

**The Pious Universal Union for 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!**



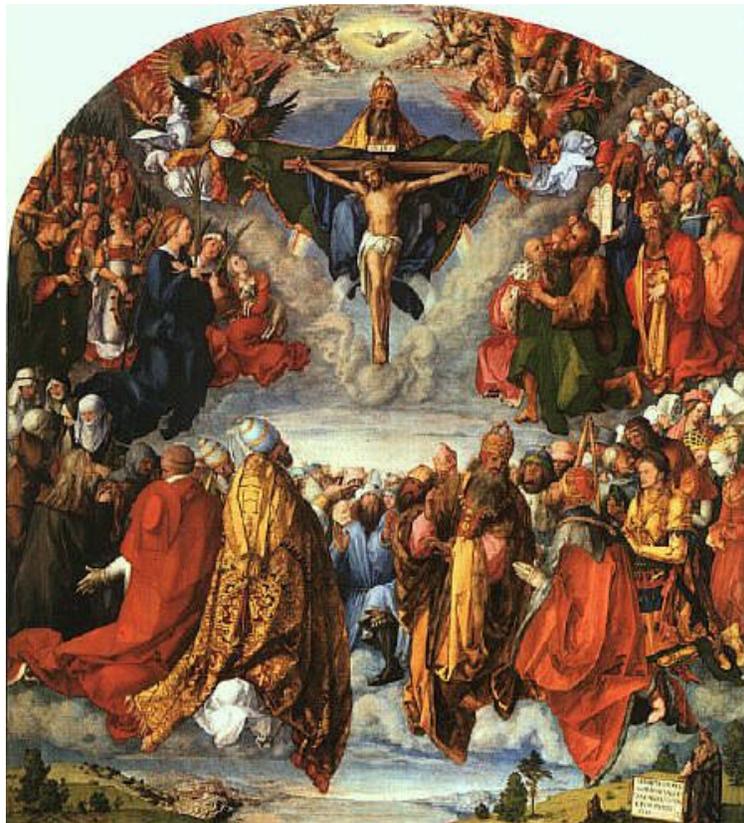
**FIAT !**

***"May the Divine Will always be blessed!"***

**Newsletter No. 126 – November 1, A.D. 2012**

***"The Word of God is the Power of God and the Power of God is Love"***

**ALL SAINTS**



This feast honors all the saints of the Church, known and unknown, whose virtues and efforts in this life are considered to have earned them an eternal reward with God. On this day, Catholics are asked to reflect on holiness and sainthood and to celebrate the holiness of men and women who gave their lives in faithfulness and service to God, and whose witness continues to inspire us today. According to tradition, On May 13, Pope Boniface IV created Feast of All Martyrs in 615. Pope Gregory IV changed the date to November 1 to put in the place of pagan festivities in 844. The name of the day changed to Feasts of All Saints in 840. Then in 1484, Pope Sixtus IV called November 1 a Holy Day of Obligation and gave it both a vigil (known today as "All Hallows' Eve" or "Halloween") and an eight-day period or octave to celebrate the feast.

# November 2, A.D. 2012

## All Souls Day



**Often overshadowed by the two days preceding it, Halloween(October 31) and All Saints Day (November 1), All Souls Day is a solemn feast in the Roman Catholic Church commemorating all of those who have died and now are in Purgatory, being cleansed of their venial sins and the temporal punishments for the mortal sins that they had confessed and atoning before entering fully into Heaven.**

On April 19<sup>th</sup> 2005, Cardinal Joseph Ratzinger was elected pope. He chose to be called Benedict, and was the sixteenth man to choose that name since Pope Benedict I in the year 575. But it was his most recent name-sake, Pope Benedict XV (pope from 1914-1922) that inspired Cardinal Ratzinger to take Benedict as his papal name. The new pope said, *'I chose to call myself Benedict XVI ideally as a link to the venerated Pontiff, Benedict XV, who guided the Church through the turbulent times of the First World War. He was a true and courageous prophet of peace who struggled strenuously and bravely, first to avoid the drama of war and then to limit its terrible consequences.'*

**World War I (WWI)** was a global war centered in Europe **that began on 28 July 1914 and lasted until 11 November 1918.** The First World War, was a disaster for the countries of central Europe. In the four years of the war, more than 15,000,000 people were killed, which represented at that time the bloodiest conflict in the history of the world. Pope Benedict XV tried desperately to bring peace between the warring parties, but was tragically unsuccessful. What was even more painful for the Pope was that many, if not all the countries involved were either Catholic or Christian, and still they were killing their enemies in their hundreds of thousands.

Pope Benedict did however call the Church to pray. And he asked priests all around the world to work with him in praying in particular for the souls of all those who had been killed by the violence of what was becoming known as the 'Great War'. To do this he issued a decree stating that priests were able to offer three Masses on the 2<sup>nd</sup> November, All Souls' Day, for the Faithful Departed.

This was intended by Pope Benedict not only to bring about a speedy end to the War, but also to pray that those who had died (and who were dying) would be granted eternal rest free from their sins. Ever since priests have been able to offer three Masses on All Souls' Day, a unique privilege given by Pope Benedict in 1915. Here in our own parish of Our Lady and St. Christopher we had three Masses on All Souls' Day this year.

The War did finally come to an end, and it was not accidental that the Armistice, the Peace, signed between the warring countries was concluded in the very month, November, dedicated to praying for the Faithful Departed. Whilst the speedy end to the War that Pope Benedict XV had hoped for was not realized, the ending of the War on the eleventh day of the eleventh month did restore to Europe something that had been lost; the remembrance of the Dead in the month of November.

So every November when across the United Kingdom people of all ages pause and remember the sacrifice that men and women have and continue to make in the defense of our country, we are forming part of a chain of prayer that goes back to even before Christ, when in honor of fallen warriors, the Maccabees offered prayers for the Dead that God might forgive their sins and grant them His peace.

This Remembrance Sunday, let us not just ‘remember’ or ‘think about’ those who have died, but *pray* for them. November is a month dedicated to praying for the Dead, so with hope in Resurrection of the Dead, we pray asking for their eternal rest.

*Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.*

### **Book of Heaven - October 6, 1911**

*Jesus hides Himself to be able to chastise. With Jesus the soul can do everything, without Him she can do nothing. War is coming to Italy.*

I was thinking to myself: ‘**How is it possible that blessed Jesus, in order to chastise the people, has to deprive me of His lovable presence.** I would like to see whether He does not go to other souls to make Himself seen. I believe that these are excuses, or that there is something in me which prevents Him from coming.’ And Jesus, just barely making Himself seen, told me: “*My daughter, it is really true that I do not come often because of the chastisements. And suppose, if you’d like, that I go to someone else – this says nothing; everything is in the state that the souls have reached through my grace. For example: if I went to a soul who is a beginner, or has not reached the possession of Me as if I were all her own, she would do little or nothing to Me. She would not have that daring, that confidence to disarm Me, and to bind Me as she pleases. These are all timid before Me – and with reason, because they have not entered into Me as the owners, so as to be able to dispose as they wish. On the other hand, when the soul has reached the point of possessing Me, she is daring, confident; she knows all the divine secrets, and with reason she can say to Me: ‘If You are mine, I want to do what I want.’ And this is why I hide to be able to act - because they would suffer greatly in uniting with Me to chastise, or they would prevent Me from doing it. Here, my daughter, is the necessity that I do not manifest Myself to you; otherwise... I want to hear it from you yourself – what would you do to Me? How much would you not be opposed?’*”

And I: ‘Certainly, Lord, I would have to stick to all that You Yourself have taught me – to love the creatures as your images and as Yourself. **If I could see You as before, You would never be able to permit the war in Italy;** but You hide, and I remain as nothing – and pure nothing. With You I can do everything; without You I can do nothing.’

And Jesus: “*You see? You yourself say it; so, if I came to you, the war would be reduced to a game, while my Will is for it to bring sad and grave consequences. Therefore I repeat to you my refrain: ‘Courage, be at peace, be faithful to Me; don’t act like a child who makes fusses for everything, but like a heroine. I do not really leave you, but I will remain hidden in your heart, and you will continue to live of my Will; and if we don’t do it so, the peoples will reach such excesses as to strike terror and fright.’*”

### **Book of Heaven - October 8 A.D. 1911**

*Threats of letting Italy be invaded by the foreigners.*

Continuing in my usual state, I just barely saw my adorable Jesus, but so afflicted as to make the stones cry. **He showed me cities besieged, as if foreign peoples wanted to invade Italy.** All were shouting with grief and fright, and some were hiding. And Jesus, all afflicted, told me: “*My daughter, what sad times! Poor Italy! She Herself is preparing the landing to perish. I have given Her much; I have favored Her more than any other nation, and in return She has given Me more bitternesses.*”

And as I wanted to pray Him to placate Himself by pouring His bitternesses into me, He disappeared.

**Pope Benedict XV (A.D. 1914-22)  
Motto "Obedience and Peace".**



**In 1913 Luisa finished the “Hours of the Passion” and the following year on June 28, 1914 WWI started** and shortly thereafter, Pope Pius X finished his reign as Pope on August 20 A.D. 1914 and was replaced by Pope Benedict XV.

The eight year reign of Pope Benedict XV covered the apparitions of Our Lady of Fatima in May – Oct A.D. 1917, followed by the Russian Revolution in Oct of the same year and also followed by the end of WWI on Nov. 11 A.D. 1918, the stigmata of Padre Pio on Sept. 20 A.D. 1918 (**reported by Andriana Pallotti the Founder of the first House of Prayer for the Kingdom of the Divine Will in San Giovanni Rotundo that Saint Padre Pio was reading the Hours of the Passion when he received the stigmata**) and shortly followed by the deaths of the little shepherds of Fatima Francisco Matro on April 4, A.D. 1919 his sister Jacinta Matro on Feb. 20 A.D. 1920 and very importantly the birth of Blessed Pope John Paul II then Karol Wojtyla on May 20 A.D. 1920.

**NOTE:** Luisa started writing **Volumes I and II** from Feb 28, to Oct 30 A.D. 1899 and **the final Volume XXXVI** from Apr 12 to Dec 28 A.D. 1938 - a period of **forty years**. **Soon after she stopped writing, in March A.D. 1938, the following year the Nazis forcibly annexed Austria and invaded Poland in September A.D, 1939 the start of WWII.**

**On March 17 A.D. 1921, Luisa started her “New Office” that Jesus’ Will had in His Humanity.**

**Book of Heaven – Volume 12 - March 17 A.D. 1921**

**Jesus makes Luisa pass from the office which His Humanity had upon earth, to the office which His Will had within His Humanity.** .... “My beloved, up until now you have done before Me the office which my Humanity had upon earth. Now I want to change your office, giving you another one, more noble, more extensive: I want to give you the office which my Will had within my Humanity. See how much higher and more sublime this is: my Humanity had a beginning - my Will is eternal; my Humanity is circumscribed and limited - my Will has no limits and no boundaries; It is immense. A more noble and distinguished office I could not give you.”

**Highlights:**

In 1917 Benedict promulgated the great new Code of Canon Law.

During WWI Benedict XV faced a difficult task. As father of all Catholics, during WWI, he had to maintain strict neutrality. He succeeded so well that while excitable Allies called him pro-German, excitable Germans called him pro-Ally. Benedict succeeded in getting wounded and sick prisoners sent to recuperate in the comparatively well-off neutral countries. The Pope also tried to help suffering civilians. His intercession enabled deported Belgians to return home. He begged mercy for the poor Armenians, and he donated money freely to the suffering all over war-torn Europe. After the armistice Benedict continued his good work.

**Writings of Benedict XV**

[\*Humani Generis\*](#) -- Preaching the Word of God (15 June 1917) [\*Spiritus Paraclitus\*](#) -- On St. Jerome (15 September 1920)

Influenza carried off this man of peace, Pope Benedict XV, on January 22, 1922. Among his last words were **"We offer our life to God on behalf of the peace of the World."** Rightly has Benedict XV been called **"The good Samaritan of humanity."**

# Purgatory



## Book of Heaven - May 16 A.D. 1917

Then I found myself outside of myself. I found myself among many souls—it seemed as though they were the souls of Purgatory and the Saints—who named a person I knew who died not long ago, and they said to me: *“He feels as happy in seeing that there is no soul who enters into Purgatory who does not carry the imprint of the Hours of the Passion. Further, helped and escorted by these Hours, he takes his position in a secure place. Moreover, there is not a soul that flies into Paradise who is not accompanied by these Hours of the Passion. These Hours rain continuous dew from Heaven onto the earth, into Purgatory, and even into Heaven.”*

Upon hearing this I said to myself: “Perhaps my beloved Jesus, in order to keep His word given—that for every word of The Hours of the Passion He would save a soul—(grants that) there be no soul saved who would not have made use of these Hours.” Afterwards, I returned into myself, and, having found my sweet Jesus, I asked Him if this were true.

