had been but one chain and forged by the same hand. This miracle increased the veneration in which these chains were held,** and actuated Eudoxia to build a special church at Rome for their keeping, where they can still be seen. **Many sick were healed by their touch and many possessed were delivered;** among the latter was a Count of the court of the Emperor Otho, who, in the year 969, was sent to Rome to be freed from the Evil Spirit. Pope John XIII. had hardly touched the count's neck with the holy chains, when he was relieved and his torments were ended.

St. Gregory the Great, writes that it was considered a great happiness to possess a few particles filed off from these chains, and that many persons devoutly wore them enclosed in golden crosses and lockets around their necks. Experience has shown that the touch of these crosses or lockets has restored health to many a sick person. A nobleman, who scoffed at this, and, in derision, dared to break one of these crosses, was severely chastised. He was instantly possessed by the Evil One and became so enraged that he took his own life, as St. Gregory relates. St. Augustine states that the iron of these precious chains is justly esteemed far above gold. Blessed are those fetters which touched the apostle and made him a martyr. *"The touch of the blessed limbs of St. Peter has sanctified the instruments of torture."* In another place the same Saint says: *"If the shadow of St. Peter possessed a healing virtue, how much greater power must the chains of his sufferings have derived from him."*

PRACTICAL CONSIDERATIONS

St. Peter was innocent, yet persecuted, imprisoned, chained and sentenced to die, which shows **that God allows His most faithful servants and best friends to be unjustly persecuted.** St. Peter was not much disturbed at his imprisonment, but placing his trust in God, he peacefully slept in his chains. May this instruct you how to conduct yourself under trials. **A good conscience and submission to the Divine Will were the means by which St. Peter's sleep, even in a dungeon, was not disturbed. Submit also, under all circumstances, to the Divine Will; endeavor to keep your conscience clear; and your mind will, at all times, be cheerful and quiet.** As no human assistance was left to St. Peter and he was to be executed the next day, God delivered him by a miracle. Such is frequently the way of the Almighty with us. He waits until danger has reached its height, and we must despair of human help; then He suddenly manifests His power and His mercy. Hence, never give way to despondency in grief or sorrow, but trust in God. *"If it has reached its height, hope most; for it is then that God shows most clearly His might,"* says St. Chrysostom.

Book of Heaven - April 16 A.D. 1931

...How the acts done in the Divine Will are pledges of infinite value, eternal bonds, chains not subject to breaking.

... "My daughter, you must know that the acts done in my Divine Will are everlasting and inseparable from God, and they leave the continuous memory that the soul had the good of operating together with a Divine Will, and that God had the creature with Himself to let her operate with His own Divine Will. ... Therefore, do not fear, the acts done in Our Will are eternal bonds, chains not subject to breaking. And suppose you went out of Our Divine Will – which will not be: you can go out, but your acts remain, nor can they go out, because they were done in Our house, and the creature has her rights for as long as she remains in Our house – that is, in Our Will. As soon as she goes out of It, she loses her rights; however, these acts will have such power as to call back the one who was their possessor. Therefore, do not want to trouble the peace of your heart; abandon yourself in Me, and do not fear."

Fiat!!!

August 3 A.D. 2015 - Finding the Body of Saint Stephen I, Martyr Calendar for the Traditional Roman Rite



This festival, in honor of the holy protomartyr St. Stephen, was instituted by the Church on the occasion of the discovery of his precious remains. His body lay long concealed, under the ruins of an old tomb, in a place twenty miles from Jerusalem, called Caphargamala, where stood a church which was served by a venerable priest named Lucian.

In the year 415, on Friday, the 3d of December, about nine o'clock at night, Lucian was sleeping in his bed in the baptistery, where he commonly lay in order to guard the sacred vessels of the church. Being half awake, he saw a tall, comely old man of a venerable aspect, who approached Lucian, and, calling him thrice by his name, bid him go to Jerusalem and tell Bishop John to come and open the tombs in which his remains and those of certain other servants of Christ lay, that through their means God might open to many the gates of His clemency. This vision was repeated twice. After the second time, Lucian went to Jerusalem and laid the whole affair before Bishop John who bade him go and search for the relics, which, the Bishop concluded, would be found under a heap of small stones which lay in a field near his church. In digging up the earth here, three coffins or chests were found. Lucian sent immediately to acquaint Bishop John with this.

