

**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. 146**

**July 1 A.D. 2014 – The Most Precious Blood of Our Lord**

**Calendar for the Traditional Roman Rite**



According to the Traditional Catholic Calendars of 1962 and previous, is the Feast of the Most Precious Blood of Our Lord Jesus Christ. After Vatican II, this Feastday was combined with Corpus Christi. In the 1969 Calendar, Corpus Christi is officially called the Solemnity of the Body and Blood of Christ. However, for those Catholics who like to follow the Traditional Calendar, today is a day to especially remember the price of our salvation - the Blood of Jesus Christ. Today we remember His blood spilt not only on the Cross but also in the Circumcision, Agony in the Garden of Gethsemane, Scourging at the Pillar of Flagellation, and the Crowning with Thorns.

## + The Most Precious Blood of Our Lord Jesus Christ +



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

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

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

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

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

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

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

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

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

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

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

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

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

### **Prayer:**

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

Through the same our Lord.

Prayer Source: 1962 Roman Catholic Daily Missal

### **Luisa's prayer from the Hours of the Passion**

**O my Jesus Crucified, I adore your most precious Blood; I kiss your wounds one by one, intending to lavish in them all my love, my adorations, my most heartfelt reparations. May your Blood be for all souls, light in darkness, comfort in sufferings, strength in weakness, forgiveness in guilt, help in temptations, defense in dangers, support in death, and wings to carry them all from this earth up to Heaven.**



## July 3 A.D. 1963 – The Transfer of the Mortal Remains of The Servant of God, Luisa Piccarreta



**Calvi Family Chapel**



**Transfer to Santa Maria Greca**

A chosen soul, a seraphic bride of Christ, humble and devout, whom God had endowed with extraordinary gifts, an innocent victim, a lightening conductor of Divine Justice, bedridden for sixty-two years without interruption, she was a herald of the Kingdom of the Divine Will.

Luisa died at the age of eighty-one years, ten months and nine days, on March 4, 1947, after a fortnight of illness, the only one diagnosed in her life, a bad attack of pneumonia. She died at the end of the night, at the same hour when every day the priest's blessing had freed her from her state of rigidity. Archbishop Francesco Petronelli (May 25 A.D. 1939-June 16 A.D.1947) archbishop at the time.

For four days her mortal remains were exposed for the veneration of an immense throng of the faithful who went to her house to have a last look at Luisa the Saint, so dear to their hearts. The funeral was a realm triumph; Luisa passed like a queen, borne aloft on shoulders among the lines of people. All the clergy, secular and religious, accompanied Luisa's body. The funeral liturgy took place in the main church with the participation of the entire chapter. In the afternoon, Luisa was buried in the family Chapel of the Calvi family.

July 3 A.D.1963 - Her mortal remains were definitively laid to rest in Santa Maria Greca.





## July 2 A.D. 2014 – The Visitation of the Blessed Virgin Mary

Calendar for the Traditional Roman Rite



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

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

And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: Because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her. And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

And Mary said: *My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty, hath done great things to me; and holy is his name. And his mercy is from generation unto generations, to them that fear him. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath received Israel his servant, being mindful of his mercy: As he spoke to our fathers, to Abraham and to his seed for ever.*

And Mary abode with her about three months; and she returned to her own house. Now Elizabeth's full time of being delivered was come, and she brought forth a son.

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

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

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

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

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

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

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

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

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

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

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

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

These verses and the words of St. St. Gregory Thaumaturgus (a.k.a. Gregory of Neocaesarea, A.D. 213 - ca. 270) remind us who Mary is: "And thus she received the word, and in the due time of the fulfillment according to the body's course she brought forth the priceless pearl. Come, then, ye too, dearly beloved, and let us chant the melody which has been taught us by the inspired harp of David, and say, "Arise, O Lord, into Thy rest; Thou, and the ark of Thy sanctuary." For the holy Virgin is in truth an ark, wrought with gold both within and without, that has received the whole treasury of the sanctuary."

Pray the words of St. Athanasius and realize the depths of Mary's beauty! Turn to her to intercede for us with her Son: "O noble Virgin, truly you are greater than any other greatness. For who is your equal in greatness, O dwelling place of God the Word? To whom among all creatures shall I compare you, O Virgin? You are greater than them all, O Ark of the Covenant, clothed with purity instead of gold! You are the Ark in which is found the golden vessel containing the true manna, that is, the flesh in which Divinity resides."

Turn to Our Lady!

**The Queen of Heaven in the Kingdom of the Divine Will  
In the Ardor of Her Love, feeling Herself the Mother of Jesus,  
Mary sets out in search for Hearts to be Sanctified  
Visit to St. Elisabeth; Sanctification of John**

**Lesson of the Queen of Heaven:**

...As I became Mother of Jesus and your Mother, my seas of love doubled, and unable to contain them all, I felt the need to pour them out, and to be the first bearer of Jesus to creatures, even at the cost of great sacrifices. But, what am I saying – sacrifices? When one really loves, sacrifices and pains are refreshments; they are reliefs and outpourings of the love one possesses. Oh, my child, if you do not feel the good of sacrifice, if you do not feel how it brings the most intimate joys, it is a sign that the Divine Love does not fill all your soul, and therefore that the Divine Will does not reign as Queen in you. It alone gives such strength to the soul as to render her invincible and capable of bearing any pain.

