

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. 151
CHRISTMAS

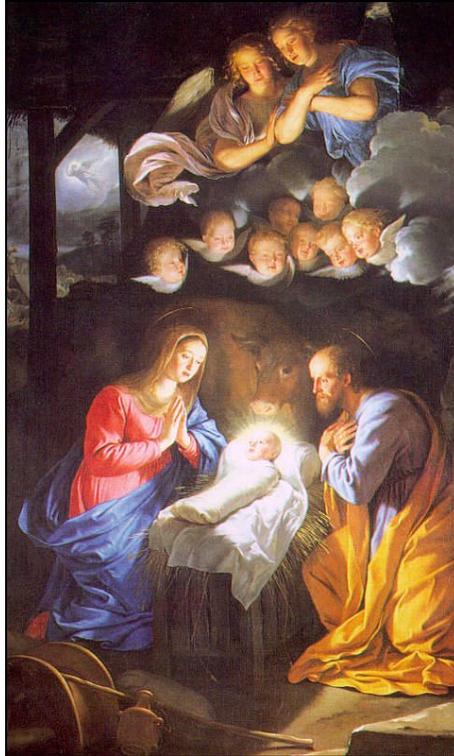
Glory to God in the highest; and on earth peace to men of good will!!!



And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard, wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

December 25, A.D. 2014 – Nativity of Our Lord

Calendar for the Traditional Roman Rite



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

John 1 Douay-*In the beginning was the Word, and the Word was with God, and the Word was God
..And the Word was made flesh, and dwelt amongst us...*

Book of Heaven - December 26 A.D. 1923

For one who lives in the Divine Will it is always Christmas

... I thought to myself: 'What beautiful Christmas holidays Jesus is making me spend! It shows how much He loves me!' And He, moving in my interior, added: *"My daughter, for one who does my Will, it is always Christmas. As the soul enters my Will, I am conceived in her act; as she performs her act, I develop my Life; as she completes it, I rise again, and the soul remains conceived in Me, develops her life in Mine, and rises again in my own acts. See, then, how Christmas holidays are for those who, once a year, prepare and place themselves in my Grace, and so they feel something new about my Birth within them. But for one who does my Will it is always Christmas: I am born again in each one of her acts. So, would you want Me to be born in you once a year? No, no - for one who does my Will, my birth, my Life, my Death and my Resurrection must be a continuous act, which is never interrupted; otherwise, what would be the difference, the immeasurable distance, from the other sanctities?"*

Book of Heaven - January 1 A.D. 1927

The will of the soul as a Christmas gift for Baby Jesus. How all of His life was a symbol and a call of the Divine Will. The knowledges are the means in order to hasten the coming of the Kingdom of His Will.

I was meditating on the old year which was setting, and the new one which was rising. My state continued in the flight of the light of the Divine Will, and I prayed the pretty Little Baby that, just as the old year was dying never to be born again, He would make my will die and live no more; and as gift for the new year, He would give me His Will, just as I gave Him mine as gift, placing it as footstool at His tender little feet, that it might have no life but His Will alone. Now, while I was saying these and other things, my sweet Jesus came out from within my interior, and told me: *"Daughter of my Will, how I love, want and yearn that your will may end in you. Oh, how I accept your gift! How pleasing it will be for Me to keep it at my feet as a soft footstool. In fact, as long as it remains in the creature, outside of its center, which is God, the human will is hard; but when it enters once again into the center from which it came, serving as footstool at the feet of its Little Baby Jesus, it becomes soft, and I use it to amuse Myself. Is it not fair that, being little, I have my amusement? And that in the midst of so many sorrows, privations and tears, I may hold*

your will to make Me smile? Now, you must know that one who puts an end to his will, returns to the origin from which he came, and the new life, the life of light, the perennial life of my Will, begins in him.

See, when I came upon earth, I wanted to give many examples and similes about how I wanted the human will to end. I wanted to be born at midnight, so as to break the night of the human will with the refulgent day of Mine. And even though at midnight the night continues and does not finish, it is yet the beginning of a new day; and my Angels, to honor my birth and to point out to everyone the day of my Will, from midnight on, enlivened the vault of the heavens with new stars and new suns, such as to turn the night into more than daylight. This was the homage that the Angels gave to my little Humanity, in which dwelled the full day of the sun of my Divine Will, and the call of the creature into the full day of It. Still little, I submitted Myself to the cruel cut of circumcision, which made Me shed bitter tears for the pain – and not only to Me, but with Me cried my Mama and dear St. Joseph. It was the cut of the human will that I wanted to make, so that all might let the Divine Will flow within that cut, and so that a broken will might have life no more - but only Mine, which had flowed within that cut in order to begin Its life again.

Still little, I wanted to flee to Egypt. A tyrannical and iniquitous will wanted to kill Me – symbol of the human will which wants to kill Mine; so I fled, in order to say to all: ‘Flee the human will, if you do not want Mine to be killed.’ My whole life was nothing other than the call of the Divine Will into the human. In Egypt I lived like a stranger in the midst of that people – symbol of my Will, which they keep as though estranged within their midst; and symbolizing that whoever wants to live in peace and united with my Will, must live as though estranged to the human will. Otherwise, there will always be war between the two of them, because they are two irreconcilable wills.

After my exile, I returned to my fatherland – symbol of my Will which, after Its long exile of centuries upon centuries, will return to Its dear fatherland, to reign in the midst of Its children. And as I went through these stages in my life, I kept forming Its Kingdom in Me, and I called It with incessant prayers, with pains and with tears, to come and reign in the midst of creatures. I returned to my fatherland and I lived hidden and unknown. Oh, how this symbolizes the sorrow of my Will which, while living in the midst of the peoples, lives unknown and hidden! And with my hiddenness, I impetrated that the Supreme Will might be known, in order to receive the homage and the glory which are due to It.

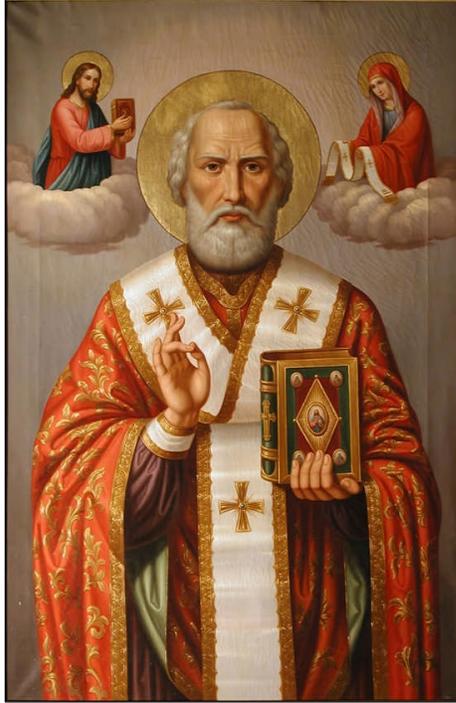
There was nothing I did which did not symbolize a sorrow of my Will, the condition in which creatures put It, and the call I made in order to return Its Kingdom to It. And this is what I want your life to be: the continuous call of the Kingdom of my Will into the midst of creatures.”