He was then at the Council of Diospolis, and, taking along with him Eutonius, Bishop of Sebaste, and Eleutherius, Bishop of Jericho, came to the place. Upon the opening of St. Stephen's coffin, the earth shook, and there came out of the coffin such an agreeable odor that no one remembered to have ever smelled any thing like it. There was a vast multitude of people assembled in that place, among whom were many persons afflicted with divers distempers, of whom seventy-three recovered their health upon the spot. They kissed the holy relics, and then shut them up. The Bishop consented to leave a small portion of them at Caphargamala; the rest were carried in the coffin, with singing of psalms and hymns, to the Church of Sion at Jerusalem. The translation was performed on the 26th of December, on which day the Church hath ever since honored the memory of St. Stephen, commemorating the discovery of his relics on the 3d of August probably on account of the dedication of some church in his honor.

REFLECTION.-St. Austin, speaking of the miracles of St. Stephen, addresses himself to his flock as follows : *"Let us so desire to obtain temporal blessings by his intercession that we may merit, in imitating him, those which are eternal."*

August 5 A.D. 2015 – Dedication of the Church Our Lady of the Snows Calendar for the Traditional Roman Rite



Our Lady of the Snow, FEAST OF ("Dedicatio Sanctae Mariae ad Nives"), a feast celebrated on August 5 to commemorate the dedication of the church of Santa Maria Maggiore on the Esquiline Hill in Rome. The church was originally built by Pope Liberius (352-366) and was called after him "Basilica Liberii" or "Liberiana". It was restored by Pope Sixtus III (432-440) and dedicated to Our Lady. From that time on it was known as "Basilica S. Mariae" or "Mariae Majoris"; since the seventh century it was known also as "Maria ad Praesepe".

The appellation "ad Nives" (of the snow) originated a few hundred years later, as did also the legend which gave this name to the church. The legend runs thus: During the pontificate of Liberius, the Roman patrician John and his wife, who were without heirs, made a vow to donate their possessions to Our Lady. They prayed her that she might make known to them in what manner they were to dispose of their property in her honor. On August 5, during the night, snow fell on the summit of the Esquiline Hill and, in obedience to a vision which they had the same night, they built a basilica, in honor of Our Lady, on the spot which was covered with snow.. Originally the feast was celebrated only at Sta Maria Maggiore; in the fourteenth century it was extended to all the churches of Rome and finally it was made a universal feast by Pius V.

Clement VIII raised it from a feast of double rite to double major. The Mass is the common one for feasts of the Blessed Virgin; the Office is also the common one of the Bl. Virgin, with the exception of the second Nocturn, which is an account of the alleged miracle. The congregation, which Benedict XIV instituted for the reform of the Breviary in 1741, proposed that the reading of the legend be struck from the Office and that the feast should again receive its original name, "Dedicatio Sanctae Mariae"

The high altar of this Patriarchal basilica is a **papal altar**, used only by the pope himself, or a priest given specific permission by him. It is traditional for the pope to lead a mass here on the Feast of the Assumption of Mary, every August 15. A porphyry urn on the altar contains the relics of St. Matthew and other martyrs.

Beneath the altar is a *confessio* with a kneeling statue of Pope Pius IX. Beneath this, **St. Jerome (d.420), Doctor of the Church and author of the Latin translation of the Bible, is buried in the Bethlehem crypt.** The crypt is built to resemble the cave of the Nativity in Bethlehem.

In the right transept is the **Sistine Chapel**, containing the elaborate tomb of Pope Sixtus V (1521-90) and decorated with frescoes and reliefs of events from his reign. **The chapel centers on a reliquary containing part of the Holy Crib, which was carried to Rome by Christian refugees during the Muslim conquest of the Holy Land in the 7th century.** Just outside the chapel is the tomb of Gian Lorenzo **Bernini** and his family.