And He: *“These Hours are the order of the universe and put Heaven and earth into harmony, as well as keep Me from destroying the world. I feel My Blood, My Wounds, My Love, and all that I did, put into circulation; and they flow upon all to save all. Further, as souls do these Hours of the Passion, I feel My Blood, My Wounds, and My anxieties to save souls come to life, and I feel My Life repeated to Me. “How can creatures obtain any good, if not by means of these Hours? Why do you doubt it? The thing is not yours, but Mine. You have been the constrained and weak instrument.”*

## Book of Heaven - August 15 A.D. 1899

*...I felt I was going out of myself into the vault of the heavens, together with my loving Jesus. It seemed that everything was in feast – Heaven, earth and Purgatory. All were inundated with a new joy and jubilation. Many souls were going out of Purgatory and, like bolts of lightning, reached Heaven in order to be present at the feast of our Queen Mama. I too pushed myself through that immense crowd of people – Angels, Saints and souls from Purgatory which already occupied that new Heaven. It was so immense, that the heavens that we see, compared to that one, seemed a little hole to me; more so, since I had the obedience of the confessor. But as I went about looking, I could see nothing but a most refulgent sun spreading its rays, which penetrated through me, in such a way as to make me become like crystal; so much so, that my little spots appeared very clearly, as well as the infinite distance that exists between Creator and creature. More so, since each one of those rays had its imprint: some delineated the sanctity of God, some the purity, some the power, some the wisdom, and all the other virtues and attributes of God. So, in seeing her nothingness, her miseries and her poverty, the soul would feel annihilated, and instead of looking, she would fall down, her face to the ground, before that Eternal Sun which no one can face.*

## Book of Heaven - February 8 A.D. 1904

*...‘My sweet Good, as for myself, I want nothing but your Most Holy Will. I do not look at whether I suffer or I enjoy – your Will is everything for me.’ And He added: “And this is what I want, this is my design upon you, and this is enough for Me and contents Me. This is the greatest and most honorable worship that the creature can render Me, and that she owes Me as her Creator; and as the soul does so, it can be said that her mind lives and thinks in my mind; her eyes, being in mine, look through my eyes; her mouth speaks through my mouth, her heart loves through Mine, her hands operate within my own hands, her feet walk within my feet. And I can say: “You are my eye, my mouth, my Heart, my hands and my feet.” And, likewise, the soul can say: “Jesus Christ is my eye, my mouth, my*

*heart, my hands and my feet.” Being in this union, not only of wills, but personal, when the soul dies there is nothing left of her to be purged, and therefore Purgatory cannot touch her, because Purgatory touches those who live outside of Me, whether completely or in part.”*

**Book of Heaven - July 14 A.D. 1907**

*“My daughter, it is true that confession remits sins, but the surest and most certain thing to be exempt from Purgatory is love. Love must be the predominant passion in the soul. Love - her thought, her word, her movements... everything, everything must be enveloped by this love. In this way, finding her all love, the Uncreated Love absorbs the created love within Itself. In fact, Purgatory does nothing but fill the voids of love that are present in the soul; and once It has filled these voids, It sends her to Heaven. But if these voids are not there, it is not something that belongs to Purgatory.”*

**Book of Heaven - March 22 A.D. 1938**

**The last sign of Love at the point of death.**

*.... Now, my daughter, until the guilt starts in the creature, everything is my Will within her; and as the guilt begins, so the tears and pains of this Celestial Mother begin. Oh, how It sadly misses Its child. But It doesn't leave him. Its Love ties It to live to that creature to give her Life, and although It feels Its Divine Life as if suffocated, and maybe not even known or loved, the Love of my Will is so great that It follows her life, regardless of any offense, to make a surprise of Love and save Its child. Our Goodness and our Love are such that We use all the ways and all the means to pull him away from sin - to save him; and if We do not succeed during his life, We make the last surprise of love at the moment of his death. You must know that, in that moment, We give the last sign of love to the creature, providing her with our graces, love and goodness, and placing so many tendernesses of love as to soften and win the hardest hearts. When the creature finds herself between life and death - between the time which is about to end, and the Eternity which is about to begin - almost in the act of leaving her body, I, your Jesus, make Myself seen, with an amiability that enraptures, with a sweetness that chains and sweetens the bitterness of life, especially in that extreme moment. Then, my gaze... I look at her, but with so much love as to pull from her an act of contrition - one act of love, one adhesion to my Will.*

*In that moment of disillusion, in seeing - in touching with her hands how much we loved her, and do love her, the creature feels so much pain that she repents for not having loved Us; she recognizes our Will as principle and completion of her life and, as satisfaction, she accepts her death, to accomplish one act of our Will. In fact, you must know that if the creature did not do even one act of the Will of God, the doors of Heaven would not be opened; she would not be recognized as heiress of the Celestial Fatherland, and the Angels and the Saints could not admit her in their midst - nor would she want to enter, being aware that it does not belong to her. Without our Will there is no Sanctity and no salvation. How many are saved by virtue of this sign of our love, with the exception of the most perverted and obstinate; although even following the long path of Purgatory would be more convenient for them. The moment of death is our daily catch - the finding of the lost man.*

**Then, He added:** *“My daughter, the moment of death is the time of disillusion. In that point, all things present themselves, one after the other, to say: ‘Good-bye, the earth is over for you; now eternity begins for you... It happens to the creature just as when she is locked inside a room and someone says to her: ‘Behind this room there is another room, in which there is God, Heaven, Purgatory, hell; in sum - the eternity. But she cannot see anything of these things. She hears them being asserted by others; but those who say them cannot see them either, so they speak in a way which is almost not credible; not giving great importance to making all their words believed as reality - as something certain.*

*So, one day the walls fall down, and she can see with her own eyes what they had told her before. She sees her God and Father, Who loved her with great love; the gifts which He had given to her, one by one; and all the broken rights of love which she owed Him. She sees how her life belonged to God, not to herself. Everything passes before her: eternity, Paradise, Purgatory, and hell - the earth running away; the pleasures turning their back on her. Everything disappears; the only thing which remains present to her is in that room with fallen walls: the eternity. What a change for the poor creature!*

*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.”*

**Fiat!!!**

# **"God's Mercy is Greater!"**

## **THE TEACHING OF ST. THERESE OF LISIEUX ON PURGATORY**

By Father Dr. Hubert van Dijk, ORC<sup>1</sup>

### **Doctor of the Church for the third millennium**

St Therese of Lisieux, who was declared Doctor of the Church by Pope John Paul II on October 19, 1997, felt the calling in the monastery to teach others and wanted to be a teacher (docteur)<sup>1</sup> Early on, God revealed the mysteries of His Love to her. She writes about this: "Ah! Had the learned who spent their life in study come to me, undoubtedly they would have been astonished to see a child of fourteen understand perfection's secrets, secrets all their knowledge cannot reveal because to possess them one has to be poor in spirit!"<sup>2</sup>

In his apostolic letter *Divini Amoris Scientia*, published when St Therese was declared Doctor of the Church, the Holy Father says that one should not look for a scientific revelation of God's mysteries. "*Thus we can rightly recognize in the Saint of Lisieux the charism of a Doctor of the Church, because of the gift of the Holy Spirit she received for living and expressing her experience faith, and because of her particular understanding of the mystery of Christ... That assimilation was certainly favored by the most singular natural gifts, but it was also evidently something prodigious, due to a charism of wisdom from the Holy Spirit.*"<sup>3</sup>

Her writings offer an abundance of ideas concerning practically every field in theology and spirituality, a multitude which even a hundred years after her death has been far from exhausted. As the popes repeatedly express: Therese of Lisieux is a gift to the Church. Before the year 2000, she was declared Doctor of the Church, becoming the third woman amongst the thirty-three recognized Doctors of the Church. She died young. Not only is she the youngest of all, but also the best known, loved, and read! Already she has given the Church a lot, and in the dawn of a new millennium, she will continue to bless the faithful with her many gifts. Thus, she is also known as "Doctor of the Church of the third millennium."