Then, after this, I was going around throughout the whole Creation in order to bring the heavens, the stars, the sun, the moon, the sea – in sum, everything, to the feet of Little Baby Jesus together with me, to ask Him, all together, that this Kingdom of His Will may come soon upon earth. And in my desire, I said: ‘See, I am not the only one who is praying You, but the heavens are praying with the voices of all the stars; the sun, with the voice of its light and of its heat, the sea with its murmuring – they are all praying that your Will may come to reign upon earth. How can You resist listening to so many voices that pray You? They are innocent voices – voices animated by your own Will, that are praying You.’

Now, while I was saying this, my little Jesus came out from within my interior to receive the homage of all Creation, and to listen to their mute language; and squeezing me to Himself, He told me: “My daughter, the easiest means in order to hasten the coming of my Will upon earth are the knowledges about It. The knowledges bring light and heat and form the prime act of God within themselves, in which the creature finds the prime act on which to model her own. If she does not find the first act, the creature does not have the virtue of forming the prime act; therefore the acts and the things which are most necessary in order to form this Kingdom, would be missing. See then, what one additional knowledge about my Will means. By carrying the prime act of God within itself, it brings with itself a magnetic force– a powerful magnet in order to draw the creatures to repeating the prime act of God. With its light, it will bring the disillusionment of the human will; with its heat, it will soften the hardest hearts, moving them to bend before these Divine acts; and they will feel enraptured, yearning to be modeled on this act. Therefore, the more knowledges I manifest about my Will, the more the Kingdom of the Divine Fiat will hasten Its coming upon earth.”

December 6, A.D. 2014 – Saint Nicholas

Calendar for the Traditional Roman Rite



The basilica of Saint Nicholas was built between 1087 and 1197, during the Italo-Norman domination of Apulia, the area previously occupied by the Byzantine Catapan of which Bari (**10 miles from Corato**) was the seat. Its foundation is related to the stealing of some of the relics of St. Nicholas from the saint's original shrine in Myra, in what is now Turkey.

Until 1087 his remains were preserved in the cathedral of Myra; then when the city fell under Muslim rule, Bari and Venice, direct rivals in maritime trade with the East, competed for the translation of the relics of the saint.

An expedition of 62 sailors from Bari, among them two priests, Lupo and Grimoldo, with three ships belonging to the Dottula family, reached Myra and took away about half the skeleton of Nicholas, who arrived in Bari on May 9, 1087. According to legend, the relics were deposited where the oxen that pulled the wagon stopped, exactly at a Benedictine church (now the Church of St. Michael the Archangel) in the custody of abbot Elijah, who would later become bishop of Bari. The abbot, however, promoted the building of a new church dedicated to the saint, which was consecrated two years later by Pope Urban II at the time of the final placement of the relics under the crypt altar.

Since then, Saint Nicholas became co-patron of Bari along with San Sabino and the dates of December 6 (the day of the saint's death) and 9 May (the day of the arrival of the relics) were declared festive for the city. Until the 19th century, the saint's crest was also present in the coat of arms of Bari.

The charm of Nicholas is fueled by the mystery about his origins, since very little or nothing is known of his family or childhood. He was probably born in Patara in Lycia (today's Turkey), between 261 and 280, from Epiphanius and Joanna who were affluent Christians. He grew in an environment of Christian faith, but lost his parents prematurely because of the plague, and became therefore a wealthy man. About that period is dated the so-called *Miracle of the three girls*, masterfully represented by a painting of Sebastian Dayg (1525), as well as by Beato Angelico.

At this point however history fades into legend: a nobleman of Patara had become poor and decided to start his three daughters of marriageable age into prostitution because he could not marry them decently; Nicola learned of that situation and on three consecutive nights threw into the man's house three cloth bundles full of gold coins, so that the three girls could have a dowry. On the third night the father stayed awake to discover who the benefactor was, but Nicholas asked him not to reveal what had happened. Also for this episode he is revered as a protector of children.

Il Miracolo di San Nicola di Bari (1655), by Luca Giordano 1634-1705, Santa Brigida in Naples



Later on, Nicholas left his hometown and moved to Myra (now Demre, Turkey) where he was ordained as a priest. On the death of the metropolitan bishop of Myra, he was hailed by the people as the new bishop. Imprisoned and exiled in 305 during the persecution by Diocletian, he was later freed by Constantine in 313 and continued his apostolic activity.

It is not certain that he was one of the 318 participants at the Council of Nicea in 325: according to the tradition, however, during the Council he condemned Arianism defending the Catholic faith, and in a rush of rage he is said to have slapped Arius. The writings of Andrew of Crete, and Johannes Damascene confirm his faith was rooted in the principles of Catholic orthodoxy.

While Myra was threatened by a severe famine, some ships from Alexandria, laden with wheat, stopped at the port of Andriake on their voyage to Constantinople. Nicholas, then bishop of the town, convinced the crew to unload one hundred bushels to feed his people and assured the sailors personally they would not be punished. Once the ships got to their destination, the merchants weighed the goods and realized that grain was missing. One thousand years before Robin Hood, Nicholas of Myra took from the rich to give to the poor. The episode is told by Michael Archimandrite in the early 8th century AD in the *Life of St. Nicholas* (one of the oldest and most comprehensive biographies), and was painted in tempera on wood by Fra Angelico in the 15th century.

Another famous episode in his life took place when Roman troops commanded by General Nepotianus, Ursus and Erpilion stopped at Myra during an expedition to quell a rebellion in Phrygia. The presence of soldiers in the city created riots, and in the ensuing chaos, the corrupt governor Eustathius agreed to condemn to death the three innocent generals. The execution was stopped by the bishop personally. However, upon their return to Constantinople, the three generals who had quelled the uprising were hailed as winners and this aroused the jealousy of the prefect Ablabius who organized a conspiracy, took them prisoners and sentenced them to death without trial.

The three remembered the Bishop of Myra and implored his help: at night Nicholas appeared in a dream to both the prefect and the emperor threatening them of dire punishments if they had harmed the three innocent men. Once released, the three generals went to Myra to say thanks to their saviour, an event represented in a painting by Corrado Giaquinto in 1746.

Nicholas died at Myra on December 6, presumably in the year 343.

December 8, A.D. 2014 – The Immaculate Conception

Calendar for the Traditional Roman Rite



Genesis 3:15 *I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.*

It is *she*, Mary herself, who is the Immaculate Conception; the day does not refer to Mary's conceiving Jesus by the Holy Ghost, but to the conception *of* Mary in the womb of her mother, St. Anne, by Mary's father, St. Joachim. What makes her conception immaculate is not that she was conceived by the Holy Ghost of a virgin, as was Christ Our Lord, but that from the very moment of her conception, she was filled with grace by God, Who knew, in His omniscience, that she would say "yes" to the Angel Gabriel and become the Mother of the Savior. Exactly nine months from now, on September 8, we will celebrate Mary's birthday.

Most of what we know about Mary's parents, SS. Anne and Joachim, is derived from the apocryphal Protoevangelium of St. James and the Gospel of the Nativity of Mary. St. Anne is the patron of childless people, pregnant women, and grandmothers (her Feast Day is 26 July); St. Joachim is the patron of grandfathers. (In the painting above, St. Anne sits in the chair, and her husband stands at *her* right. Cleophas is seen in the right-hand corner reading, and Jesus, Mary and Joseph are in front).