Across the way, the **Pauline chapel** is sumptuously decorated and houses the tombs of Pope Paul V (1552-1621) and his immediate predecessor Clement VIII. It is also home to the famous icon of the Virgin Mary known as *Salus Populi Romani*, "Health of the Roman People." **The name derives from a miracle in which the icon helped keep plague from the city. Legend claims that it was painted from life by St. Luke the Evangelist.**

Another relic held by the church are pieces of the **True Cross**, housed in a 14th-century cross-shaped reliquary. According to a 14th-century manuscript (*Mirabilia Urbis Romae*), there were even more relics that have not survived: **"There be also... some of the milk of the blessed Virgin, and Our Lord's blood in a crystal."**



The Holy Crib

August 6 A.D. 2015 – Transfiguration of Our Lord Calendar for the Traditional Roman Rite



Recall the prophecy of Daniel:

Daniel 7:13-14:

I beheld, therefore, in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: **his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.**

Today we recall when Moses, representing the Law, and Elias (Elijah), representing the Prophets -- two men who had special visions of God -- appear with Jesus on Mt. Tabor (Matthew 17, Mark 9, Luke 9). **There the Apostles see the Divine Uncreated Light shine forth from Our Lord,** Who'd told them previously that He must die and be resurrected.

Matthew 17:1-8

And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: And he was transfigured before them. **And his face did shine as the sun: and his garments became white as snow.** And behold there appeared to them Moses and Elias talking with him.

And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.

And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them, Arise, and fear not. And they lifting up their eyes saw no one but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

Christ, as the Temple Who would be raised up three days after 'it' was torn down, shows that **He is, indeed, He in Whom the glory dwells. As the Creed says, "*Deum de Deo, Lumen de lumine, Deum verum de Deo vero*" (God from God, Light from Light, true God of true God).**

Of significance to this Feast is what it reveals about true Judaism. From the Catholic Encyclopedia:

False Judaism had rejected the Messias, and now true Judaism, represented by Moses and Elias, the Law and the Prophets, recognized and adored Him, while for the second time God the Father proclaimed Him His only-begotten and well-loved Son. St. John Chrysostom writes more about the appearance of Moses and Elias in his Homilies on the Gospel of Matthew:

But wherefore doth He also bring forward Moses and Elias? One might mention many reasons. And first of all this: because the multitudes said He was, some Elias, some Jeremias, some one of the old prophets, He brings the leaders of His choir, that they might see the difference even hereby between the servants and the Lord; and that Peter was rightly commended for confessing Him Son of God.

But besides that, one may mention another reason also: that because men were continually accusing Him of transgressing the law, and accounting Him to be a blasphemer, as appropriating to Himself a glory which belonged not to Him, even the Father's, and were saying, "*This Man is not of God, because He keepeth not the Sabbath day;*" and again, "*For a good work we stone Thee not, but for blasphemy, and because that Thou, being a man, makest Thyself God.*" that both the charges might be shown to spring from envy, and He be proved not liable to either; and that neither is His conduct a transgression of the law, nor His calling Himself equal to the Father an appropriation of glory not His own; He brings forward them who had shone out in each of these respects: Moses, because he gave the law, and the Jews might infer that he would not have overlooked its being trampled on, as they supposed, nor have shown respect to the transgressor of it, and the enemy of its founder: Elias too for his part was jealous for the glory of God, and were any man an adversary of God, and calling himself God, making himself equal to the Father, while he was not what he said, and had no right to do so; he was not the person to stand by, and hearken unto him.

And one may mention another reason also, with those which have been spoken of. Of what kind then is it? To inform them that He hath power both of death and life, is ruler both above and beneath. For this cause He brings forward both him that had died, and him that never yet suffered this.

But the fifth motive, (for it is a fifth, besides those that have been mentioned), even the evangelist himself hath revealed. Now what was this? To show the glory of the Cross, and to console Peter and the others in their dread of the Passion, and to raise up their minds. Since having come, they by no means held their peace, but "spake," it is said, "of the glory which He was to accomplish at Jerusalem;" that is, of the passion, and the cross; for so they call it always. St. John Chrysostom, in a continuation of the homily above, explains the deepest lesson of the Transfiguration:

But if we will, we also shall behold Christ, not as they [SS. Peter, James, and John] then on the mount, but in far greater brightness. For not thus shall He come hereafter. For whereas then, to spare His disciples, He discovered so much only of His brightness as they were able to bear; hereafter He shall come in the very glory of the Father, not with Moses and Elias only, but with the infinite host of the angels, with the archangels, with the cherubim, with those infinite tribes, not having a cloud over His head, but even heaven itself being folded up.