Place your hand upon your heart, and observe how many voids of love there may be in it. Reflect: that secret self-esteem, your becoming disturbed at every slightest adversity, those little attachments you feel to things and to people, that tiredness in good, that bother caused in you by that which is not to your liking, are equivalent to as many voids of love within your heart; voids which, like little fevers, deprive you of the strength and of the desire to be filled with Divine Will. Oh, how you too will feel the refreshing and conquering virtue in your sacrifices, if you fill these voids with love!

My child, give Me your hand now, and follow Me, as I continue to give you my lessons.

So I departed from Nazareth, accompanied by Saint Joseph, facing a long journey, and crossing mountains to go visit Elisabeth in Judea, who, in her advanced age, had miraculously become a mother. I went to her, not to make a simple visit, but because I burned with the desire to bring her Jesus. The fullness of grace, of love and of light that I felt within Me, pushed Me to bring, to multiply – to increase a hundredfold the life of my Son in creatures.

Yes, my child, the love of Mother which I had for all men, and for you in particular, was so great that I felt the extreme need to give my dear Jesus to everyone, that all might possess Him and love Him. The right of Mother, given to Me by the Fiat, enriched Me with such power as to multiply Jesus as many times as there are creatures who want to receive Him. This was the greatest miracle I could perform: to have Jesus ready to give to whomever desired Him. How happy I felt! How I wish that you too, my child, in approaching and visiting people, would always be the bearer of Jesus, capable of making Him known, and yearning to make Him loved.

After many days of travel, finally I arrived in Judea, and I hastened to the house of Elisabeth. She came toward Me in feast. At the greeting I gave her, marvelous phenomena occurred. My little Jesus exulted in my womb, and fixing little John in the womb of his mother with the rays of His Divinity, He sanctified him, gave him the use of reason, and made known to him that He was the Son of God. And John leaped so vigorously with love and with joy that Elisabeth was shaken. Touched by the light of the Divinity of my Son, she too recognized that I had become the Mother of God; and in the emphasis of her love, trembling with gratitude, she exclaimed: "Whence comes to me so much honor, that the Mother of my Lord would come to me?"

I did not deny the highest mystery; rather, I humbly confirmed it. Praising God with the song of the Magnificat – sublime canticle, through which the Church continuously honors Me - I announced that the Lord had done great things in Me, His servant, and that because of this, all peoples would call Me blessed.

My child, I felt devoured with the desire to pour out the flames of love that consumed Me, and to reveal my secret to Elisabeth, who also longed for the Messiah to come upon earth. A secret is a need of the heart which is revealed, irresistibly, to persons who are capable of understanding each other.

Who can ever tell you how much good my visit brought to Elisabeth, to John, and to their whole household? Everyone was sanctified, filled with gladness, felt unusual joys, and comprehended things unheard-of. John, in particular, received all the graces which were necessary for him, to prepare himself to be the Precursor of my Son....

## July 16 A.D. 2014 – Our Lady of Mount Carmel

Calendar for the Traditional Roman Rite



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

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

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

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

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

A critical or skeptical person might say, "Well, that sounds fine in theory, but what proof is there that it actually works that way in practice?" Actually, there are many stories that have been recorded and approved by the Church as worthy of belief that verify the truth of this promise. I will tell you about a few of these cases.

Back in the 1950's in Ashtabula, a Catholic wearing the Brown Scapular was run over by a train and was cut in two. Yet somehow this man did not die right away, and a priest who was summoned came and heard his confession. The man then died. Apparently this happened because the man, who was wearing the Brown Scapular, needed to be absolved that he might save his soul according to Our Lady's promise.

There is also a story of a young lady who made it a practice to wear the Brown Scapular, but began living a life of sin. Eventually she despaired of God's mercy, and decided to kill herself. She threw herself into a river, hoping to drown. God

in His Providence, however, because she was still wearing the Brown Scapular, arranged for a fisherman to see her. The man came quickly and tried to help her, but in her despair she refused his help. In the struggle she tore off the scapular and, throwing it away from herself, she then drowned.

In France, a fallen-away Catholic, an officer in the armed forces, had lived a sinful life and lay dying in a hospital. When he became unconscious, one of the attendants placed a Brown Scapular on him. When he regained consciousness and found the scapular around his neck, he cried out, “Why have you put fire on me? It’s burning me! Take it away! Take it away!” At that point he tore it off and soon died. These last two stories from the book *Purgatory* by Fr. Shouppe show us that if someone wearing the Brown Scapular at the hour of death is not repentant of mortal sin and not willing to cooperate with grace to be truly sorry for mortal sin, God, through the prayers of the Blessed Virgin Mary, will make sure that somehow the scapular is removed before that person dies.