As said, at the very moment of Mary's conception in St. Anne's womb, God filled Mary with grace and preserved her from the stain of sin so she might be a pure vessel by whom Christ could enter the world; "Immaculate Conception," then is a title for Mary -- a title reflecting her being and which reveals that the New Adam saved the New Eve from the stain of original sin in an act foretold in the first Book of Scripture:

Adam and Eve, Mary and Jesus -- the only four persons with human natures who were, *in their first moments*, without sin (and, of course, Mary and Jesus remained sinless). Mary is the All Holy, and it had to be this way: Christ took from her *His very Flesh and Blood* -- the Flesh that was scourged for us, the Blood that was spilt for us, the Bread of Life that saves us! Symbols for the day are any of the usual Marian symbols (the color blue, her crown of 12 stars representing the 12 Tribes of Israel and the 12 Apostles), but especially those which emphasize her purity, such as lilies and her Immaculate Heart.

The Epistle reading today will be from Proverbs 8:23-25, the Gradual will be Judith 13:23, the Tract will be Psalm 86:1, and the Gospel will be Luke 1:26-28.

Book of Heaven - - December 8, 1937

The Conception of the Queen of Heaven. Her race of Love. Wherever her Creator was, She was there to love Him. How She remained conceived in each created thing, and was constituted as Queen of Heaven, of the Sun and of all.

Today, while swimming in the Divine Volition, my poor mind found in action the Conception of the Queen of Heaven. Oh, what wonders! What surprises! They just can't be described! And I was thinking to myself: 'what else can be said about the Immaculate Conception after so much has been said already?' My adorable Jesus, surprising me, all festive as if He wanted to celebrate the Conception of the Celestial Queen, said: ***“My blessed daughter - oh, how many more things I have to say about the Conception of this Celestial Creature! It was a Life that We were creating - not a work. There is a great difference between a work and a life. Further, it was a Life both Divine and human, in which there had be perfect harmony of Sanctity, Love and Power, such that one life had to be able to match with the other. The wonders we made in creating this Life were such that we had to perform the greatest prodigy - a chain of miracles - so that this Life could contain all the good which we deposited within Her.***

This Holy Creature, conceived without original sin, felt the Life of her Creator - His operating Will, which did nothing less than make new seas of Love arise. Oh, how much She loved Us! She could feel Us inside and outside of Herself. Oh, how She ran, in order to be everywhere and in every place - wherever the Life of Her Creator was! It would have been the hardest and most cruel martyrdom for Her, not to have been able to be everywhere together with Us, to love Us. Our Will gave Her wings, and our Life, while still being within Her, made Itself found everywhere, to be loved and to enjoy the One It loved so much, and Who loved It in return. Now, listen to another surprise. As soon as she was conceived, she started her race, and We loved her with infinite Love - not loving her would have been the greatest martyrdom for Us, too.

So, as she ran outside to search for our Life which she already possessed within herself - since a good is never complete if it is not possessed both inside and outside - she remained conceived in Heaven, and in the celestial spheres whose stars formed Her crown, praising and declaiming Her as their Queen; and she acquired the rights as Queen over all the celestial spheres. Our Immensity awaited Her in the sun - and She ran, and was conceived in the sun which, becoming diadem for Her adorable Head, invested Her with light and praised Her as Queen of Light. Our Immensity and Power awaited Her also in the wind, in the air, in the sea - and She ran, and ran... without ever stopping. So, She remained conceived in the wind, in the air and in the sea, acquiring the rights as Queen over all.

The Sovereign Lady makes her Power, her Love and her Maternity flow in the Heaven, in the sun, in the wind, in the sea, and even in the air which everybody breathes. She was conceived everywhere - in every place and in everyone. Wherever our Power was, she would raise her Throne to love Us and to love everyone. This was the greatest miracle performed by our Powerful Love: to bilocate her - to multiply her in all things and in all created beings - so that We might find her everywhere and in everyone.

The Celestial Queen is like the sun. Even if someone doesn't want the light of the sun, this light imposes itself anyway, and says: ‘Whether you want me or not, I must do my course. I must give you light. But if someone could hide from the light of the sun, nobody can hide from the Sovereign Lady; otherwise, she could not, in fact, be called universal Queen and Mother of everyone and everything - and We do not know how to speak words without making facts.

Do you see then, the extent of our Power and our Love in the Conception of this Holy Creature? We reached the point of elevating her to such a height and glory that she can say: ‘Wherever my Creator is, there I am - to love Him. He invested me with such Power and Glory that I am Sovereign over all. Everything is dependent on Me. My dominion reaches everywhere, to the extent that, while I am conceived in all things I keep, conceived within Me, the sun, the wind, the sea - everything. I possess everything in Me - even my Creator, and I am the Sovereign and the Owner of all. This is all of my unreachable height; my Glory - which nobody can equal, and my great honor: with my Love I embrace all, I love all, and I belong to all. I am the Mother of my Creator.’”

Fiat!!!

December 9, A.D. 2014 – Saint Juan Diego



St Juan Diego Cuauhtlatotzin (1474-1548). Little is known about the life of Juan Diego before his conversion, but tradition and archaeological and iconographical sources, along with the most important and oldest indigenous document on the event of Guadalupe, "*El Nican Mopohua*" (written in Náhuatl with Latin characters, 1556, by the Indigenous writer Antonio Valeriano), give some information on the life of the saint and the apparitions.

Juan Diego was born in 1474 with the name "Cuauhtlatotzin" ("the talking eagle") in Cuautlitlán, today part of Mexico City, Mexico. He was a gifted member of the Chichimeca people, one of the more culturally advanced groups living in the Anáhuac Valley.

When he was 50 years old he was baptized by a Franciscan priest, Fr Peter da Gand, one of the first Franciscan missionaries. **On 9 December 1531, when Juan Diego was on his way to morning Mass**, the Blessed Mother appeared to him on Tepeyac Hill, the outskirts of what is now Mexico City. She asked him to go to the Bishop and to request in her name that a shrine be built at Tepeyac, where she promised to pour out her grace upon those who invoked her. The Bishop, who did not believe Juan Diego, asked for a sign to prove that the apparition was true. On 12 December, Juan Diego returned to Tepeyac. Here, the Blessed Mother told him to climb the hill and to pick the flowers that he would find in bloom. He obeyed, and although it was winter time, he found roses flowering. He gathered the flowers and took them to Our Lady who carefully placed them in his mantle and told him to take them to the Bishop as "proof". When he opened his mantle, the flowers fell on the ground and there remained impressed, in place of the flowers, an image of the Blessed Mother, the apparition at Tepeyac.

With the Bishop's permission, Juan Diego lived the rest of his life as a hermit in a small hut near the chapel where the miraculous image was placed for veneration. Here he cared for the church and the first pilgrims who came to pray to the Mother of Jesus. Much deeper than the "exterior grace" of having been "chosen" as Our Lady's "messenger", Juan Diego received the grace of interior enlightenment and from that moment, he began a life dedicated to prayer and the practice of virtue and boundless love of God and neighbour. He died in 1548 and was buried in the first chapel dedicated to the Virgin of Guadalupe. He was beatified on 6 May 1990 by Pope John Paul II in the Basilica of *Santa Maria di Guadalupe*, Mexico City.