For as it is with the judges; when they judge publicly, the attendants drawing back the curtains show them to all; even so then likewise all men shall see Him sitting, and all the human race shall stand by, and He will make answers to them by Himself; and to some He will say, "*Come, ye blessed of my Father; for I was an hungered, and ye gave me meat; to others, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will set thee over many things.*"

And again passing an opposite sentence, to some He will answer, "*Depart into the everlasting fire, that is prepared for the devil and his angels,*" and to others, "*O thou wicked and slothful servants.*" And some He will "*cut asunder,*" and "*deliver to the tormentors;*" but others He will command to "*be bound hand and foot, and cast into outer darkness? And after the axe the furnace will follow; and all out of the net, that is east away, will fall therein.*"

"Then shall the righteous shine forth as the sun;" or rather more than the sun. But so much is said, not because their light is to be so much and no more, but since we know no other star brighter than this, **He chose by the known example to set forth the future brightness of the saints.**



Moses - The Law

Book of Heaven - July 1 A.D. 1926 - *There is no sanctity without the Will of God. The coming of Jesus upon earth served to form the ways and the stairs to reach the Kingdom of His Will.*

I was doing my usual acts in the Supreme Volition, and I thought to myself: ‘**How is it possible that among the many Saints of the Old Testament who have so distinguished themselves with the power of miracles, like a Moses, an Elijah and the many prophets; and among so many Saints after the coming of Our Lord, who have rendered themselves so marvelous because of their virtues and miracles – none of these has possessed the Kingdom of the Divine Will and has lived in the unity of Its light?** It seems incredible.’ Now, while I was thinking of this, my sweet Jesus came out from within my interior, and clasping me to Himself, told me:

“My daughter, yet it is really true that until now no one has possessed the Kingdom of my Will or enjoyed all the fullness of the unity of the light It contains. Had it been so, since it is the thing that interests Me the most, that glorifies Me the most and that, no less, will place all the divine rights in safety and will complete the work of Creation and Redemption - and not only this, but will bring to the creature the greatest good that can exist in Heaven and on earth - I would have acted in such a way as to make it known. Just as I have made known the many virtues and wonders of my Saints, I would have made known the one who had possessed the Kingdom of my Will, which I hold so dear, so as to transmit It to others, by imitating the one who had possessed It.

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

Now, since my Will is the greatest thing, which encompasses everything, and all things from the greatest to the smallest remain dissolved before It, so many things should be known about my Will as to surpass what is known about Creation, about Redemption, about all virtues and all sciences. My Will was to be a book for each step, for each act, a book for each created thing; the whole earth was to be filled with volumes of knowledges regarding the Kingdom of my Will, such as to surpass the number of created things. Now, where are these books? There is no book – only a few sayings are known about It, while It should be at the origin of each knowledge - of anything. Being the life of each thing, It should be on everything, like the image of the king impressed on the currency that circulates in a kingdom; like the light of the sun that shines over each plant to give it life; like water that quenches the thirst of burning lips; like food that satiates the hungry man after a long fast. Everything should be filled with the knowledges regarding my Will; and if it is not so, it is a sign that the Kingdom of my Will is not known, and therefore not possessed.



Eliza- The Prophets

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

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

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

Fiat!!!

August 15 A.D. 2015 – The Assumption of the Blessed Virgin Mary Calendar for the Traditional Roman Rite



On this day, a Holy Day of Obligation, we recall Our Lady's being assumed into Heaven and crowned Queen. Though the Church has always believed in the Assumption of Mary, the dogma was only formally defined by Pope Pius XII in 1950 in his Bull *Munificentissimus Deus*. Note that Mary was *assumed* into Heaven -- taken up *by* the power of God, like Elias and Enoch -- while Christ *ascended* into Heaven under His *own* power.

According to the Catholic Encyclopedia, the date of Mary's Assumption is placed from anywhere between 3 and 15 years after Our Lord's [Ascension](#), and the place from which she was assumed is listed as Jerusalem, where her tomb has been placed since around the 6th century, though some claim Ephesus as the proper place. At any rate, St. John Damascene (John of Damascus, A.D. 676 - 754/787) writes: St. Juvenal, Bishop of Jerusalem, at the Council of Chalcedon (A.D. 451), made known to the Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven.

According to tradition, however, Our Lady's tomb was not exactly found *empty*; lilies and roses were found where her body "should" have been.

Book of Heaven - August 15 A.D. 1938 - The feast of Assumption is the most beautiful, the most sublime feast. It is the feast of the Divine Will operating in the Heavenly Queen.