### **"One does not need to go to Purgatory"**

Little Therese's theology is a theology that springs from life, a theology of experience. She received a fervent Catholic upbringing at home, in her parish community, as well as at the school of the Benedictine nuns in Lisieux, and thus, she was familiar with the teaching of Purgatory. Being lead by-the Holy Spirit, thoughts, notions, and ideas developed which finally became, "The teaching of the Little Flower on Purgatory."<sup>4</sup>

The common teaching within the Church is that Purgatory can hardly be avoided. While still only a novice, the saint commented about this with one of the sisters, Sr. Maria Philomena, who believed in the near impossibility of going to heaven without passing through purgatory:

You do not have enough trust. You have too much fear before the good God. I can assure you that He is grieved over this. You should not fear Purgatory because of the suffering there, but should instead ask that you not deserve to go there in order to please God, Who so reluctantly imposes this punishment. As soon as you try to please Him in everything and have an unshakable trust He purifies you every moment in His love and He lets no sin remain. And then you can be sure that you will not have to go to Purgatory.<sup>5</sup>

She even said that we would *offend* God if we didn't trust enough that we would get to heaven right after dying. When she found out that her novices talked occasionally that they would probably have to expect to be in Purgatory, she corrected them saying: "Oh! How you grieve me! You do a great injury to God in believing you're going to Purgatory. When we love, we can't go there."<sup>6</sup> Now, this is a new doctrine, but only for those who don't know God, who are not childlike, who don't trust. It is so correct to see things this way. It is true that God will judge us at one point, but He is always and first our Father Who... Suffers when He has to punish His child and sees its suffering. The child should do His will just out of love, and not to avoid punishment. And this really means that God does not want Purgatory! He allows that His children suffer, but only *as if He had to look away.*<sup>7</sup>

If St. Therese is correct that one does not need to be in Purgatory because God Himself does not want this and would *love* to help us, the thought that Purgatory can be avoided is suddenly not so far-fetched anymore. But first there is the problem of the . Aforementioned opinion which says that only few will avoid Purgatory. This is confirmed by great saints and mystics like St. John of the Cross who says, "Only a small number of souls achieve perfect love"<sup>8</sup> (perfect love is necessary to go straight to heaven). St. Teresa of Avila also had the experience that only few will be able to avoid Purgatory.<sup>9</sup> St. John Vianney said, "It is definite that only a few chosen ones do not go to Purgatory and the suffering there that one must endure, exceeds our imagination."<sup>10</sup>

One also has to take into consideration that even practicing Christians are convinced that even the good and faithful and those consecrated to God will have to be exposed to purification in Purgatory for a certain amount of time. The reason for this is always the same: "It is not easy to avoid Purgatory. No one is a saint, and I will certainly have to spend some time there myself." They add to this that "God is just" or "we certainly deserve this."

Therefore, it is even more amazing what St. Therese has to say. Once she encouraged her novice, Sr. Marie de la Trinite to have the faith that it was possible even for her to get to heaven right away. She wondered "If I fail even in: the smallest things, " may I still hope to get straight to heaven?" St Therese, who knew well the weaknesses of her novice, replied: "Yes! God is so good. He will know how He can come and get you. But despite this, try to be faithful, so that He does not wait in vain for your love."<sup>11</sup>

### **God is Father rather than Judge.**

Once St. Therese had a confrontation regarding this topic with Sr. Marie Febronia, who not only was sixty-seven years old but also was sub-prioress. She had heard that St. Therese encouraged the novices to believe that they could go straight to heaven. She did not like this as she considered this kind of confidence presumptuous, and thus she reproached St Therese. St Therese tried lovingly and calmly to explain to Sr. Febronia her point of view but with no success as Sr. Febronia clung to belief. For St. Therese God was more Father than Judge, and she took the liberty of finally responding, "My sister, if you look for the justice of God you will get it. The soul will receive from God exactly what she desires."

The year had not passed when, in January 1892, Sr. M. Febronia together with other sisters fell prey to the flu and died. Three months later Sr. Therese had a dream which she related to her Mother Prioress and which was then documented: "O my Mother, my Sr. M Febronia came to me last night and asked that we should pray for her. She is in Purgatory, *surely* because she had trusted too little in the mercy of the good Lord. Through her imploring behavior and her profound looks, it seemed she wanted to say, You were right. I am now delivered up to the full justice of God but it is my fault. If I had listened to you I would not be here now."<sup>12</sup>

### **St. Therese's "doctrine" in 7 key words**

#### **1. *Purgatory became a rule rather than the exception.***

An infinite number of souls who suffer in Purgatory and for whom the Church prays daily after consecration did not need to go there. If we think in human terms, God does not wish for us to need Purgatory. God does not put us here on earth, where we are tested and are suffering after the fall, only to let us suffer *again*--and much *worse*--in Purgatory. Everyone receives enough graces in order to go straight to God after passing the trials on earth. However, Purgatory is an emergency entry to Heaven for those who have wasted their time. However, what God considered the *exception became the rule*, and the *rule--to go straight to heaven--became the exception*.

#### **2. *To cope with the "inevitable" is a grave error.***

Since God does not really want Purgatory, He does not want it for me either! But then I also have to not want it! Nobody would expose themselves to the danger of Purgatory by living a mediocre and--as is the case so often today--a sinful life. *If they only thought of the intense sufferings in Purgatory.* In this regard, the mystics unanimously say that *the least suffering in Purgatory is much greater than the greatest suffering here on earth!* The reason for this is that once in Purgatory, one does not go through the time of God's Mercy but of God's Justice. Here, the Lord's word applies: "I tell you, you will not get out until you have paid the very last copper" (Lk 12:59). The many who carelessly say, "I will probably spend some time there," are *gravely* wrong. *Nobody just spends some time there*, one has to suffer there like one has never suffered nor could have suffered while on earth. One often even suffers a *long time* there also. If the Poor Souls in Purgatory had known on earth what to expect in eternity, Purgatory would have remained empty.

### **3. Purgatory is a waste of time.**

This is what St. Therese says, "I know that of myself I would not merit even to enter that place of expiation since only holy souls can have entrance there. But I also know that the Fire of Love is more sanctifying than is the fire of Purgatory. I know that Jesus cannot desire useless sufferings for us, and that He would not inspire the longings I feel unless He wanted to grant them."<sup>13</sup> It is true that Purgatory is a wonderful grace, for if needed, without the purification in Purgatory we would not go to Heaven, and the work of art which God intended and created us to be would not be completed. But St. Therese is right: at the moment of our death we already have our place in Heaven. Afterwards, there is no growing in grace anymore. Whoever does not go through Purgatory does not miss anything.