The miraculous image, which is preserved in the Basilica of Our Lady of Guadalupe, shows a woman with native features and dress. She is supported by an angel whose wings are reminiscent of one of the major gods of the traditional religion of that area. The moon is beneath her feet and her blue mantle is covered with gold stars. The black girdle about her waist signifies that she is pregnant. Thus, the image graphically depicts the fact that Christ is to be "born" again among the peoples of the New World, and is a message as relevant to the "New World" today as it was during the lifetime of Juan Diego.

December 12, A.D. 2014 – Our Lady of Guadalupe



*¿No estoy aquí, yo, que soy tu madre?
Am I not here, who am your Mother?
Are you not under my shadow and protection?
Am I not the fountain of your joy?*

The appearance of Our Lady of Guadalupe to the Aztec Indian Juan Diego in December of 1531 generated the conversion of Mexico, Central and South America to Catholicism. Indeed, the Blessed Virgin Mary entered the very lifestream of Central America and became an inextricable part of Mexican life and a central figure to the history of Mexico itself. The three most important religious celebrations in Central and South America are Christmas, Easter, and December 12, the feast-day of Our Lady of Guadalupe. Her appearance in the center of the American continents has contributed to the Virgin of Guadalupe being given the title "**Mother of the Americas.**"

The Aztecs ruled most of Central America in 1500, and their Empire known as Mesoamerica extended from the Gulf of Mexico to the Pacific Ocean and included the lands of Mexico, Guatamala, Belize, and portions of Honduras and El Salvador. **Montezuma** (or Moctezuma) the Younger, considered the earthly representative of the sun god Huitzilopochtli, became King of the Aztecs in 1503, and ruled from the capital Tenochtitlan and its sister-city Tlatelolco, both situated on an island in Lake Texcoco, the site of modern Mexico City. The inhabitants of the island were called the Mexica. Montezuma demanded heavy tribute from the surrounding Indian tribes, and was poised to conquer the few remaining regions of the dying Mayan civilization.

The city of Tenochtitlan was the center of religious worship for the Aztecs. Since the Mexica believed that the gods required human blood to subsist, the priests sacrificed thousands of living humans a year, generally captured Indians from surrounding tribes, in order to appease the frightful deities.

Two gods important to understanding the events of history were Quetzalcoatl, the stone serpent, and Tonantzin, the mother god. Quetzalcoatl was the god who founded the Aztec nation, but left when human sacrifice began, as he was opposed to the terrible ritual; but he vowed to return one day to reclaim his throne and redeem the Aztecs in the year 1-Reed, which occurred every 52 years in the Aztec time cycle.

Tonantzin was depicted as a terrifying figure, with her head comprised of snakes and her garment a mass of writhing serpents; her eyes projected fathomless grief. Tonantzin was worshipped at a stone temple in Tepeyac, about five miles from the capital Tenochtitlan.

Montezuma's sister, Princess Papantzin, lapsed in a coma in 1509. Upon her recovery, she related a dream that profoundly influenced the superstitious King. In her dream a luminous being with a black cross on his forehead led her to a shore with large ships that would come to their shores to conquer the Aztecs and bring them the true God. It was only ten years later, in the year 1-Reed, a year when Quetzalcoatl could return, that the Conquistadors of Spain arrived on the shores of Mexico.

The European discovery of America by Christopher Columbus in 1492 led to the exploration and colonization of the entire Caribbean by the Spaniards. The Conquistadors, much like the Crusaders, were variably in search of fortune, personal glory, and God, and often all three.

The Spaniard Hernando Cortes landed on the Gulf shore of Mexico on Good Friday, April 22, 1519. According to one of his men, Bernal Diaz del Castillo, who recorded the events of the expedition, Cortes arrived with 508 soldiers on eleven ships, 100 sailors, 16 horses, a few cannons, crossbows and other pieces of artillery. **They named the landing site Veracruz, "The True Cross."** Their Chaplain, Father Bartolome de Olmedo, performed **Mass on Easter Sunday.** Cortes worked alongside his men to build a fort and left a contingent to protect the new settlement. He then sent one ship back to Spain with a letter that detailed their discovery for King Charles V. In an historic move to strengthen their resolve to conquer the land, Cortes burned his last ten ships in the harbor, cutting off any avenue of retreat.

Three reasons have been given for the conquest of Mexico by this small but formidable force. The arrival of the Spanish conquistadors with their metal breastplates, snorting horses, loud smoking guns, and vicious dogs proved a frightening spectacle to the Indians. Cortes, through the Indian interpreter Dona Marina, cleverly won over outlying Indian tribes, such as the Tlaxcalans, who resented the heavy tribute demanded by the Aztecs. In addition, the Aztecs and others had no immunity to smallpox brought to American shores by the Europeans, and were decimated in a smallpox epidemic that began in 1520.

The expedition first went up the coast to Cempoala, where the heavily taxed tribe pledged their allegiance to Cortes. They continued through Jalapa, and headed towards Tlaxcala. They continued to find evidence of human sacrifice everywhere they went. This only strengthened their determination to stop the diabolic practice. At first the Tlaxcalans resisted the Spaniards. Cortes fought right alongside his men and forever earned their respect. Unable to defeat the Spaniards, the fierce Tlaxcalans finally joined forces with Cortes, and ultimately proved to be most valuable allies.

On the way to Tenochtitlan, Montezuma planned a trap in Cholula for Cortes, but the Spaniards and the Tlaxcalans overwhelmed the Chululan tribe, allies of the Mexica, and left 3000 dead. **Montezuma recalled the dream of his sister when he learned that a black cross adorned the helmets of the Spaniards. Because he believed that he was the returning god Quetzalcoatl, Montezuma refused to attack Cortes, and actually welcomed him on his arrival into Tenochtitlan 8 November 1519, and housed the Spaniards in the palace of Montezuma's father.**

The Spaniards were appalled at the horrible spectacle of human sacrifice, and Cortes asked Montezuma to stop. But sacrifice of adults and even children continued, and the Spaniards were awakened each morning by the screams of sacrificial victims. Cortes boldly placed Montezuma under house arrest one week after his arrival, and confined him to his palace.

Montezuma presented many gifts of gold, silver, and jewels to Cortes, but would not stop the demonic rituals. Finally, **Cortes climbed the stairs of the main temple, had the priests remove the Aztec gods, and placed a Cross and image of the Blessed Virgin Mary. Father Olmedo said Holy Mass.**

Soon afterwards, Cortes had to leave the city for political reasons, and placed Pedro de Alvarado in charge of Tenochtitlan. During the festival of the sun god Huitzilopochtli in the spring of 1520, Alvarado decided to surround the Aztecs during their ritual ceremony in the temples, and slaughtered the unarmed celebrants. Outraged at this violation, the Mexica rose up in arms. Montezuma's brother Cuitlahuac assumed leadership and fiercely attacked the Spaniards. Montezuma died in the battle. Cortes returned to Tenochtitlan to find the city in open warfare. The Spaniards and Tlaxcalans were soundly defeated and driven from the city on the Night of Sorrow, June 30, 1520.