While my mind was swimming in the sea of the Divine Will, I stopped at the act in which my Mother and Queen was assumed into Heaven. How many wonders, how many enrapturing surprises of love. And my sweet Jesus, as if He felt the need to speak about His Celestial Mother, all festive told me: **"My blessed daughter, today is the feast of Assumption. This is the most beautiful, the most sublime, the greatest feast, in which we remain glorified, loved and honored the most! Heaven and earth are invested with an unusual joy, never before felt. The Angels and the Saints feel as if**

invested with new joys and new happiness, and they all praise with new songs the Sovereign Queen who, in her empire, rules over all, giving joy to all!

Today is the feast of feasts - the unique one, the new one, which was never repeated again. Today, the day of the Assumption, celebrated for the first time the Divine Will operating in the Sovereign Queen and Lady; the marvels are enchanting in each of her smallest acts, even in her breathing, in her motion. Many of our divine lives can be seen flowing in her act as many Kings which, more than bright Suns, inundate - surround and embellish her - making her so beautiful as to form the enchantment of the Celestial Regions. Do you think it's nothing, that each one of her breaths, motions, works and pains were filled with many of our divine lives? This is exactly the great prodigy of my Will operating in the creature: to form a divine life for each time It could enter the motion and the acts of the creature. Then, since my Fiat possesses the virtue of bilocation and repetition - doing again and again without ceasing everything she does - so the Great Lady feels these divine lives multiplied within herself, which do nothing other than further extend her seas of love, beauty, power and infinite Wisdom! You must know that the divine lives she possesses are so great and so many that, upon entering Heaven, they crowded the whole Celestial Region and, being impossible to contain them, they filled the whole Creation as well. Therefore, there is no place where her seas of love and power do not flow, along with the many of Our Lives of which She is possessor and Queen.

We can say that she dominates Us and that We dominate her. By clothing herself with our immensity, power and love, she populated all our Attributes with her acts and with the many of our divine Lives which she had conquered! Therefore, from every place and everywhere, we feel ourselves being loved and glorified - inside and outside of ourselves, from within all created things, in the most remote hiding places - by this Celestial Creature and by those same divine lives which our Fiat formed in Her. Oh! Power of our Will, only You can do such prodigies to make us loved and glorified as we deserve and want - to the extent of creating many of our lives in the one who lets You dominate. This is why She can give Her God to all, because She possesses Him. Even more, when She sees a creature disposed to receive our Will, without losing one of our Divine Lives, She has the virtue of reproducing, from within these divine Lives which She possesses, yet another of our Divine Lives to give to whomever she wants.

This Virgin Queen is a continuous prodigy. What She did on earth, She continues in Heaven; because, when the Divine Will operates, both in the creature and in ourselves, her acts never end, and, while remaining in It, they can be given to all. Does the Sun, perhaps, cease to give its light to the human generation because it has given too much of it? Not at all. Even if it has given much, it is always rich in its light, and does not lose a single drop of it. Therefore, the glory of this Queen is insuperable because She possesses our operating Will, which has the virtue of forming in the creature eternal and infinite acts. She loves us always and unceasingly with our lives which She possesses. She loves us with our own love. She loves us everywhere. Her love fills Heaven and earth and runs to pour itself inside our Divine womb. And we love her so much that we cannot live without loving her. While, in loving us, She loves all, making everyone love us. How could we resist and not give her anything She wants? It is our own Will that asks for what She wants, tying us with Its eternal bonds so that we can refuse her nothing. This is why the feast of the Assumption is the most beautiful one: it is the feast of my Will operating in this Great Lady, making her so rich and beautiful that the Heavens cannot contain her. Even the Angels remain speechless, and don't know how to describe what my Will does in the creature."

After this, while my mind remained stupefied in thinking about the great prodigies that the divine Fiat worked and continues to work in the Celestial Queen, my beloved Jesus added: "My daughter, her beauty is unreachable. It enchants, it charms, it conquers. Her love is such that She offers herself to all, loving all - leaving behind her seas of love. She can be called Queen of love, winner of love, because She loved much, and through love She won her God. You must know that, by doing his will, man broke the bonds with his Creator and with all created things. By the power of our Fiat, which She possessed, this Heavenly Queen tied her Creator to the creatures; tied all beings together - united them - put them back in order and with her love, gave new life to the human generations. Her love was so great as to cover and hide, inside its seas, weaknesses, evils, sins - the creatures themselves. Oh! If this Holy Virgin did not possess so much love, it would be difficult for us to look at the earth. Only her love makes us look at it, but we want to give our Will to reign in the middle of the creatures because She wants it so. She wants to give to her children what She possesses, and by love She will win Us and her children."