Many Catholics, even among those who wear the Brown Scapular, are not aware of the second part of the Blessed Virgin Mary’s promise, namely that the scapular will be “a safeguard in danger.” Apparently the dangers referred to are not only those of a spiritual nature, but temporal or physical as well. Again, let us look at a few examples that illustrate this.

In the 1950’s in Germany a fire broke out in a residential neighborhood. One house after another caught on fire, to the point that within five hours 22 homes had burned to the ground. Only one remained untouched. Why? Because when the fire was approaching a member of that household took a Brown Scapular and fastened it to the front door of the house. The fire literally went around this house. People were amazed to see this one house standing untouched while 22 others around it were reduced to smoking rubble.

In 1845 an English ship crossing the Atlantic Ocean was on the point of being sunk by a hurricane. A young Irishman on board, upon seeing the danger the ship was in, took off his Brown Scapular and threw it into the huge waves. Immediately the wind ceased and the waves became calm. Another wave washed the Brown Scapular back onto the deck. A Protestant minister and his wife who were present asked the young man what it was that he threw into the ocean. This was the beginning of their conversion to the Catholic Faith.

There is another account of a priest who was offering Mass when a maniac with a gun came into the church and shot at him. The priest continued offering Mass, and everyone assumed the man had missed. After Mass, when the priest took off his vestments, he found the bullet embedded in his Brown Scapular. Finally, in the area of spiritual dangers, a holy Frenchman named Francis Ypes — in fact he is called Venerable by the Church — one day dropped his scapular. The devil appeared to him howling, saying “Take it off! Take off the habit which snatches so many souls from us!” The devil then admitted that there were three things he feared: the Holy Name of Jesus, the Holy Name of Mary, and the Brown Scapular.

I hope that this information and these examples will motivate you to wear the Brown Scapular if you do not already do so. And if you do wear it, I hope that it will motivate you to wear it with greater trust and confidence and dependence upon the Blessed Virgin Mary, your spiritual Mother. If you faithfully wear the Brown Scapular throughout life and at the hour of death, you will understand more clearly why we address the Blessed Virgin in the *Salve Regina* with these words: “Hail Holy Queen, Mother of Mercy! Hail our life, our sweetness, and our hope! Turn then thine eyes of mercy towards us, and after this our exile show unto us the fruit of thy womb, Jesus.”



## July 22 A.D. 2014 – Saint Mary Magdalen

Calendar for the Traditional Roman Rite



Matteo Lovers, *Maria Maddalena in contemplazione del Crocifisso*, XVI sec., Palazzo Roverella, Rovigo

St. Mary Magdalen -- the Myrrh Bearer, the Penitent, the woman whose story tells us more than any other in Scripture of the mercy of God -- is an inspiration to all, especially to women whose lives before conversion were once filled with sin. But so much confusion and agenda-driven obfuscation have arisen about our Saint! Everything we can know about Mary comes from Scripture and Sacred Tradition

- that her name comes from the word "Magdala" (Hebrew, literally, for "tower" or "fortress"), either referring to the name of the town (also known as Taricheae) where she may have been born, or from the euphemism (seen in the Talmud) for "curling women's hair" which designates an adultress.
- that she was a repentant sinner who went to the house of the Pharisee Simon and washed Our Lord's feet in her tears, dried them with her hair, and anointed them with ointment she carried in an alabaster box. Because of this act, "many sins are forgiven her, because she hath loved much." (Luke 7:36-50)
- that, immediately after the Luke 7 anointing above, "Mary, who is called Magdalen" is said to have had seven devils cast out of her and to be travelling with Jesus and the Apostles (Luke 8:1-2)
- that after leaving Galilee, Jesus visited "a certain town" (somewhere on the road between Jericho and Jerusalem, and, therefore, undoubtedly Bethany, c.f. John 11:1-45) and went to the house of Mary's sister, St. Martha (Luke 10:38-43), who busied herself with serving food while Mary, having chosen the "best part," sat at Our Lord's feet (John 11:1-45)
- that Saints Martha and Mary's brother was St. Lazarus, whom Christ raised from the dead at St. Martha's sign of faith (John 11:1-45)
- that Saints Mary, Martha, and Lazarus lived in Bethania (Bethany) (John 11:1-45)

- that Mary is described as one who *had* anointed Our Lord's feet with ointment from an alabaster box and then wiped His feet with her hair (John 11:1-45, c.f. Luke 7:36-50) *and* that she anointed them again (with ointment made of spikenard, <sup>1</sup> kept in an alabaster box <sup>2</sup>) in Bethany, just before the Last Supper, an act about which Our Lord said, "...she is come beforehand to anoint my body for burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her." (Matthew 26:6-13, Mark 14:1-9, John 12:1-8).
- that she, St. John the Evangelist, Mary of Cleophas, and Our Lady were the few who remained faithful and fearless, staying with Our Lord even at the Foot of the Cross (John 19:25, Luke 15:33-40)
- that she, the "other Mary," and Salome went to anoint Our Lord's Body on the morning of the Resurrection, found the tomb empty, and met the risen Christ Who said to her, "Do not touch me ("Noli me tangere"), for I am not yet ascended to my Father. But go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and your God. " This mission given to her by Christ thereby made her an "Apostle to the Apostles." (Matthew 28:1-10, Mark 16:1-11, Luke 24:1-10, John 20:1-18)

### **Luke 7:36-50**

And one of the Pharisees [Simon] desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; And standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him: *Simon, I have somewhat to say to thee.* But he said: Master, say it.