However, Cortes returned to Tenochtitlan in May of 1521 with a massive army of native Indians, mostly Tlaxcalans. They were surprised to find half the population had died of a smallpox epidemic, including King Cuitlahuac. The new leader Cuauhtemoc fought Cortes for 93 days, but had to surrender the city on August 13, 1521. The once glorious city of Tenochtitlan was destroyed, and with it, the Aztec practice of human sacrifice. The conquest of Mesoamerica was complete.

Cortes' first action as conqueror was to place the region under the Spanish crown and demolish the temples of sacrifice and build Catholic churches in their place, such as the Church Santiago de Tlatelolco on the site of the Temple of the sun god in present-day Mexico City.

Cortez did call for missionaries to convert the native Indians, and shortly after the Conquest, the Franciscan Peter Ghent from Belgium arrived in New Spain in August of 1523. He became known as **Fray Pedro de Gante**, and adopted the ways of the Indians and lived a life of poverty among the natives. He learned **Nahuatl**, the native Aztec language, and soon appreciated that communication with the natives was through images, music, and poetry. He first began to educate the young, and the natives soon learned to trust him and listen to the Christian message.

In May of 1524, twelve Franciscan missionaries arrived, including Father **Toribio Paredes de Benevente**, who affectionally became known as Motolinia or "poor one" by the natives for his self-sacrificing ways. Many of the others attempted conversion by formal catechetical methods through translators. But they found the natives highly resistant to Christianity, the religion of the Conquistadors, who had killed thousands of Indians, raped their women, and destroyed Tenochtitlan.

The Dominicans, including Father Bartolome de las Casas of the West Indies, the first priest ordained in the New World, the Augustinians, and the Jesuits arrived considerably later.

In 1528 Charles V of Spain sent a group of five administrators known as the First Audience to govern Mexico. The First Audience was headed by Don Nune de Guzman, who quickly proved cruel and ruthless in his treatment of the native population. He forced the native population either to abandon their villages or be reduced to slavery, branded them on the faces, and sold them in exchange for cattle.

To offset the First Audience, Charles V appointed Fray **Juan Zumarraga** as the first Bishop of Mexico City and Protector of the Indians in December of 1528. He accomplished much in his 25 years as Bishop, which included the establishment of the first grammar school, library, printing press, and the first college, Colegio de la Santa Cruz at Tlatelolco. However, he spent much of his first year in Mexico objecting to the ruthless treatment of the Indians by de Guzman, who by then had sold 15,000 Indians into slavery. The First Audience applied strict censorship, and forbade both Indians and Spaniards from bringing complaints to the Bishop. The Bishop countered with stern sermons against their use of military force, torture, and the imprisonment of Indians.

Finally, in 1529, some Indians managed to smuggle a protest to Bishop Zumarraga concerning the heavy taxes and slave conditions in nearby Puebla. Bishop Zumarraga managed to send a message hidden in a crucifix back to Spain, and de Guzman was recalled. A Second Audience was appointed which proved judicial to the Indians, but did not arrive in Mexico until 1531.

However, the Conquistadors and the First Audience had done grave damage to their relationship with the native population. The Indians were fed up with Spanish occupation, and resentment had reached a flash point. Isolated outbreaks of fights with the Spaniards had become inevitable, and Bishop Zumarraga feared a general insurrection. Such was the setting when the event of Tepeyac took place.

The following account of the five apparitions in three days is based on the oldest written record of the miracle of Our Lady of Guadalupe, the **Nican Mopohua**, written in **Náhuatl** about 1540 by **Don Antonio Valeriano**, one of the first Aztec Indians educated by the Franciscans at the Bishop's Colegio de la Santa Cruz. An illustration of the apparition event with the signature of Don Antonio Valeriano and the date 1548 was recently uncovered in a private collection in 1995, now referred to as the *Codex 1548*. The Codex 1548 has been scientifically determined to be genuine, and substantiates the historical basis of the apparition of Guadalupe.

The Jesuit Father Miguel Sanchez published the first Spanish work on Guadalupe, *Imagen de la Virgen Maria Madre de Dios de Guadalupe* in 1648. Brother Luis Lasso de la Vega published in Náhuatl the Nican Mopohua and other documents in a collection known as *Huey Tlamahuezoltica* in 1649. The theologian Luis Becerra Tanco published his work on the tradition of Guadalupe in 1675. Finally, the Jesuit professor of theology Francisco de Florencia produced his account of the apparition in 1688. These four writers have been important in the preservation of the tradition of Our Lady of Guadalupe.

The tradition of the event is of prime importance. The precipitous conversion of over 8 million Aztec Indians to Catholicism in seven years is highly indicative of the miracle of Guadalupe. It has been pointed out that *great historical movements do not result from non-events.*

The Aztec Indian Cuauhtlatoatzin, which means "*the one who speaks like an eagle,*" was born in 1474. He married a girl named Malitzin, and they lived with an uncle near Lake Texcoco. The three were among the few to be baptized in the early days, most likely by Father Toribio in 1525, and given the names Juan Diego and Maria Lucia, and the uncle Juan Bernardino. Maria Lucia was childless, and died a premature death in 1529.

Juan Diego Cuauhtlatoatzin was a widower at age 55, and turned his life to God. It was his custom to attend Mass and catechism lessons at the Church in Tlatelolco. **At daybreak, on Saturday, December 9, 1531,** Juan Diego began his journey to Church. As he passed a hill named Tepeyac, on which once stood a temple to the Aztec mother god Tonantzin, he heard songbirds burst into harmony. Music and songbirds presaged something divine for the Aztec. The music stopped as suddenly as it had begun. A beautiful girl with tan complexion and bathed in the golden beams of the sun called him by name in *Náhuatl*, his native language, "**Juan Diego!**"

The girl said: "Dear little son, I love you. I want you to know who I am.

"I am the Virgin Mary, Mother of the one true God, of Him who gives life. He is Lord and Creator of heaven and of earth.

I desire that there be built a temple at this place where I want to manifest Him, make him known, give Him to all people through my love, my compassion, my help, and my protection.

I truly am your merciful Mother, your Mother and the Mother of all who dwell in this land, and of all mankind, of all those who love me, of those who cry to me, and of those who seek and place their trust in me.

Here I shall listen to their weeping and their sorrows. I shall take them all to my heart, and I shall cure their many sufferings, afflictions, and sorrows.

So run now to Tenochtitlan and tell the Lord Bishop all that you have seen and heard."

Juan Diego went to the palace of the Franciscan Don Fray Juan de Zumarraga, and after rude treatment by the servants, was granted an audience with the Bishop. The Bishop was cordial but hesitant on the first visit and said that he would consider the request of the Lady and politely invited Juan Diego to come visit again.

Dismayed, Juan returned to the hill and found Mary waiting for him (second apparition). He asked her to send someone more suitable to deliver her message "**for I am a nobody.**"

She said on this second visit, "**Listen, little son. There are many I could send. But you are the one I have chosen for this task. So, tomorrow morning, go back to the Bishop. Tell him it is the ever holy Virgin Mary, Mother of God who sends you, and repeat to him my great desire for a church in this place.**"

So, Sunday morning, December 10, Juan Diego called again on the Bishop for the second time. Again with much difficulty, he was finally granted an audience. The Bishop was surprised to see him and told him to ask for a sign from the Lady.