Fiat!!!

August 22 A.D. 2015 – The Immaculate Heart of Mary
Calendar for the Traditional Roman Rite



Luke 2:19: But Mary kept all these words, pondering them in her heart.

Luke 2:35: And thy own soul a sword shall pierce, that, out of many hearts thoughts may be revealed.

Luke 2:51: And he went down with them and came to Nazareth and was subject to them. And his mother kept all these words in her heart.

Devotion to the Sacred Heart of Jesus focuses mostly on His divine love for mankind and encourages our humility, gratitude, obedience, and adoration; devotion to the Immaculate Heart of Mary focuses on Mary's love for God and encourages our emulating *her* humility, gratitude, obedience, and adoration. Mary as loving Mother of Jesus Who suffered for us; Mary as Mother of the Church; Mary as obedient daughter, Mary as our Gevirah (Queen Mother of Israel) -- we ponder her interior life in each of these roles, consecrate ourselves to Jesus through her, make reparations for offending her as our Mother, ask her intercession for us with her Son, and emulate her as the model of Christian perfection.

The Feast of Candlemas, which commemorates Mary's ritual Purification and her Presentation of Jesus in the Temple, sheds special light on the nature of devotion to her Immaculate Heart. The old man, Simeon, foretold that "a sword" shall pierce Mary's heart, and meditating on the sorrows symbolized by that sword helps us to understand what Our Lord went through for us. We do this not only on Candlemas, but on the Feast of the Seven Sorrows, during all of Passiontide, as we make the Stations of the Cross, during August, which is devoted to the Immaculate Heart, during September, which is devoted to the Seven Sorrows, etc.

While, early on, of course, the Church Fathers wrote of Mary's blessedness, purity, and sorrows, and our Saints -- Dominic, Gertrude, Thomas Becket, Bridget, Bernardine of Siena, Louis de Montfort -- have always had deep Marian devotions, it was after the apparitions of Mary experienced by St. Catherine Labouré at Rue Du Bac, Paris in 1830 that devotions specifically to Mary's Immaculate Heart became formalized.

Specific Devotions



Mary appeared to St. Catherine Labouré standing on a globe, rays of light streaming from her fingers, enframed in an oval frame inscribed with the words, "O Mary, conceived without sin, pray for us who have recourse to thee." The whole vision "turned" showing the back of the oval inscribed with the letter "M" entwined with a Cross, and the hearts of Jesus and Mary, the former surrounded with thorns, the latter pierced with a sword. 12 stars circled this oval frame. Mary told her to strike a medal in this form -- a medal now known as the "Miraculous Medal" -- and that all who wore it properly after having it blessed would receive graces. The wearing of the Miraculous Medal has become one of the most common devotions to the Immaculate Heart.

Devotion to the Immaculate Heart became even more popularized after Mary's appearing to the three young shepherd children at Fatima, Portugal in 1917 (before the Russian Revolution), when she asked that Russia be consecrated to her Immaculate Heart to prevent the spread of "the errors of Russia." Eight years later, in 1925, Mary appeared to one of the visionaries -- Lucia, who'd since become a nun -- and requested reparations for the various ways in which her Immaculate Heart was offended -- such as attacks against her Immaculate Conception, virginity and divine maternity, and for those who teach their children contempt of Mary or who insult her by desecrating her images.



To make these reparations, she asked that we do 5 things, all with the intention of making reparation to her Immaculate Heart:

- recite at least Five Decades of the Rosary every day
- wear the Brown Scapular
- offer our daily duty to God as an act of sacrifice (ie., make the Morning Offering)
- make Five First Saturdays of Reparation to Her Immaculate Heart (see below)
- the Pope, in union with all the bishops of the world, must consecrate Russia to Her Immaculate Heart. Russia would be converted through this means, and a period of peace to be given to the world. If this is not done (and it hasn't been done), Russia will "spread her errors throughout the world." This consecration must be of *Russia* -- not "the world," but *Russia* by name.