**A certain creditor had two debtors, the one who owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?** Simon answering, said: I suppose that he to whom he forgave most. And he said to him: *Thou hast judged rightly. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet.*

*My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made thee safe, go in peace.*

**John 11:1-2** (The first two verses of John 11 tells us who that "sinner" was)

Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.)

Here is what great Pope St. Gregory the Great said about Mary Magdalen: When Mary Magdalen came to the tomb and did not find the Lord's Body, she thought it had been taken away and so informed the disciples. After they came and saw the tomb, they too believed what Mary had told them. The text then says: **"The disciples went back home,"** and it adds: **"but Mary wept and remained standing outside the tomb."** We should reflect on Mary's attitude and the great love she felt for Christ; for though the disciples had left the tomb, she remained. She was still seeking the One she had not found, and while she sought she wept; burning with the fire of love, she longed for Him Who she thought had been taken away. And so it happened that the woman who stayed behind to seek Christ was the only one to see Him. For perseverance is essential to any good deed, as the voice of truth tell us: **"Whoever perseveres to the end will be saved."**

### **Mary Magdalen after the Resurrection and Ascension**

The Eastern tradition maintains that she went to Rome, and then to Ephesus with Our Lady, where she died. Her relics were taken to Constantinople in the 9th c., to be translated later to Rome and France. The Roman tradition is that, in A.D. 48, she -- along with SS. Martha and Lazarus -- were seized by the Jews of Palestine who put them on a rickety boat without any oars and cast them away into the stormy sea. They made their way to France, and once there, settled in and converted all of Provence. While St. Martha gathered about her a community of women, and while St. Lazarus became a Bishop, Mary is said to have retired to a cave in a hill in La Sainte-Baume to live a life of penance for thirty years. When she was dying, the angels are said to have carried her to the Oratory of St. Maximinus in Aix where she received Viaticum and died. Her body is said to have been deposited in St. Maximin Oratory in Villa Lata until A.D. 745, when she was moved to protect her relics from the Saracens. Later, when the Dominicans built a convent in La Sainte-Baume, the shrine was found intact, with an inscription indicating why the relics were hidden. This church was destroyed during the French Revolution, but was later restored, and the head of Mary Magdalen is said to be there to this day.

St. Mary Magdalen is the patroness of penitents, reformed prostitutes, perfumers, hairdressers, and apothecaries. She is usually depicted artistically in a posture of penance or an attitude of reflection, anointing Our Lord's feet, at the Foot of the Cross or before a Crucifix, at the empty tomb, meeting the risen Christ (often with the words "Noli me tangere" -- "Touch Me not" -- in the painting), being fed Viaticum at death, or carried by angels after her death. She is symbolized by her alabaster jar; a skull symbolizing penance and acting as a memento mori; a mirror; long, unveiled hair (often red); tears; red robes; and an egg (especially a scarlet one).

#### **Book of Heaven - October 28 A.D. 1899 - *Who am I, and who are you?***

This morning my lovable Jesus came surrounded by a light, and looking at me, as though penetrating me everywhere, so much so, that I felt annihilated, He told me: *'Who am I, and who are you?'*

These words penetrated me deep into the marrow of my bones, and I could see the infinite distance that exists between the Infinite and the finite, between the All and the nothing. Not only this, but I could also see the malice of this nothing, and how it had covered itself with mud. It seemed to me like a fish that swims in the water; so was my soul swimming in rot, amid worms and many other things, which are fit only for striking horror to the sight. Oh! God, what an abominable sight! My soul would have wanted to flee before the sight of God trice Holy, but with two more words He binds me; and these are: *"What is my Love for you? And what is your return for Me?"*

Now, while at the first words I would have wanted to flee, frightened, from His presence, at these second words - *"what is my Love for you?"* - I found myself sunken, bound by His Love from all sides, in such a way that my existence was a product of His Love. So, if this Love would cease, I would no longer exist. It seemed to me that the beats of my heart, my intelligence, and even my breath, were a product of His Love. I was swimming in Him, and even if I wanted to flee, it seemed impossible for me to do it, because His Love surrounded me everywhere. My love, then, seemed like a little drop of water thrown into the sea, which disappears and can no longer be distinguished. How many things I understood -- but if I wanted to tell them I would be too long.