### **4. We need a more positive image of God.**

We already know that St. Therese told her novices that they offended God when they thought they would go to Purgatory. That is a very shocking statement: for if this is correct millions of Christians are offending God or at least hurt Him. And yet this is the case. They are focused only on themselves, thinking--not without reason--that they deserve Purgatory. They do not notice God Who is by their side and would love to help them so much. The fact that we fear Purgatory so much also has to do with a rather negative image that we have of God. We, Christians of the 20th Century, were like so many, raised with the image of a strict God, anxious to punish us as often as we deserve it. This thinking goes back to heresies like Jansenism. Quietism, or Calvinism.<sup>14</sup>

### **5. Love banishes fear**

The question of whether Heaven will follow right after death is a question of trust. God *does not need our merits* in order to take us straight to Him *but He needs all of our trust*. Or the other way around--it is *not -our sins* that can prevent God from giving us this grace *but rather our lack of trust*. Therefore, we must draw the conclusion that *everything depends solely on trust*. There is no trust without perfect love. And vice versa, there is no *love* without trust.

And this is exactly what the Apostle John writes in his first letter, "In this is love perfected with us, that we may have confidence for the day of judgment, because as He is so are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love" (1 Jn. 4:17-18).

This text enlightens our topic very much. Judgment Day is the day of our death. Whoever achieves perfect love at the moment of their death sees God as so merciful and generous that they cannot believe in punishment in Purgatory. We are dealing with the same kind of grace in the Sacrament of the Anointing of the Sick. St. Thomas Aquinas teaches us that this Sacrament has as its real fruit the wiping out of punishment due to our sins.<sup>15</sup> After those who have received the Sacrament of the Anointing of the Sick, others present often notice that the sick enter a period of growing peace and trust, together with a great surrender to the Will of God, and even serenity and desire for Heaven. This also applies to those who up to that point did not believe or even lived in mortal sin. Even these people, as the great theologians of the scholastics say--for example, St. Albert the Great or St. Bonaventure--go straight to Heaven without having to go through Purgatory first. This shows the wonderful grace coming from the Sacrament of the Anointing of the Sick.<sup>16</sup>

### **6. The last will be the first.**

While many Christians do receive the Sacrament of the Anointing of the Sick, experience tells us that they do not go straight to Heaven. The mystics often relate that many priests and religious suffer a long time and have to wait for their release. However, all of them or almost all of them have received the Sacrament of the Anointing. What is the reason for this? The answer is certainly that they did not receive the Sacrament with the necessary repentance or surrender to the Will of God, or that they did not want to change their flaws and vices a long time before their death.

St. Therese of Lisieux tells us that she heard that sometimes great saints with many merits come before the Judgment of God, but have to go to Purgatory because our justice before God is often unclean. That is why she recommends to give immediately away all the merits of our good deeds, and that it is better to appear before God empty-handed.<sup>17</sup> She recommends to her oldest sister and godmother Marie, to be given Heaven free of charge by God.<sup>18</sup>

While on the one hand the first ones don't always get to Heaven first, on the other hand there are enough examples that the last ones become the first ones. Therese refers in her writings to the Lord's mercy towards the good thief,<sup>19</sup> and wishes that the story from the "desert fathers," about how a great sinner called Paesie died out of love and is being taken straight to heaven, should be added to her autobiography, "Souls will understand immediately, for it is a striking example of what I'm trying to say."<sup>20</sup>

When our great hour comes, as St. Therese writes to Abbe Roulland, missionary in China, if only we trust, the Blessed Virgin will obtain "the grace of making an act of perfect love" should we have "some trace of human weakness" and so will we reach heaven immediately after death.<sup>21</sup>

### **7. St. Therese's teaching, a great message for the third millennium**

One can rightfully say that Therese is turning all common opinions on Purgatory upside down.<sup>22</sup> She wants to appear before God empty-handed and explains why it can be easier for sinners who have nothing to rely upon, to reach Heaven than the great saints with all their merits.. She emphasizes that trust alone is enough, that merits are no guarantee but often an obstacle for the straight way to Heaven, and that sins do not need to be an obstacle. After a 'messed-up' life, God can still take one straight to Heaven if the dying person only has trust. And how easy it can be to trust if there are no merits but only one's misery! Through trust she shows the shorter way to Heaven to the small and humble. And so many can and will go that way. She writes about this to her sister Marie: "... what pleases Him (God) is *that He sees me loving my littleness and my poverty, the blind hope that I have in His mercy...* That is my only treasure, dear Godmother, why should this treasure not be yours?..."<sup>23</sup>

As has been said, she has made sanctity available for everyone through her little way, and this is also true for the straight way to Heaven... This will no longer be an exception. Once those who are smart enough to gather from the treasures of our new Doctor of the Church will walk this way easily, especially those who want to be part of the legion of little souls which St. Therese asked God for at the end of her manuscript B, "I beg You to cast Your Divine Glance upon a great number of *little* souls. I beg You to choose a legion of *little* Victims worthy of Your LOVE!"<sup>24</sup> Yes, by listening to her wonderful message there will be many, many souls... *and with that, Purgatory stops being the unavoidable detour to Heaven!*

### **Conclusion**

St. Therese of the Child Jesus gave us a lot to think about. There are yet many new thoughts to be understood in terms of theology. For us, however, the most important, even existentially significant of everything she wrote is the message on Purgatory. The question of what happens to us after death should move us deeply. Let us just remember Sr. Febronia and her suffering in Purgatory; her silent message from the next world should move us. "It seemed," says Therese, "as if she wanted to say: If I had listened to you I would not be here now." This is actually shocking when you think about it. One has to admit that Sr. Febronia entered the next world through the wrong door. And with her, thousands and millions who would have managed to avoid Purgatory. And why did they not achieve this? The simple reason is that nobody showed them the correct way. Considering this, one does understand that Therese is a true gift to the Church. God gave her to us as leader and comforter for the apocalyptic days in which we very obviously live. Her message concerning Purgatory is a true grace of God' s merciful love for the moment of our death. One can apply the urgent exhortation of our LORD: "He who has ears to hear. let him hear" (Lk. 8:8).

Father Dr. Hubert van Dijk, ORC



## MUSEUM OF THE HOLY SOULS IN PURGATORY



Located in the back of the Chiesa del Sacro Cuore del Suffragio on the banks of the Tiber, the tiny century-old Piccolo Museo Del Purgatorio, or "Museum of the Holy Souls in Purgatory," holds a collection of bibles, prayer books, tabletops, and articles of clothing said to have been singed by the hands of souls in purgatory. Victor Jouet, the collector and French missionary, was supposedly inspired to build this purgatorial museum after a fire destroyed a portion of the original Chiesa del Sacro Cuore del Suffragio, leaving behind the scorched image of a face that he believed to be a trapped soul. The museum's small collection of objects is contained in a single glass case.