The "First Saturdays of Reparation" was not a new devotion, but it was even more popularized after Our Lady appeared at Fatima.

It consists of, on the first Saturday of each month for five consecutive months:

- going to Confession (may be 8 days before the Saturday as long as one stays in a state of grace)
- receiving the Eucharist
- praying 5 decades of the Rosary, including the Fatima Prayer
- "keeping her company" for 15 minutes while meditating on all of the Mysteries of the Rosary with the intention of making reparation to her. This can be done by reading Scripture or other writings relevant to the Mysteries, meditating on pictures of the Mysteries, or simple meditation.

The promise given by Mary to those who make the First Saturday devotion is her assistance at the hour of their death.

August 29 A.D. 2015 – The Beheading of John the Baptist
Calendar for the Traditional Roman Rite



This Feast honors the great St. John, the greatest of all Prophets -- so great that Our Lord said of him in **Matthew 11:11-15** *“Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. For all the prophets and the law prophesied until John: And if you will receive it, he is Elias that is to come. He that hath ears to hear, let him hear.”*

Our Lord and Lady were *conceived* without sin, but St. John the Baptist, though not *conceived* in this way, was filled with grace in the womb of his mother, the aged and barren Elizabeth, and so like our Lord Jesus and Blessed Mother Mary, **he was born without original sin**. This is evident by his recognizing the Savior even in the womb, and by the Angel's words to his father, the priest Zachary (Zacharias) who went to the Temple to pray that his wife should conceive:

Luke 1:13-15

But the angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son. And thou shalt call his name John. And thou shalt have joy and gladness: and many shall rejoice in his nativity. For he shall be great before the Lord and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.

The Beheading of St. John Baptist *by Father Francis Xavier Weninger, 1876*

When St. John, the Baptist and Precursor of Jesus Christ, of whose miraculous birth we have spoken elsewhere, by divine admonition left the desert, he repaired to the river Jordan, to preach repentance, thus to prepare men for the recognition of the Messiah. The abuses and vices which had crept in among the Jews, and had become habitual with them, were rebuked by him without respect to persons. At that period there reigned in Judaea, King Herod, surnamed Antipas, a son of the Herod who murdered the Holy Innocents, and a brother of the Herod who clothed Christ with a white garment and derided Him. This King had forcibly carried off Herodias, the wife of his still living brother, Philip, and had married her. The whole country was scandalized at this criminal deed, but nobody dared to reproach the King for his unlawful conduct. St. John alone would not be silent.

The Gospel says, that Herod was much pleased with St. John's preaching, and followed many of his instructions. Hence the Saint fearlessly approached the King and said to him: "It is not lawful for thee to take thy brother's wife." What more he may have said is not mentioned in the Gospel, but these few bold words were enough to provoke the King to such a degree, and awaken in him such hatred, that he resolved to rid himself of the severe preacher. Fearing, however, a revolt among the people, who greatly esteemed the Saint, he dared not immediately lay hands on him. The godless Herodias, who felt herself also offended by the reproaches of John, incited the King more and more against the holy man, until she had succeeded in raising him to such wrath, that he ordered him to be imprisoned.

The disciples of the Saint, however, went to him in the prison, and listened with avidity to his holy instructions. We know that he sent some of them to Christ, to ask Him: "Art thou he that is to come, or do we look for another?" It is the opinion of the holy Fathers that St. John did not send this message to Christ because he doubted that He was the true Messiah, but that his disciples, by hearing Him preach, and by witnessing the miracles He performed, might more readily believe what he had told them of the Saviour. It is believed that the imprisonment of John took place in December and lasted until the month of August. Herod's birthday was celebrated in this month, and among other festivities, he gave a splendid banquet, at which all the princes of Galilee were present. At the close of it, Salome, the daughter of Herodias, entered the banquet hall to entertain the guests by dancing.

The King was so much pleased with her that he told her that she might ask him a favor, and promised to grant it, even if it should cost him the half of his kingdom. This inconsiderate promise he confirmed by an oath. The frivolous dancer, not knowing what to request, asked the advice of her mother. The latter, who had long wished St. John out of her way, in order that nothing might disturb her in her criminal lust, said quickly: "Go and ask the head of John the Baptist." The wicked daughter, returning to the King, said boldly: "Give me here in a dish, the head of John the Baptist." The King was struck with horror at her unexpected demand; but not wishing to grieve her and being unwilling to break his rash oath, he sent a soldier of his body-guard into the prison to behead the Saint and bring his head in a dish.