Juan Diego reported this to the Virgin (third apparition), and she told him to return the following morning for the sign. However, when Juan Diego returned home he found his uncle Juan Bernardino gravely ill. Instead of going back to Tepeyac, he stayed home with his dying uncle on Monday.

Juan Diego woke up early Tuesday morning, December 12th, to bring a priest from the Church of Santiago at Tlatelolco, so that his uncle might receive the last blessing. Juan had to pass Tepeyac hill to get to the priest. Instead of the usual route by the west side of the hill, he went around the east side to avoid the Lady. Guess who descended the hill on the east side to intercept his route!

The Virgin said, "*Least of my sons, what is the matter?*"

Juan was embarrassed by her presence (fourth apparition). "My Lady, why are you up so early? Are you well? Forgive me. My uncle is dying and desires me to find a priest for the Sacraments. It was no empty promise I made to you yesterday morning. But my uncle fell ill."

Mary said, "*My little son. Do not be distressed and afraid. Am I not here who am your Mother? Are you not under my shadow and protection? Am I not the fountain of your joy? Are you not in the fold of my mantle, in the cradle of my arms?*"

Your uncle will not die at this time. This very moment his health is restored. There is no reason now for your errand, so you can peacefully attend to mine. Go up to the top of the hill; cut the flowers that are growing there and bring them to me."

Flowers in December? Impossible, thought Juan Diego. But he was obedient, and sure enough found beautiful Castilian roses on the hilltop. As he cut them, he decided the best way to protect them against the cold was to cradle them in his **tilma** - a long, cloth cape worn by the Aztecs, and often looped up as a carryall. **He ran back to Mary and she rearranged the roses and tied the lower corners of the tilma behind his neck so that nothing would spill, and said, "You see, little son, this is the sign I am sending to the Bishop. Tell him that now he has his sign, he should build the temple I desire in this place. Do not let anyone but him see what you are carrying. Hold both sides until you are in his presence and tell him how I intercepted you on your way to fetch a priest to give the Last Sacraments to your uncle, how I assured you he was perfectly healed and sent you up to cut these roses, and myself arranged them like this. Remember, little son, that you are my trusted ambassador, and this time the Bishop will believe all that you tell him."** This fourth apparition was the last known time Juan Diego ever saw the Virgin Mary.

Juan called for the third time on the Bishop and explained all that had passed. Then Juan put up both hands and untied the corners of crude cloth behind his neck. The looped-up fold of the tilma fell; the flowers he thought were the precious sign tumbled out on the floor.

The Bishop rose from his chair and fell on his knees in adoration before the tilma, as well as everyone else in the room. For on the tilma was the image of the Blessed Virgin Mary just as described by Juan Diego.

While Juan Diego was calling on the Bishop, Juan Bernardino, the dying uncle, suddenly found his room filled with a soft light. A luminous young woman filled with love was standing there and told him he would get well. During this fifth apparition, she told him that she had sent his nephew, Juan Diego, to the Bishop with an image of herself and said, "***Call me and call my image Our Lady of Guadalupe.***"

The news of the appearance of the Indian mother who left her imprint on the tilma spread like wildfire! Three points were appreciated by the native population. **First, the lady was Indian, spoke Náhuatl, the Aztec language, and appeared to an Indian, not a Spaniard! Second, Juan Diego explained that she appeared at Tepeyac, the place of Tonantzin, the mother god, sending a clear message that the Virgin Mary was the mother of the true God, and that the Christian religion was to replace the Aztec religion. And third, the Indians, who learned through pictures and symbols in their culture of the image, grasped the meaning of the tilma, which revealed the beautiful message of Christianity: the true God sacrificed himself for mankind, instead of the horrendous life they had endured sacrificing humans to appease the frightful gods! It is no wonder that over the next seven years, from 1531 to 1538, eight million natives of Mexico converted to Catholicism!**

The imprint of Mary on the tilma is striking, and the symbolism was primarily directed to Juan Diego and the Aztecs. Mary appears as a beautiful young Indian maiden with a look of love, compassion, and humility, her hands folded in prayer in reference to the Almighty God. Her rose dress, adorned with a jasmine flower, eight petal flowers, and nine heart flowers symbolic to the Aztec culture, is that of an Aztec princess. Her blue mantle symbolized the royalty of the gods, and the blue color symbolized life and unity. The stars on the mantle signified the beginning of a new civilization. La Morenita appeared on the day of the winter solstice, considered the day of the sun's birth; the Virgin's mantle accurately represents the 1531 winter solstice! Mary stands in front of and hides the sun, but the rays of the sun still appear around her, signifying she is greater than the sun god, the greatest of the native divinities, but the rays of the sun still bring light. Twelve rays of the sun surround her face and head. She stands on the moon, supported by an angel with wings like an eagle: to the Aztec, this indicated her superiority to the moon god, the god of night, and her divine, regal nature.

Most important are the black maternity band, a jasmine flower, and a cross that are present in the image. Mary wore a black maternity band, signifying she was with child. At the center of the picture, overlying her womb, is a jasmine flower in the shape of an Indian cross, which is the sign of the Divine and the center of the cosmic order to the Aztec. This symbol indicated that the baby Mary carried within her, Jesus Christ, the Word made Flesh, is Divine and the new center of the universe. On the brooch around her neck was a black Christian cross, indicating she is both a bearer and follower of Christ, the Son of God, our Savior, who died on the Cross to save mankind

In summary, the image signified Mary bringing her Son Christ to the New World through one of their own!

One cannot help but identify Our Lady of Guadalupe with the Woman of the Apocalypse. **1, 12**

*"A great sign appeared in the sky,
a woman clothed with the sun,
with the moon at her feet,
and on her head a crown of twelve stars."*

Revelation 12:1

The tilma itself was a cape worn by the Indians of the time, made of ayate, a coarse fiber from agave or the maguey plant. The cape measures 5.5 x 4.6 feet, and is made in two parts sewn by a vertical seam made with thread of the same material. The natural life of the fiber is roughly **30 years**, yet the tilma and the image remain intact after 470 years, in spite of moisture, handling, and candles!

Bishop Zumarraga was overwhelmed by the miracle of the tilma, and this time extended his hospitality to Juan Diego and invited him to spend the night. He gently removed the tilma and placed it in his private chapel, where all prayed in thanksgiving for the miracle.

The following day, they set out for Tepeyac, and Juan Diego showed Bishop Zumarraga where Mary had appeared. The Bishop directed that a small chapel be erected at the site. The enthusiasm from the event produced so many volunteers that **a chapel in Tepeyac was constructed by Christmas Day.**

Juan Diego then asked leave of the Bishop that he might see his uncle. The Bishop insisted that Juan Diego be escorted back to his home and then returned to his palace. Juan Diego and Juan Bernardino were joyfully reunited, and both recounted to each other the miraculous events. Juan Diego brought his uncle back to the Bishop's residence to show him the tilma, and they stayed as guests of the Bishop until Christmas. The convergence of the curious multitude led the Bishop to move the tilma to the Cathedral so that all could marvel and pray.