Catholic belief, the soul is stranded in purgatory until it atones for its sins, but can hasten its ascent to heaven through the prayers of loved ones still on earth. The scorched handprints and other burn-marks collected in this museum are believed to be the product of souls begging their earth-bound loved ones to pray harder. The freeing of trapped souls became a priority for the Church, and for family members grieving dead loved ones. November 2 was established as All Soul's Day, whereon it was believed that prayers by the living could intercede on behalf of the faithful dead who had died without absolution, or babies who had died before baptism, thus freeing them for Heaven.



Marks left on a small wooden table and on the sleeve and chemise of the Venerable Mother Isabella Fornari abbess of the Poor Clares of the Monastery of St. Francis in Todi. The four marks were left by the deceased Fr. Panzini former Abbot Olivetano of Mantua on November 1 A.D. 1731



Fingerprints by the deceased Joseph Schitz when he touched with his right hand the German prayer book of his brother George on December 21 A.D. 1838 at Lorraine. The deceased man asked for prayer in expiation of his lack of piety during his life on earth.

**November 6, A.D. 2012 – Election Day**  
**OUR LADY OF AMERICA**



***I am Our Lady of America. I desire that my children honor me, especially by the purity of their lives. ~The first words spoken by Our Lady of America, September 26, 1956***

Beginning on September 26, 1956, the Blessed Virgin Mary, under a specific appearance as "Our Lady of America," manifested Herself to Sister Mary Ephrem (Mildred Neuzil) in the Convent of the Precious Blood Sisters at Rome City, Indiana. Our Lady indicated to Sister that She had come in response to the United States having recognized Her privilege of The Immaculate Conception, especially through The Shrine of The Immaculate Conception at Washington, D.C., and Our Lady of America came with a message for the United States to focus on the virtue of purity. Our Lady spoke about the recognition of The Indwelling Most Holy Trinity in the Christian Family, with The Holy Family (Jesus, Mary & Joseph) as a model. On October 5, 1956, Our Lady inspired Sister to write the prayer to "Our Lady of America," which [prayer](#) (and the design of a [medal](#) of Our Lady of America) subsequently received in 1963 the formal approval of Imprimatur by Monsignor Paul F. Leibold, who was then serving as auxiliary bishop and Vicar General of the Archdiocese of Cincinnati.

Sister Mary Ephrem was blessed to have as her spiritual director Monsignor Leibold for many years until his death in 1972. During this period, Monsignor Leibold authorized the printing of Our Lady's messages to Sister Mary Ephrem in the form of a diary. [Messages...](#)

On October 13, 1956, The Blessed Virgin Mary requested that a statue of "Our Lady of America" be enshrined in the National Shrine of the Immaculate Conception in Washington, D.C., as a special place of pilgrimage and a special safeguard for our Country. Our Lady promised miracles greater than those of Lourdes and Fatima if her children heeded her warnings and fulfilled her requests. She indicated that this would be accomplished through her loyal sons, the Bishops of the United States. It is to the fulfillment of these requests that this website is dedicated and it is to Our Lady of America that it is consecrated.

# The Story of Our Lady of America

## Introduction



A movement of great consequence has commenced for a definite response by the United States Catholic Bishops in response to private revelations which long ago received official Church recognition as having occurred in the United States. The revelations included apparitions of Our Lord and St. Joseph as well as St. Gabriel and St. Michael, as well as apparitions of The Blessed Virgin Mary as "Our Lady of America" to Sister Mary Ephrem (Mildred Neuzil), of the Precious Blood Sisters (1933-1979). Sister Mary Ephrem, deceased on January 10th, 2000, said she was asked by The Blessed Virgin Mary to draw a picture according to the vision of Our Lady of America and have a statue constructed accordingly and placed after a solemn procession into the [National Shrine of the Immaculate Conception](#), in Washington, D.C.. The Blessed Virgin Mary wishes to be honored in the National Shrine of the Immaculate Conception at Washington D.C. as Our Lady of America. Our Lady says that if this is done, the United States of America would turn back toward morality and the shrine would become a place of "wonders."

While Auxiliary Bishop of Cincinnati, Monsignor Paul F. Leibold formally approved the design for the ["Our Lady of America Medal"](#) directed the Archdiocese of Cincinnati to pay for medals of Our Lady of America which he had ordered; and, approved the medal maker, Cyril Daleiden & Sons of Chicago, having the first leaflet explaining the devotion to Our Lady of America printed, also at the expense of the Archdiocese of Cincinnati.



In addition, before dying Monsignor Leibold had two large plaques depicting Our Lady of America made, hanging one in the Cincinnati Catholic Chancery. The Monsignor also approved the printing of the private revelation messages of Sister Mary Ephrem. He served as Sister Mary Ephrem's spiritual director for many years.

"Tell the bishops of the United States, my loyal sons, of my desires and how I wish them to be carried out," The Blessed Virgin Mary told Sister Mary Ephrem, who saw Her with a white veil reaching almost to Her waist and a mantle and robe of pure white with no decoration. An oblong brooch or clasp held the ends of the mantle together at the top. It was all gold, as was the high and brilliant crown she wore. Her hair and eyes seemed medium brown, said Sister Mary Ephrem. Her feet were bare, but not always visible, sometimes covered by the moving clouds on which she stood. Often she smiled and revealed a heart encircled by roses that sent forth flames of fire. "I am Our Lady of America," said The Blessed Virgin. "I desire that my children honor me, especially by the purity of their lives." At times light twinkled from Mary's hair, wrote Sister Mary Ephrem, and seemed to radiate from within her.

Sister Mary Ephrem died on January 10, 2000 at the age of 83.

## ***Our Lady of America***

It was on the eve of the feast of the North American martyrs, September 25, 1956, that Our Lady appeared to Sr. Mary Ephrem. In 1938, Sister began to have what seem like mystical spiritual experiences. She thought little of them, presuming all religious have them. As these visits took on the nature of a specific program of devotion to Mary which Sister was asked to propagate, she then turned to Monsignor Paul F. Leibold. Monsignor Leibold, later Archbishop of the Cincinnati, Ohio Archdiocese, would be her spiritual director from many years until 1972, when he suddenly died due to an aneurysm. Archbishop Leibold had become so convinced of the authenticity of this message that he approved Sister's writings and placed his imprimatur on the design of the medal. Our Lady had asked Sister to have struck a medal that would bear the image of Our Lady of America on the front and the symbol of the Christian Family and the Blessed Trinity on the back.

Our Lady promised that greater miracles than those granted at Lourdes and Fatima would be granted here in America, the United States in particular, if we do as She desires. Sister Mary Ephrem stated that Our Lady called herself Our Lady of America in response to the love and desire that reached out for this special title in the hearts of her children in America. For example, Our Lady repeatedly spoke approvingly about the National Shrine of the Immaculate Conception in Washington D.C. This title is a sign of Our Lady's pleasure in the devotion of her children of America towards her, and this visit is a response to the longing, conscious or unconscious, in the hearts of her children in America.