Then Jesus disappeared, and I was left all confused. I saw myself all sin, and in my interior I kept imploring forgiveness and mercy. After a little while my only Good came back; I felt all soaked with bitterness and sorrow for my sins, and He told me: *"My daughter, when a soul is convinced that she has done evil in offending Me, she already performs the office of Magdalene, who bathed my feet with her tears, anointed them with balm, and dried them with her hair. When the soul begins to look within herself at the evil she has done, and she feels sorrow for it, she prepares a bath for my wounds. In seeing her evil, she receives bitterness and feels sorrow for it, and by this she comes to anoint my wounds with a most exquisite balm. From this knowledge, the soul would want to make a reparation, and in seeing her past ingratitude, she feels love toward a God so good arise within her, and she would want to lay down her life to prove her love; and this is the hair which, like many gold chains, binds her to my love."*

When she was nine, Luisa received Jesus in the Eucharist for the first time and Holy Confirmation, and from that moment learned to remain for hours praying before the Blessed Sacrament. When she was eleven she wanted to enroll in the Association of the Daughters of Mary -- flourishing at the time -- in the Church of San Giuseppe. At the age of eighteen, Luisa became a Dominican Tertiary taking the name of Sr. Maddalena.

## Don Pelayo and the Battle of Covadonga

### *The Reconquista (Reconquest) of Spain*



Around Spring in the year 722 A.D. a Visigothic nobleman named Don Pelayo, with a small band of poorly equipped Christian soldiers, defeated a much larger and highly skilled army of Moors in a battle that took place in Covadonga, located in the region of Asturias, in northern Spain. This victory began the *Reconquista* (Reconquest) of Spain from the Moors, which would last for 770 years.

One of the interesting things about this story is that many historians writing today about medieval Spain would not acknowledge that this battle, the Battle of Covadonga, had any historical significance. Most would deny that it began the Reconquista and that it was fought to defend the Christian faith. If they include the battle in their account at all, they might call it a “local skirmish.”

Plato once said, “*those who tell the stories rule society.*” Perhaps it is too politically incorrect for historians to say that these Christians had a right to stand up to the Moors and refuse to give up their religion to live under Muslim rule, and maybe miracles and faith in God have grown unfashionable, but we should not allow an anti-Christian bias in the study of history to prevent stories that have been passed down for over a thousand years from being told today.

By the early 700s the kingdom of the Visigoths in Spain was in decline. Their king, Don Rodrigo, did not have the loyalty of his subjects, his army had become weak, the Arian heresy had not yet been completely eradicated, and there were many opposing political factions vying for power. The Moors, informed by traitors that it was a good time to attack, invaded Spain from North Africa in 711.

The story of Don Pelayo and Covadonga begins in the same year, at the Battle of Guadalete. (This battle took place in southern Spain on the banks of a river that the Moors later named Guadalete, “river of death.”) After fighting bravely for two days, **the Visigoths were betrayed by their own men--in the thick of the battle Don Oppas, the Archbishop of Sevilla, and his followers went over to fight with the Moors.** Shortly afterwards, King Rodrigo went missing (it is not known if he was killed in battle or if he escaped and lived the rest of his life in present day Portugal). In the absence of King Rodrigo, his kinsman, Pelayo, did what he could to rally the troops. But when he saw that defeat was inevitable, Pelayo led what remained of the Christian army to Toledo and then to Asturias.

After a long and melancholy journey, they settled in an area of Asturias called Covadonga, from the Latin, *Cova dominica*, “**Cavern of the Lady.**” As the Moors took over other parts of Spain, many refugees came to Asturias to join Pelayo. They chose him as their leader and they prepared to face the Moors again in battle.

The Moors were not interested in Asturias—with its rugged terrain and steep mountain cliffs—but they knew that there was a remnant of Christians there who would not be ruled by them, and they did not want this rebellion to infect other parts of Spain. Seven years after Guadalete, General Alcamah led an army to Asturias to destroy this last pocket of resistance. When news of Alcamah’s approach reached Pelayo he chose one thousand of his best soldiers and led them into a large cave in Mount Auseva, now known as the cave of St. Mary of Covadonga. It is said that Pelayo found this cave years before, one day when he was chasing a criminal. When Pelayo chased the man into this cave he was stopped by an old hermit who had hidden the fugitive. The hermit asked Pelayo to have mercy on the criminal who had sought refuge in the holy cave of Our Lady, whose image had been honored there for centuries. The hermit said, *“If thou wilt pardon this culprit, and give him time to repent of his sins, thou, too, wilt some day find a haven in this holy cave, and through thee there will be born a new and powerful empire, which shall make thy name a glory to thy people for all time.”*

Pelayo granted the hermit’s request and dedicated the region and his army to the Blessed Mother. He also prayed that he and his small army would be able to defeat their powerful enemy, and that the Christian faith would be preserved. Not long after this incident, when Alcamah and his army approached, Pelayo remembered this cave and it was there that he took his men to wait for the enemy, determined to either conquer or perish in the fight.