On December 26, 1531, a solemn procession with the Bishop, Juan Diego, Franciscan priests, and the faithful brought the tilma from the Cathedral to the Chapel at Tepeyac. Thousands attended the procession. In the excitement, some Indians shot arrows into the air, and one mortally wounded a man in the procession. A priest tended to the wound, and prayers were said to the Virgin, and the man was reported to have been miraculously healed. This only added to the fervor of the procession.

Juan Diego lived in a hermitage built for him next to the chapel at Tepeyac, and showed the tilma and explained the apparition and its Christian significance over and over to pilgrims who visited the shrine. He died peacefully on May 30, 1548 and was buried at Tepeyac. Bishop Zumarraga died only three days after Juan Diego.

The miracle of Our Lady of Guadalupe led to a tidal wave of conversions. The few missionaries that initially were met with resistance became overwhelmed with baptisms, preaching, and instruction in the faith. An early missionary, the Franciscan Father Toribio de Benavente, recorded in his *Historia de los Indios*, published in 1541, that **"I have to affirm that at the convent of Quecholac, another priest and myself baptized 14,200 souls in five days. We even placed the Oil of Catechumens and Holy Chrism on all of them."**

The Virgin of Guadalupe is literally intertwined with both the History of the Catholic Church in the new world and of Mexico itself. To mention a few events, the great floods of 1629 claimed 30,000 lives and threatened the destruction of the valley of Mexico, until the waters abated when the image was taken in solemn procession from Tepayac to Mexico City. A horrible plague in the early 1700s claimed the lives of 700,000 people, and, once the Virgin of Guadalupe was declared the Patroness of Mexico on 27 April 1737, the disease dissipated. But before that, as Mexico became mestizo, the union of Spanish born in Mexico and the Indians, *La Morenita*, or the dark Virgin, became the symbol of the people, and they love her as one of their own.

On November 14, 1921, during a period of government persecution, a powerful bomb hidden in flowers exploded directly underneath the tilma during High Mass, and destroyed stone and marble in the sanctuary and shattered the stained-glass windows of the Basilica. When the smoke cleared, the congregation was amazed to find that the tilma remained untouched, and the thin protective glass covering was not even cracked, nor was anyone hurt.

Scientific studies of the tilma have been undertaken through the years, which have only served to confirm its supernatural nature. The tilma remains just as vibrant as ever, having never faded. Famous Mexican artists such as Miguel Cabrera (1695-1768) determined that it is impossible for the rough surface of the tilma to support any form of painting.

Furthermore, the tilma appeared to embody four different kinds of painting, oil, tempura, watercolor, and fresco, blended in an inexplicable fashion. One of the unusual characteristics of the tilma is that up close the features are unremarkable, but the tone and depth emerge beyond six or seven feet and the image becomes more radiant and photogenic.

The astonishing discovery that reflections of people in Mary's eyes, perhaps Juan Diego and Bishop Zumarraga or the interpreter Juan Gonzalez, were confirmed by two scientists in 1956. This phenomenon is seen only with human eyes, not in a painting.

Studies by infra-red photography in May of 1979 were undertaken by Philip C. Callahan, a research biophysicist at the University of Florida. He ruled out brush strokes, overpainting, varnish, sizing, or even preliminary drawings by an artist in the body of the image. Damage from the 1629 flood was apparent at the edges of the tilma. He concluded that the original image on the tilma has qualities of color and uses the weave of the cloth in such a way that the image could not be the work of human hands.

How did Our Lady identify herself? Bishop Zumarraga understood the Spanish name Guadalupe, a Marian shrine in Extremadura, Spain. But Mary spoke Nahuatl to Juan Diego, and some writers suggest that she may have said **Coatlaxopeuh** or one **"who treads on the snake,"** recalling Genesis 3:15. On the other hand, Juan Gonzalez, the interpreter present for conversations between Juan Diego, his uncle, and the Bishop, was reported to be fluent in both Nahuatl and Spanish, so any misinterpretation would seem unlikely. Either may be possible, as Mary is our Mother (John 19:25-27) *everywhere*.

The tilma of Juan Diego is the only known divine image of the Blessed Virgin Mary that exists on our planet! Seven million people from the Americas visit the Virgin of Guadalupe every year, especially on December 12, the annual celebration of the miracle. If one visits Mexico City, one can plainly see who has the heart of the people. One finds the Virgin of Guadalupe pictured everywhere in Mexico City, in the airport, taxis, bakeries, even on streetcorners. Our Lady has been the factor that has preserved the Aztec Indians from the cultural disintegration observed with other Indian populations such as in North America.

Popes through the ages have recognized Our Lady of Guadalupe, and Pope John XXIII was the first to call the Virgin *Mother of the Americas* on October 12, 1961. John Paul II was the first Pope to visit the Guadalupe shrine on January 27, 1979. On January 23, 1999, Pope John Paul II, referring to all of the Americas as one single continent, called the Virgin of Guadalupe the *Mother of America*.

Pope John Paul II canonized Juan Diego a Saint on July 31, 2002. Juan Diego certainly deserves sainthood, as he was both humble and obedient to the request of Our Lady. The Catholic Church remains firmly entrenched in Mexico, Central and South America, which today are at least 90% Catholic. The Catholic Church of the United States with 60 million Catholics can attribute much of our recent growth to the Hispanic population of North America.

Another Our Lady of Guadalupe, but in Extremadura, Spain

Hernan Cortes, the conquistador who conquered the Aztecs in Mexico, was born near the Spanish shrine known as Our Lady of Guadalupe in Extremadura, Spain not to be confused with the Tilma of Our Lady of Guadalupe at Tepeyac, Mexico. The shrine, one of the most popular in Spain, is associated with a Marian apparition very similar to the one at Tepeyac in Mexico.

Our Lady of Guadalupe in the Extremadura region of western Spain, is not to be confused with the Tilma of Our Lady of Guadalupe at Tepeyac, Mexico. The statue of Our Lady of Guadalupe, which was carved by Saint Luke the Evangelist, was given to Saint Leander, Bishop of Seville, by Pope Saint Gregory I in gratitude to Saint Leander for converting the Visigothic kings, Saint Hermengild¹ and Recared.

In the year 714, less than 150 years after Pope Saint Gregory had given Saint Leander the Statue, Seville fell to the Moors. The Image was taken by priests, who were fleeing the Moorish armies, to the region along the Guadalupejo (now Guadalupe) River in Extremadura. The priests who fled north with the Statue buried it in the hills near the Guadalupe River to prevent the Moors from discovering it. The Statue was so well hidden that in fact the Moors never did find it; then again, neither did the Catholics.

At the beginning of the fourteenth century, a shepherd named Gil Cordero began to report apparitions of Our Lady in his field near the present day city of Cáceres. Our Lady ordered Gil Cordero to enlist the help of priests to dig at the place where She had appeared to him. The priests soon unearthed the Statue along with all of the documents and found Our Lady of Guadalupe to be in perfect condition.