The cruel and unjust order was forthwith executed, and the holy head was brought in a dish to Salome, who handed it to her wicked mother. St. Jerome relates that Herodias, to gratify her rage against the holy man, pricked his tongue with a bodkin, in revenge for the fearless reproofs it had given to the vices of the King. The disciples of St. John buried the holy body of their beloved master between the two prophets Eliseus and Abdias. The sacred head was buried by the unchaste Herodias in her palace, where it remained concealed many years, when it was discovered by an apparition of the Saint himself, and has ever since been greatly venerated by the Christians. At the present day it is kept at Rome, in the Church of St. Sylvester.

The justice of God did not leave the cruelty and tyranny of Herod unpunished. The Jewish historian, Josephus, relates that he lost honor and crown: for the King of Arabia, whose daughter, the lawful wife of Herod, had been repudiated, invaded his domains with his armies, and defeated him. The emperor Caligula afterwards banished him to Lyons in France. From that city he fled with Herodias into Spain, where both, in punishment for their crimes, died in misery. The frivolous and wicked daughter of Herodias also received her deserts. Whilst she was walking over a frozen river, the ice broke, and she sank to her neck in the water, and the ice, rushing again together, severed her head entirely from her body. Thus ended this audacious and shameless dancer.

“Martyrdom”

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



105. To Mother Cecilia

In Voluntate Dei!

My good and reverend Mother,
I feel the duty to send you my wishes for your Name Day of Saint Cecilia.

She was a martyr of blood, and I wish you a greater martyrdom, more noble and divine, more heroic and more accepted by God – that is, the martyrdom of the Divine Will. This martyrdom surpasses all other martyrdoms; even more, as many times as you do the Will of God instead of doing your own, so many times you will be able to say: “I am martyr for You; the martyrdom I offer You is not of blood or of flesh, but with my will united to Yours, I offer You a divine martyrdom.” Goodness of God! If only our acts enter the Divine Volition, everything is changed into divine in us, and what is human no longer has life.

Here is my wish. I could not send you a more beautiful one; more so, since the opportunities are not lacking. In all circumstances, even painful, you will have a refuge in which to take shelter. **Jesus is waiting for you with open arms to receive you and to help you to form within you the noble martyrdom of the Divine Will.**

Now let's come to us. The Lord has permitted that you go far away, without even seeing each other. Fiat, Fiat! And it also seems that you want to forget me: Fiat to this as well. But I beg you to never forget to pray for me, poor creature, and from the heart I will do it for you. It seems to me that I had in you a far away mother who had a thought for me. Now, Fiat. Let us remain always united in the Divine Will, from which we will draw the strength and the sanctity He wants from us.

My sister sends you her wishes and kisses your right hand, and I leave you in the Divine Volition to make yourself a saint. Pray for me. Kissing your hand, I say,

Most affectionately yours,

The little daughter of the Divine Will

Prayer Requests – August 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 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** (SI), **Sylvester** (SI), **Sandy, Karen, Kurt, Olivia** (SI), **Ann, Scott, Jacob & Samuel** (SI), **Jerry, Donsey & family** (SI), **Frank Pollock** (SI), **Jennifer Raczck** (SI), **Linda Burke** (SI), **Hilda Lopez & family** (SI), **Unice & David** (SI), **Meg & Tony** (SI), **Carol Braun** (SI), **Fran & Judy O’Brien** (SI), **Diane** (SI), **Charlotte & Rose Hafley** (SI), **Earl Duque Family John & Aniela** (SI), **Nicholette Gottlinger and family** (SI), **Anita Ramos** (SI), **Helen** (SI), **Troy** (SI), **Jennie** (SI), **Teresa** (SI), **Frank Ramirez.** (SI), **Sara** (SI), **Celine Powers** (SI), **Anita Sabin** (SI) **Kelly Bowring & Family** (SI), **Marry Noon** (recovery), **Frank Rega** (SI), **David Stewart** (brain tumor), **Marcelea Murillo’s Dad** (chemo), **David Kramer** (SI),

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

Jane Cahill, Fr. Gene Barrett, Doug Nelson, Ashleigh Range

“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.

Contact Information E-mail: 3334444@att.net