When Alcamah saw the steep rock face and the impregnable cave where the Christians stood, he wished to avoid a fight, so he sent **Don Oppas, the traitor**, to convince Pelayo to surrender. Don Oppas went to Pelayo and insisted that it would be impossible for him and his small, poorly equipped band of soldiers to defeat the army of Moors—a highly trained army of 60,000 men. He promised Pelayo honors and riches if he would surrender to the Arabs the way others had done. Pelayo answered him, *“Thou wouldst now try to persuade us to bend our necks to the yoke of a servitude worse than death? No, don Oppas, we are determined to put an end to the evils we suffer, either by defeating our enemies, or by giving up this miserable life for eternal happiness!”*

At dawn the next morning the Moors advanced into the valley. Pelayo and his men watched the enemy march towards them and then stop when they reached the forbidding cliffs. The Moorish archers shot a volley of arrows towards the cave, but **the arrows bounced off the rocks and killed many of their own soldiers**. Pelayo’s men sent boulders down upon their enemy, and started avalanches that swept many of them away. Although they initially fled, the Muslims were not to be easily overcome, and soon regrouped for another attack.

As the Moors advanced a second time, again they were treated to a shower of rocks and boulders while the sky darkened at the approach of a thunderstorm bursting with lightning and heavy rain. At first the rain made the rocks treacherous and slippery, but as it continued it loosened the stones and cast them down upon the ill-fated Moors. Still, for every one who fell there were two to take his place.

Suddenly a strange light appeared in the cave of Covadonga, and in its midst the Mother of God appeared to Pelayo and his beleaguered men. **She bore a red shield with a white cross, with the holy name of “Jesus”** upon it. Speaking to Pelayo, she said, *“Take courage. The Moors are wavering. Go out now and attack them in the name of Jesus Christ and you shall conquer.”* Having delivered her message, the Mother of God, Our Lady of Covadonga, disappeared and the supernatural illumination faded. When Pelayo emerged from the darkness of the cave a moment later, his eyes blazed with resolve. Filled with newfound confidence, his men swept out from the cave to hurl the Moors from the slopes. Thwarted by the fury of the thunder storm, their precarious hold on the mountain fast giving way beneath their feet, the Moors fled for their lives as they perceived their approaching doom. Pelayo’s men rushed upon them, and with renewed conviction sent down more arrows and boulders after them, and many more were carried away to their death. A miracle then occurred which helped the Christians to believe that God was helping them in the fight—**a terrible storm suddenly broke out, and so much rain fell that the nearby Deva river overflowed and flooded the valley**. Seeing this, the Moors fled and the Christian army was victorious! When the survivors reached the floor of the valley below, the River Deva had been turned into a raging torrent that swept still more away.

Thanks to Our Lady of Covadonga, Pelayo's victory was such that the Moors were completely driven from the mountain, although enough survived to tell the tale of their defeat. Their general, Alqama, had been slain, and governor Munuza - he who had sent Pelayo to Cordoba in chains - had been uprooted. Never again did the Moors dare to enter Pelayo's domain to contest with him. **Pelayo was declared King of Asturias, the first King of the Spanish monarchy.** As news of Pelayo's victory spread, Christians came from all over Spain and the Kingdom of Asturias grew.

One can visit the tomb of the Great Pelayo today. It is located in front of the beautiful chapel dedicated to Our Lady of Covadonga. This chapel and Pelayo's tomb are situated in the hollow of the cave where the Christian soldiers stood during the battle. The epitaph on his tomb reads:

*“Here lies the holy king Don Pelayo,  
elected in the year 716,  
who in this miraculous cave began the  
restoration of Spain ...*



## July 25 A.D. 2014 – Saint James the Greater

Calendar for the Traditional Roman Rite



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

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

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

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

The faithful began to make [pilgrimages](#) to the site -- so much so that Compostela became the third greatest place of pilgrimage, just after Jerusalem and Rome -- and still make the pilgrimage today. After making one of the many routes, known as "the Camino," pilgrims attach cockleshells or their facsimile to their hats or clothes as "pilgrim badges," signs that they'd venerated the holy [relics](#). Any year in which St. James's Day falls on a Sunday is called a Holy Year, and a plenary [indulgence](#) may be gained by making the pilgrimage (his Feast falls on a Sunday every 6, 5, 6, and 11 years). To gain the indulgence, one must fulfill the usual conditions of plenary indulgences, must intend the pilgrimage for spiritual purposes and must have made the last 63 miles (100 km) on foot or on horse, or the last 125 miles (200 km) on bicycle. Sadly, many -- thousands -- make the pilgrimage for non-Catholic reasons nowadays.

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

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



## July 26 A.D. 2014 – Saint Anne the Mother of the BVM

Calendar for the Traditional Roman Rite



**Saint Anne (also known as Ann or Anna, from Hebrew Hannah חַנָּה, meaning "favor" or "grace") of David's house and line, was the mother of the Virgin Mary**

Veneration of St. Anne is closely allied to veneration of the Blessed Virgin Mary. The feasts of Mary's nativity and presentation are in reality feasts of St. Anne, as all praises referring to the daughter are directed also to the mother. Mary surpasses all the faithful in veneration, esteem and in tender and filial love for her holy mother.

