

Feast Day of All Saints

November 1



All Saints — *The Church of Antioch kept a commemoration of all **holy martyrs** on the first Sunday after Pentecost. Saint John Chrysostom, who served as preacher at Antioch before he became Patriarch of Constantinople, delivered annual sermons on the occasion of this festival. They were entitled "Praise of All the Holy Martyrs of the Entire World."⁵⁸ In the course of the succeeding centuries the feast spread through the whole Eastern Church and, by the seventh century, was everywhere kept as a public holyday.*

*In the West the Feast of "**All Holy Martyrs**" was introduced when Pope Boniface IV (615) was given the ancient Roman temple of the Pantheon by Emperor Phocas (610) and dedicated it as a church to the Blessed Virgin Mary and all the martyrs. The date of this dedication was May 13, and on this date the feast was then annually held in Rome. Two hundred years later Pope Gregory IV (844) transferred*

the celebration to November 1. The reason for this transfer is quite interesting, especially since some scholars have claimed that the Church assigned All Saints to November 1 in order to substitute a feast of Christian significance for the pagan Germanic celebrations of the demon cult at that time of the year. Actually, the reason for the transfer was that the many pilgrims who came to Rome for the "Feast of the Pantheon" could be fed more easily after the harvest than in the spring.⁵⁹

*Meanwhile, the practice had spread of including in **this memorial not only all martyrs but the other saints** as well. Pope Gregory III (741) had already stated this when he dedicated a chapel in Saint Peter's in honor of Christ, Mary, and "all the apostles, martyrs, confessors, and all the just and perfect servants of God whose bodies rest throughout the whole world."⁶⁰*

*Upon the request of Pope Gregory IV, Emperor Louis the Pious (840) introduced the **Feast of All Saints** in his territories. With the consent of the bishops of Germany and France he ordered it to be kept on November 1 in the whole empire. Finally, Pope Sixtus IV (1484) established it as a holyday of obligation for the entire Latin Church, giving it a liturgical vigil and octave.*

*The purpose of the feast is twofold. As the prayer of the Mass states, "**the merits of all the saints are venerated in common by this one celebration,**" because a very large number of martyrs and other saints could not be accorded the honor of a special festival since the days of the year would not suffice for all these individual celebrations. The second purpose was given by Pope Urban IV: Any negligence, omission, and irreverence committed in the celebration of the saints' feasts throughout the year is to be atoned for by the faithful, and thus due honor may still be offered to these saints.⁶¹*

LITURGICAL PRAYER: Almighty and eternal God, who hast granted us to venerate the merits of all Thy saints in one celebration: we beg Thee to bestow upon us the desired abundance of Thy mercy on account of this great number of intercessors.

LUISA
GREAT MARTYR – DIVINE MARTYR



Volume 8 - December 16, 1908 - *Going through most bitter days, I was lamenting to Our Lord, saying: 'How cruelly You have left me! You told me that You had chosen me as your little daughter, that You would keep me always in Your Arms – and now? You have thrown me to the ground, and instead of a little daughter, I see that You have changed me into a little martyr; but even though little, my martyrdom is just as cruel and harsh, bitter and intense.'* While I was saying this, He moved in my interior and told me: *"My daughter (Luisa), you are mistaken - My Divine Will is not to make you (Luisa) a little martyr, but a Great Martyr. If I (Jesus) give you the Strength to bear My Privation with Patience and Resignation – which is the most painful and most bitter thing that can be found, and there is no other pain that equals it or resembles it either in Heaven or on earth – is this not Heroism of Patience and the Ultimate Degree of Love, compared to which, all other loves remain behind, are almost nullified, and there is nothing that can compare to it or stand before it? Is this not, then, Great Martyrdom? You (Luisa) say that you are a little martyr because you feel you do not suffer so much. It is not that you do not suffer, but it is the Martyrdom of My Privation that absorbs your other pains, making them even disappear. In fact, in thinking that you are without Me, you neither bother about nor pay attention to your other sufferings; and by not paying attention to them, you reach the point of not feeling their weight, therefore you say you do not suffer.*

And then, I (Jesus) have not thrown you to the ground; rather, I keep you (Luisa) more than ever clasped in My Arms. Even more, I tell you that if to Paul I gave My Efficacious Grace at the beginning of his conversion, to you (Luisa) I give it almost continually – and this is the sign of it: that you (Luisa) continue in your interior everything that you used to do when I (Jesus) was with you almost continually - doing what now you seem to do by yourself. Your feeling all immersed in Me and

bound to Me, always thinking of Me even though you do not see Me – this is not your own thing, nor an ordinary grace, but Special and Efficacious Grace. And if I (Jesus) give you (Luisa) much, it is a sign that I love you much, and I want to be loved much by you."