"It is the United States that is to lead the world to peace, the peace of Christ, the peace that He brought with Him from heaven," Sister Mary Ephrem quoted The Virgin as saying. "Dear children, unless the United States accepts and carries out faithfully the mandate given to it by heaven to lead the world to peace, there will come upon it and all nations a great havoc of war and incredible suffering. If, however, the United States is faithful to this mandate from heaven and yet fails in the pursuit of peace because the rest of the world will not accept or cooperate, then the United States will not be burdened with the punishment about to fall."

"Weep, then, dear children, weep with your mother over the sins of men," said Mary. "Intercede with me before the throne of mercy, for sin is overwhelming the world and punishment is not far away."

"It is the darkest hour, but if men will come to me, my Immaculate heart will make it bright again with the mercy which my Son will rain down through my hands. Help me save those who will not save themselves. Help me bring once again the sunshine of God's peace upon the world."

"If my desires are not fulfilled much suffering will come to this land. My faithful one, if my warnings are taken seriously and enough of my children strive constantly and faithfully to renew and reform themselves in their inward and outward lives, then there will be no nuclear war. What happens to the world depends upon those who live in it. There must be much more good than evil prevailing in order to prevent the holocaust that is so near approaching. Yet I tell you, my daughter, even should such a destruction happen because there were not enough souls who took my warning seriously, there will remain a remnant, untouched by the chaos who, having been faithful in following me and spreading my warnings, will gradually inhabit the earth again with their dedicated and holy lives."

On October 13, 1956, Our Lady again appeared as Our Lady of America, but instead of a lily in her hand, she held, with both hands, a small replica of the finished Shrine of the Immaculate Conception. "This is my shrine, my daughter. I am very pleased with it. Tell my children I thank them. Let them finish it quickly and make it a place of pilgrimage. It will be a place of wonders. I promise this. I will bless all those who, either by prayers, labor, or material aid, help to erect this shrine." According to Sister Mary Ephrem, Our Lady often emphasized her desire that the Shrine of the Immaculate Conception in Washington, D.C., be made a place of special pilgrimage and that she be honored there under this image and this title "Our Lady of America, the Immaculate Virgin."

Strong warnings were repeated by Our Lady throughout 1957 and 1958, and there after, indicating that the hour grows late and Sister must tell the Bishops of the United States of Our Lady's desires and how she wishes them to be carried out. Our Lady spoke: "Unless my children reform their lives, they will suffer great persecution. If man himself will not take upon himself the penance necessary to atone for his sins and those of others, God in His justice will have to send upon him the punishment necessary to atone for his transgressions."

In August 1957 The Blessed Virgin said; "What am I to do, child of my heart, when my children turn from me? The false peace of this world lures them and in the end will destroy them. They think they have done enough in consecrating themselves to my Immaculate Heart. It is not enough. That which I ask for and is most important many

have not given me. What I ask, have asked, and will continue to ask is reformation of life. There must be sanctification from within. I will work my miracles of grace only in those who ask for them and empty their souls of the love and attachment to sin and all that is displeasing to my Son. Souls who cling to sin cannot have their hands free to receive the treasures of grace that I hold out to them."

The Blessed Virgin Mary has promised that her statue as Our Lady of America once placed in the National Shrine of the Immaculate Conception would be a safeguard for our country, and her picture or statue honored in all homes, a safeguard for the family. She also promised that the medal would be a safeguard against evil for those who wear it with great faith and devotion.

## ***Distinction of Title***

In the course of approving the writings of Sister Mary Ephrem, Monsignor Paul F. Leibold considered the Blessed Virgin Mary under the title, "Our Lady of America" (basically referring to the United States of America), as distinct from her title, "Empress of The Americas" (referring to Our Lady of Guadalupe, as declared by Pope Pius XII in 1945, as having patronage over all the American nations). Our Lady of America (in the singular) focuses primarily on the United States of America as revealed in 1956.

### **Our Mission is to:**

- Aid and encourage the Roman Catholic Bishops of the United States of America to adopt Our Lady of America as the Official image of the Blessed Virgin Mary, patroness of The United States;
- Work in aiding our Bishops in fulfillment of Her request to be enthroned in the National Basilica of the Immaculate Conception in Washington D.C as Our Lady of America;
- Collaborate with the Bishops in spreading this particular devotion of Our Lady of America to the nation and throughout the world;
- Pray and work that America will return to Purity.

### **Mailing Address:**

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Indianapolis, IN 46268-1180  
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**Website:** [www.OurLadyofAmerica.org](http://www.OurLadyofAmerica.org)

### **National Basilica of the Immaculate Conception in Washington D.C.**



# The Immaculate Conception: Patroness of the US



On December 8 A.D. 1854, Pope Pius IX promulgated the infallible dogma of the Immaculate Conception. This *ex cathedra* statement made official the eternal sinlessness of Mary, showing that from the moment of the creation of her soul she was granted a unique grace from God to be excluded from the stain of original sin, enabling her to carry Jesus Christ in her womb. This is a teaching that had been widely believed throughout the Church for at least 250 years before being declared, and it was forbidden to teach to the contrary, but once the doctrine was declared infallibly it became a teaching that all Catholics are bound to believe by faith.

The doctrine of the Immaculate Conception states that “The Blessed Virgin Mary, in the first instance of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved exempt from all stain of original sin.” Original sin was not removed from her soul as happens with baptism, but in fact was never even present there to be removed. It was because of the merits of Christ that this was able to occur, because no one can have that debt of original sin removed or excluded without Christ's actions and the grace of God. At Lourdes, France in 1858 – just four years after the dogma was proclaimed – Mary herself confirmed this to St. Bernadette during one of her 18 apparitions, telling Bernadette “I am the Immaculate Conception.”

For centuries prior to the promulgation, there had been a feast day in place to commemorate the conception of Mary within the womb of her mother St. Anne, and in the Eastern church the feast is still called the Conception by St. Anne, or the “Child-begetting of the holy Anne, mother of the Mother of God.” It seems that the feast originally came from the East, and its origins in both the Eastern and Western churches were in monasteries. This aspect of Mary has become one of the most popular Marian devotions, and many dioceses and churches consider Mary the Immaculate Conception their patron. **She is the patroness of the United States with this title, declared so officially by the first Council of Baltimore in 1846.**

The patronal church of the United States is the Basilica of the National Shrine of the Immaculate Conception, dedicated to the patroness of the United States and located in Washington, DC. It is the largest Roman Catholic church in North America, and one of the ten largest in the world. It is an often-visited pilgrimage site for Americans, being the largest Marian shrine in the United States.