While Anne and Mary lived on earth, the bond of love that united their hearts was most ardent and intimate. Nor has this bond been dissolved in Heaven. Rather, it has been drawn still closer and has become indissoluble for all eternity. Mary once appeared to one of her clients and asked her to add to her customary Rosary devotion an Our Father and Hail Mary in honor of Mary's holy mother, St. Anne. *"Those who honor St. Anne,"* said Our Lady, *"will obtain great aid in every need, especially at the hour of death."* To another person she said: *"The honor you show to my mother is doubly dear and pleasing to me."*

The learned Bollandists relate that a hermit who was especially devoted to the Blessed Virgin was once seized with bitter anguish of spirit. He fled for refuge to the Queen of Heaven. Radiant with splendor, Mary appeared to him and said: *"Since you are lovingly devoted to me, I will take away all your grief and sorrow of soul, but I admonish you to venerate and praise my dear mother also, if you desire great graces from me. I am highly pleased with the affection accorded to my beloved mother. Know, too, that my Son, Jesus, has promised to deliver from misfortune all who honor my mother and to assist them in attaining eternal glory. My son, practice this devotion and make it known."* After speaking these words, Mary vanished, leaving a heavenly perfume in the hermit's cell. The anchorite faithfully complied with the request of the Virgin Mother. From that time on, to every greeting addressed to the Queen of Heaven, he added the prayer: **"And blessed be thy sweet mother, Anne, from whom thou didst assume thy virginal flesh."** If we wish to give Mary special joy, let us fervently venerate St. Anne, for every child is pleased to see her mother honored.

How the Saints Honored Saint Anne It would be impossible to enumerate the many Saints who practiced great devotion to St. Anne. St. Augustine, the illustrious Doctor who illumined the Church of God with his profound wisdom, practiced an ardent devotion to St. Anne. Every year on the Saint's feast, he preached on her virtues and dignity with an eloquence which encouraged and inspired his numerous hearers. St. John Damascene, another Doctor of the Church, not only most ardently venerated Mary, but St. Anne as well. He preached many sermons in her honor and composed books that treated of her glory and dignity. **"St. Anne,"** he declares in his writing, **"is a generous mother, a compassionate mother, a gracious mother, because the word 'Anne' means 'generous, merciful, gracious.'"** St. Thomas Aquinas, hailed as one of the greatest of intellectuals, a prodigy of learning, a pillar of Holy Church, an angel of wisdom and one of the most eminent Doctors of the Church, was a fervent client of good St. Anne. His example ought to strengthen our confidence in this privileged Saint and urge us to venerate her most fervently. He frequently refers to St. Anne and sets forth reasons for

honoring her dignity and power. He assures us that the privilege of aiding man in every distress has been given to good St. Anne. St. Teresa of Avila, the seraphic virgin and reformer of religious discipline, entertained a tender love of St. Anne. This highly gifted teacher of prayer delighted to speak of St. Anne's dignity and power, and she inspired those under her care with a fervent affection for Our Lady's mother. In all convents of the Carmelite Order, she introduced special devotions to St. Anne. The same was done by St. Bridget in her order. Anne Catherine Emmerich, who bore the sacred stigmata in her body, said, **"In desperate cases of need, I always invoke the holy mother Anne."**

**The Power of St. Anne's Intercession** Almighty God privileged St. Anne above all others in choosing her to be the mother of the Queen of Heaven. This favored Saint ranks high in merit and glory, near to the Word Incarnate and to His most holy Mother. Certainly, then, St. Anne has great power with God. Yes, assuredly the mother of the most powerful and amiable Virgin is likewise full of power and mercy. To many Saints God has granted the power of working miracles. He told His Apostles that they would do greater things than He had done. Now surely, what He promised to His chosen followers He could not refuse to His own grandmother! Those related to Him by the ties of blood were dear to Him in life and still have great power through their intercession. There can be no question, then, that St. Anne has great influence over her Divine Grandson and that by her intercessory power she can also work miracles in favor of her clients.

Tradition, the history of the Church and the chronicles of various places of pilgrimage have recorded countless miracles wrought by Christ through the intercession of His Sainted grandmother. Nor have they ceased to this day. Yearly, hundreds of thousands of persons visit the shrine of St. Anne de Beaupré in Canada alone. Many are cured of diseases; all are comforted and consoled. These favors serve to strengthen and confirm our trust and confidence in the power of the intercession of good St. Anne.

The famous and learned Abbot Trithemius practiced an extraordinary devotion to St. Anne and did all in his power to induce others to venerate her. He wrote a book in her praise in which he says: **"To St. Anne God has given the power to aid in every necessity, because Jesus, her Divine Grandchild according to the flesh, will refuse her no petition, and Mary, her glorious daughter, supports her every request. Those who venerate good St. Anne shall want for nothing, either in this life or the next. Believe me, if you love and venerate this Saint, you will experience how highly God esteems her. He grants all she asks! It would be impossible to enumerate the many graces she obtains daily for her servants."** The same writer continues: **"St. Anne by her intercession dispels melancholy and evil desires. She also aids the poor, cures the sick and comforts the sorrowing. She removes tribulations and by her intercession obtains for her clients the grace to eradicate vice and implant virtue. She obtains light for the intellect, strength for the will and affection for the heart. This powerful Saint has preserved thousands from contagious diseases. Through her intercession, evil spirits have been expelled. For the barren in the married state, she obtains children and Heavenly assistance in delivery. She inspires the despairing with trust in God's mercy and excites the tepid to zeal and fervor. St. Anne has rescued many from imminent death; yes, through her intercession the dead have, in several instances, been restored to life. Those who worthily venerate St. Anne can obtain aid in every necessity through her mediation."**