Volume 12 - January 25, 1919 - *"My daughter (Luisa), poor martyr - not of Faith but of Love; not human, but Divine Martyr, because your most cruel Martyrdom is My Privation, which places on you (Luisa) the Seal of Divine Martyr; why do you fear and doubt about My Love? And then, how can I (Jesus) ever leave you? I dwell in you as though within My Humanity; and just as I enclosed the entire world in My Humanity, I enclose it in you (Luisa). Didn't you see that while I was walking, now I bumped, and now I stumbled? Those were the sins, the evil souls that I encountered. What Pain for My Heart! It is from within you (Luisa) that I (Jesus) decide the Destiny of the world. It is your humanity that shelters Me, just as Mine sheltered My Divinity. If My Divinity did not have My Humanity as shelter, the poor creatures would have had no escape, either in time or in Eternity, and Divine Justice would no longer look at the creature as Its own, deserving preservation, but as an enemy, deserving destruction.*

Now My Humanity is Glorious, and I need a humanity that may grieve, suffer, share the Pains with Me, Love souls together with Me, and place its Life in order to save them. I (Jesus) chose you (Luisa); aren't you happy? Therefore I want to tell you everything - my pains, the chastisements that creatures deserve, so that you may take part in everything and be one with Me. This is also why I (Jesus) want you (Luisa) in the Height of My Divine Will, because wherever you cannot arrive with your own will, you will do it with Mine, reaching all that befits the Office of My Humanity. Therefore, fear no longer; do not afflict yourself with your pains, with fears that I may abandon you. I receive enough from other creatures - do you want to increase My Pains with yours? No, no, be sure, your Jesus will not leave you."



FROM THE BOOK OF HEAVEN

THE SAINTS

Volume 2 – June 20, 1899 – Jesus added: “I stroll over the highest mountains, and there I Form My Delight.” Since I did not understand the meaning of it, He continued: “The highest mountains are the Saints who have Loved Me the most, and in them I Form My Delight, both when they are on earth, and when they pass into Heaven. So, everything is in Love.”

Volume 4 – January 6, 1902 – “My daughter (Luisa), one who tries to conform to My Life in everything, does nothing other than add one more and distinct Fragrance to everything I did in My Life, in such a way as to perfume Heaven and the whole Church; and even the evil themselves feel this Celestial Fragrance flow. This is so true, that all the Saints are nothing other than many Fragrances, and are that which most cheers the Church and Heaven, because they are distinct among themselves.

Volume 7 – June 13, 1906 – Then, this morning, as I (Luisa) saw Him (Jesus), I felt myself being carried outside of myself – I cannot tell well whether it was Paradise. There were many Saints, all ignited with Love, and the wonder was that all Loved, but the Love of one was distinct from the Love of the other. However, finding myself with them, I tried to distinguish myself and to surpass them all in Love, wanting to be the first among all in Loving Him, since my heart, too proud, could not bear that others would equal me, because I seemed to see that one who Loves more is closer to Jesus, and is Loved more by Him. Oh, the soul would give in all excesses, she would not care about either life or death, nor would she think of whether it is convenient for her or not. In sum, she would even do excesses to obtain this intent – to be closer to Him, and to be Loved a little bit more by her Highest and only Good. But to my greatest sorrow, after a short time, an irresistible Force drove me back into myself.

Volume 29 – March 2, 1931 – I was continuing my acts in the Divine Will, and I kept offering the sacrifices that the Saints of the Old Testament did, those of my Celestial Mama, all the sacrifices of my beloved Jesus, and so on with all the rest. The Divine Will placed them all in Order for me, before my mind, and I kept offering them as the most beautiful homage to my Creator. But while I was doing this, my sweet Jesus, moving in my interior, told me: “My daughter (Luisa), there is not one thing suffered and done by all the Saints of the history of the world, in

which My Divine Will has not had Its Part, making Itself Actor and Concurrent with Strength, with Help, with Support for that sacrifice or work that they did. Now, the soul (Luisa), by offering them to God as Homage of Glory, calls back the memory of that sacrifice and work, and My Divine Will recognizes what, from Its own, It placed in those acts, and It gives the virtue of doubling the Glory of that sacrifice, for God and for the one who had the Good of sacrificing and operating in order to fulfill My Divine Will. True Good never ceases, either in Heaven or on earth; it is enough for a creature to remember it and offer it, that the Glory in Heaven is renewed and the effects of that Good descend upon earth for the Good of creatures. Therefore, the Life of True Good is not subject to dying.

Volume 29 - June 16, 1931 - *“My daughter, in order to communicate a Good to others it is necessary to possess the Fullness of the same Good. In fact, by possessing it, one knows its effects, the substance, the practice of how that Good is acquired; therefore, he will have the Virtue of being able to infuse it in others, of knowing how to tell its Beauties, the Prerogatives, the Fruits which that Good produces. But if the soul has acquired just a sip of a Good, of a Virtue, and wants to start teaching it to others, she will not know in depth the Fullness of that Virtue, therefore she will not be able to re-tell its Great Good, nor to give the practice of how to acquire it. So, she will make the impression of a child who, having learned just the vowels, wants to act as a teacher to others. Poor child, he will act as a teacher for mockery, because he will not be able to go forward into other teachings. This is why the True Saints have first filled themselves with Love, with Divine Knowledges, with Invincible Patience, and other things; and when they (True Saints) have filled themselves so much, to the point of no longer being able to contain it within themselves, the outpouring of the Goods that they possessed that came out, they communicated to the peoples; and their word was Fire, was Light; and they taught, not in a superficial way, but in a practical and substantial way, the Good that they possessed. This is the reason why many want to act as teachers, and they do no Good—because sufficient Food is lacking in them. How can they nourish others?”*

FIAT!