The church was built both to help the Catholic University of America gain more prominence and to create a national shrine dedicated to honor Mary, the Immaculate Mother of God. It took several years to raise the money necessary to create such a building, and in 1920 the site of the future church was blessed. A few months later the cornerstone was placed on the site; however, because there was not yet a builder at that point, actual construction did not begin until 1922. The Great Upper Church was dedicated in 1959, and in 1990 the church was named a minor basilica by Pope John Paul II. The beautiful church contains many chapels dedicated to different titles of Mary in both the Great Upper Church and the Crypt Church, including Our Lady of Mount Carmel, Our Lady of the Rosary, Our Lady of Lourdes, and Our Lady of Hope, among many others. There are also chapels dedicated to saints including St. Joseph, St. Catherine of Siena, St. Lucy, St. Susanna, and St. Dominic. The Immaculate Conception is an important title and aspect of Our Lady, and one very special to the United States (and many other countries, cities, and locations). The feast of the Immaculate Conception, December 8, is a holy day of obligation in the United States and some other countries including Ireland, and has a vigil attached to it.

**November 21, A.D. 2012**  
**FEAST OF JESUS CHRIST OUR KING!**



**Book of Heaven - August 5 A.D. 1904** *Jesus, Ruler of kings and Lord of lords.*

Continuing in my usual state, blessed Jesus came for just a little, in the act of ruling and dominating everything, and of reigning with the crown of King on His head and with the scepter of command in His hand. While I was seeing Him in this position, He told me (though in Latin, but I will say it according to what I understood):

*“My daughter, I am the Ruler of kings and the Lord of lords. To Me alone is this right of justice due, which the creature owes Me; and by not giving it to Me, she denies Me as Creator and Master of everything.”*

While saying this, He seemed to take the world in His hand and turn it upside down, so that creatures would submit to His regime and dominion. At the same time I could also see how the Lord ruled and dominated my soul, with such mastery that I felt all submerged in Him. From Him came the regime of my mind, of my affections, of my desires; many electric wires passed between me and Him, through which He directed and dominated everything.

**Book of Heaven - May 22 A.D. 1919**

**In the Era of the living in the Divine Will, the souls will complete the Glory of God on the part of Creation.**

*...I am preparing the Era of the living in my Will; and for all that creatures have not done in the past generations, and will not do, in this Era of my Will they will complete the love, the glory, the honor of the whole Creation, and I will give them astonishing and unheard-of graces...*

**Book of Heaven - February 8 A.D. 1921**

**While the world wants to cast Jesus away from the face of the earth, He is preparing an Era of Love: the Era of His third FIAT.**

This morning, after receiving Communion, I heard in my interior my always lovable Jesus saying: *“O iniquitous world, you are doing everything you can to cast Me away from the face of the earth, to banish Me from society, from schools, from conversations - from everything. You are plotting how to demolish temples and altars, how to destroy my Church and kill my ministers; while I am preparing for you an Era of Love - the Era of my third FIAT. You will make your own way in order to banish Me, and I will confuse you by means of Love. I will follow you from behind, and I will come toward you from the front so as to confuse you in Love; and wherever you have banished Me, I will raise my throne, and there will I reign more than before - but in a more astonishing way; so much so, that you yourself will fall at the foot of my throne, as though bound by the power of my Love.”*

Then He added: *“Ah, my daughter, the creature rages more and more in evil! How many machinations of ruin they are preparing! They will reach the point of exhausting evil itself. But while they are occupied with following their own way, I will be occupied with making the Fiat Voluntas Tua have Its completion and fulfillment, and my Will reign upon the earth - but in a completely new way. I will be occupied with preparing the Era of the third FIAT in which my Love will show off in a marvelous and unheard-of way. Ah, yes, I want to confuse man completely in Love! Therefore, be attentive - I want you with Me, in preparing this Celestial and Divine Era of Love. We will lend a hand to each other, and will work together.”* Then He drew near my mouth, and as He sent His omnipotent breath into it, I felt new life being infused in me; and He disappeared

**Book of Heaven - March 2 A.D. 1921**

**Jesus changes the state of victim of Luisa, in order to prepare the Era of His Will.**

As I was in my usual state, my always lovable Jesus came and told me: *“My daughter, the third FIAT - my ‘Fiat Voluntas Tua, on earth as it is in Heaven’ - will be like the rainbow which appeared in the sky after the deluge, which, as rainbow of peace, assured man that the deluge had ceased. So will the third FIAT be. As It comes to be known, loving and disinterested souls will come to live in my FIAT. They will be like rainbows - rainbows of peace - which will reconcile Heaven and earth, and dispel the deluge of so many sins which inundate the earth. These rainbows of peace will have the third FIAT as their own life; therefore my ‘Fiat Voluntas Tua’ will have Its completion in them. And just as the second FIAT called Me upon earth to live among men, the third FIAT will call my Will into souls, and It will reign in them ‘on earth, as in Heaven’.”*

Then, since I was sad because of His absence, He added: *“My daughter, be cheered - come into my Will. I chose you among thousands and thousands, so that my Will may have full completion in you, and so that you may be like a rainbow of peace which, with its seven colors, attracts others to live in my Will. Therefore, let us leave the earth aside. Up until now I have kept you with Me in order to appease my Justice and prevent greater chastisements from being poured upon the earth. Now, let us allow the current of human evil to run; I want you with Me, in my Volition, to be occupied with preparing the Era of my Will.*

*As you move forward on the path of my Volition, the rainbow of peace will form, which will form the link of connection between the Divine Will and human will. From it, my Will will have life on earth, and this will begin the fulfillment of my prayer, and the prayer of the whole Church: ‘Thy Kingdom come, Thy Will be done, on earth as It is in Heaven’.”*

**Book of Heaven - July 14 A.D. 1923**

**Expectation of a new era. The surest sign that it is near.**

... He added: *“My daughter, the whole world is upside down, and everyone is awaiting changes, peace, new things. They themselves gather to discuss about it, and are surprised at not being able to conclude anything and to come to serious decisions. So, true peace does not arise, and everything resolves into words, but no facts. And they hope that more conferences may serve to make serious decisions, but they wait in vain. In the meantime, in this waiting, they are in fear, and some prepare themselves for new wars, some hope for new conquests. But, with this, the peoples are impoverished, are stripped alive, and while they are waiting, tired of the sad present era, dark and bloody, which enraps them, they wait and hope for a new era of peace and of light.*

*The world is exactly at the same point as when I was about to come upon earth. All were awaiting a great event, a new era, as indeed occurred. The same now; since the great event, the new era in which the Will of God may be done on earth as It is in Heaven, is coming – everyone is awaiting this new era, tired of the present one, but without knowing what this new thing, this change is about, just as they did not know it when I came upon earth. This expectation is a sure sign that the hour is near. But the surest sign is that I am manifesting what I want to do, and that turning to a soul, just as I turned to my Mama in descending from Heaven to earth, I communicate to her my Will and the goods and effects It contains, to make of them a gift for the whole of humanity.*



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

“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.”

D E O G R A T I A S!

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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