Pope Gregory XIII, when introducing the feast of St. Anne into the Church, declared: **"We believe that St. Anne continually intercedes for us with the merciful Lord, for through her great benefits have come to mankind. From her was born the ever pure and immaculate Virgin Mary, who was found worthy to bring forth Jesus Christ, our Redeemer."** Pope Gregory XV encourages us thus: **"We do not doubt that the more love we show to the mother of Mary, the more we merit the intercession and aid of the holy Virgin who brought forth the only-begotten Son of God, Our Lord Jesus Christ."**

St. Teresa of Avila often said: **"We know and are convinced that our good mother St. Anne helps in all needs, dangers and tribulations, for Our Lord wishes to show us that He will do also in Heaven what she asks of Him for us."**

The saintly Abbot Trithemius again exhorts us: **"Approach St. Anne, your amiable protectress, with full confidence. Knock at her gates with persevering prayer, because she can obtain for you the forgiveness of your sins and can open Heaven for you. She lacks nothing that can profit you . . . Believe me, who has already obtained many a favor through her whom the Queen of Heaven honors as her dearest mother . . . No one knows, no one believes, how many favors God confers on lovers of St. Anne!"**

## Prayer Requests – July A.D. 2014



*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.”**

**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), **Eugenie** (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), **Kaeln Boos** (recovery), **Liz Ann Garcia** (SI), **Aida Garcia** (Health), **Anna Pfeil** (SI), **Ana Ramos** (SI), **Christina** (SI), **robert** (SI), **Ninfa** (SI), **Sylvester** (SI), **Sandy. Karen, Kurt, Olivia** (SI), **Ann , Scott, Jacob & Samuel** (SI), **Jerry, Donsey & family** (SI), **Jennifer Raczck** (SI), **Linda Burke** (SI), **Hilda Lopez & family** (SI), **Unice & David** (SI), **Meg & Tony** (SI), **Carol Braun** (SI), **John Braun** (SI), **John Braun** (SI), **Fran & Judy O’Brien** (SI), **Diane** (SI), **Charlotte & Rose Hafley** (SI), **Earl Duque Family & 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), **Alice** (cancer), **Don McArdle** (cancer), **Sheila** (Rheumatoid arthritis), **Jon Yandow** (pain), **Mort** (cancer), **Regina** (anorexia), **Ray Johnson** (SI), **Mary** (cancer), **Joyce** (testing), **Ann Mourer** (cancer), **David Langerman** (cancer), **Arlene Weiss** (cancer), **Marka Gryska** (glaucoma), **Sophia Gryska** (dementia), **Violet** (chemo), **Valarie** (SI), **Mike** (mental illness), **Frank** (heart), **Mary Anne** (balance), **Jeff Sobieraj** (cancer), **Harry** (cancer), **Celine Powers** (recovery), **Fr. Joseph Terra** (healing), **Shirley L** (rehab), **Troy** (SI), **Colleen** (SI), **Bud Garski** (SI), **Pat Weber** (cancer), **Maria Williams** (SI), **Michael Lawson** (SI),

Pray for the souls of – **Fr. Kenneth Walker, Pat Bunce, Irma Berrios, John L. Sullivan, Mike Monsoor,**  
May the souls of all the faithful departed, through the mercy of God, Rest in peace

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.”*

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: [333444@earthlink.net](mailto:333444@earthlink.net)

## SPECIAL INVITATION

(Please distribute this email to all interested persons, and post it on your blogs and on Facebook)

**2015 11-DAY PILGRIMAGE TO ITALY**  
including for the  
**4<sup>TH</sup> INTERNATIONAL CONGRESS**  
**ON SERVANT OF GOD LUISA PICCARRETA**

**Friday, April 17 – Monday, April 27, 2015**

With Host  
**DR. KELLY BOWRING**

Dr. Bowring will lead the pilgrimage. As a Catholic theologian dedicated to the writings of the Divine Will, he has authored 2 books which discuss Luisa's writings, and has led many pilgrimages to Italy. Among the special honorary participants joining our pilgrimage group is including Rome, Corato, Monte Sant Angelo, San Giovanni Rotando, Lanciano, Sorrento, Amalfi, Pompeii

For more information, click here:

PDF file: [2015-Italy-Luisa-Pilgrimage](#)

Word file: [2015-Italy-Luisa-Pilgrimage](#)

SEE THIS ANNOUNCEMENT ONLINE AT:  
<http://twoheartspress.com/blog/2015-pilgrimage-italy-luisa-piccarreta/>

FOR MORE INFORMATION **email request to:**  
[\*\*TwoHeartsPressLLC@aol.com\*\*](mailto:TwoHeartsPressLLC@aol.com)

SPACE IS LIMITED - REGISTER TODAY TO SAVE YOUR SPOT!

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