Alfonso XI, King of Castile and León, became one of the first regular pilgrims to Guadalupe. King Alfonso XI wanted to expand the chapel of Guadalupe into a church and monastery, but he died in 1350, so it was completed by Juan I of Castile. King Juan I entrusted the shrine to the Hieronymites, Order of Saint Jerome. The Monastery maintained its royal patronage until 1835, when Church properties were seized and religious orders dispersed in Spain during the First Carlist War.

Among the many noteworthy personages that visited the Monastery of Our Lady of Guadalupe, was Queen Isabella I, King Ferdinand II and Christopher Columbus. In 1486, during a Holy Week pilgrimage to this shrine, Columbus met with representatives from the court of the Catholic Monarchs to negotiate royal sponsorship of his voyages to India.

After Columbus reached America in 1492 he returned to the Monastery of Our Lady of Guadalupe to give thanks to God, through the intercession of the Virgin of Guadalupe, who had granted him a safe voyage. It was customary before sea journeys, to stop at the Lady's shrine (Guadalupe Spain) for a blessing. But it was unusual for ships to be renamed at this point. But Columbus was inspired to do just that. The two Caravels: 'Nina' (girl), 'Pinta' (paint) and the cargo ship, 'Santa Maria de la Conception' (St Mary) carried more than a compliment of men and supplies!

THERE IS MORE -The Battle of Lepanto would be fought only 40 years after the apparition of the Blessed Virgin of Guadalupe Mexico. Andria Doria would carry a small image of her in his cabin. The lopsided victory of this battle at sea, kept Europe Christian. The Lord was given the victory through the image of Our Lady of Guadalupe and the power of the rosary.

Our Lady of Guadalupe, Patroness of the Americas, please pray for us.

December 28, A.D. 2014 – The Holy Innocents

Calendar for the Traditional Roman Rite



In the second chapter of the Book of Matthew is recorded the story of the Massacre of the Holy Innocents, an event which recalls the Pharaoh's instructions to midwives during the time Israel was enslaved in Egypt:

Exodus 1:15-16, 22: *And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua, Commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive...Pharao therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.*

Moses was saved from this murder when his mother placed him in a little ark and floated him in the river. Moses's sister watched from afar as the Pharaoh's daughter found the child (Exodus 2). The massacre from which Moses was spared is a type, a foreshadowing, of the massacre of the holy innocents that took place soon after Christ was born.

As to the slaughter of the Innocents in the New Testament, first some background: Herod the Great, the Governor of Galilee, was an Idumean Jew whom History describes as an extremely cruel man: he was a man who killed several of his wives and his own sons when he suspected they were plotting against him. Challenges to his power were met with a swift and final response, and he even tried to ensure that his cruel campaigns survived him when he arranged that on the day he went on to his eternal reward, hundreds of men in the area would be killed so that there would be mourning at his funeral. Though this arrangement was never carried out, it speaks well of Herod's nature.

And during this tyrant's reign, the Magi -- whose adoration of Baby Jesus is remembered on the Epiphany (6 January) and its Eve (Twelfth night) -- saw the Star of Bethlehem and went to Jerusalem, asking where the new King of Jews may be found. Herod heard of their asking around about the newborn King and, calling the high priests to find out about this Child, was informed that it was prophecied that the Child would be born in Juda.

Threatened by this prophecy, he sent for the Magi to find the Child and report back so he could go and "worship," too. The Magi found Jesus but, knowing Herod's heart after having it revealed to them in a dream, didn't go back to tell Herod of His whereabouts. Meanwhile, the Holy Family, warned through St. Joseph who was visited by an angel in a dream, makes their flight into Egypt. Herod became enraged at the Wise Men's "betrayal," and killed all the baby boys in Bethlehem who were two years old and younger.

The fourth day of Christmas commemorates these baby boys, who are considered martyrs -- **the very first martyrs (St. Stephen, whose Feast was commemorated 2 days ago, was the first martyr of the Church Age)**. As Bethlehem was a small town, the number of these Holy Innocents was probably no more than 25, but they are glorious martyrs who died not only for Christ, but in His place. Vestments will be red or purple in mourning, and the Alleluia and Gloria will be suppressed at Mass.

Day Twenty-four
The Queen of Heaven in the Kingdom of the Divine Will

A Cruel Tyrant
Little King Jesus is brought by His Mama and by Saint Joseph into a foreign Land
They go as Poor Exiled Ones
Return to Nazareth

The soul to her Queen, overwhelmed by Sorrow:

My sovereign Mama, your little child feels the need to come to your maternal knees to keep You a little company. I see your face veiled with sadness, and a few fleeting tears flowing from your eyes. The sweet little Baby is shivering, and sobbing, He cries. Holy Mama, I unite my pains to yours, to comfort You and to calm the crying of the Celestial Baby. But, O please, my Mama, do not refuse to reveal to me your secret. What is it that is so gloomy for my dear Little Baby?

Lesson of the Mother Queen:

My dearest child, today the Heart of your Mama is swollen with love and with sorrow, so much so, that I cannot refrain from crying. You know of the coming of the Magi Kings, who caused rumor in Jerusalem, asking about the new King. And cruel Herod, for fear of being removed from his throne, has already given the mandate to kill my sweet Jesus, my dear life, together with all the other children.

My child, what pain! The One who has come to give life to all, and to bring into the world the new era of peace, of happiness, of grace...they want to kill Him! What ingratitude! What perfidy! Ah, my child, to what extent the blindness of the human will reaches! To the extent of becoming ferocious, of tying the hands of the Creator Himself, and of making itself the owner of the One who created it. Give Me your compassion, my child, and try to calm the crying of the sweet Baby. He cries because of human ingratitude, because, only a newborn, they want Him dead; and in order to save Him, we are forced to flee. Dear Saint Joseph has already been advised by the Angel to leave for a foreign land. Accompany us, dear child; do not leave us alone, and I will continue to give you my lessons on the great evils of the human will.

Now, you must know that as man withdrew from the Divine Will, he broke off with his Creator. Everything on earth had been made by God for him – everything was his; but man, by not wanting to do the Divine Will, lost all rights, and one could say that he did not know where to place his foot. So He became a poor exiled one, a pilgrim who could not have a permanent residence; and this, not only for the soul, but also for the body. All things became mutable for poor man; and if he did possess any fleeting thing, it was by virtue of the foreseen merits of this Celestial Baby. This, because the whole magnificence of Creation was destined by God for all those who would do His Will and live in Its Kingdom. All others, if they manage to take anything, are the true petty thieves of their Creator; and with reason: they do not want to do the Divine Will, but they want the goods which belong to It?

Now, dear child, listen to how much this dear Baby and I love you: at the first dawn of His life, He goes into exile, and into a foreign land, in order to free you from the exile in which your human will placed you; to call you to live, not in a foreign land, but in your fatherland – the Kingdom of the Supreme Fiat – which was given to you when you were created. Child of my Heart, have pity on the tears of your Mother, and on the tears of this sweet dear Baby - crying, We ask you never to do your will. But We beg you, We implore you: come back into the bosom of the Divine Will, which so much longs for you!

Now, dear child, in the midst of the sorrow for human ingratitude, and in the midst of the immense joys and happinesses that the Divine Fiat gave us and the feast that all Creation made for the sweet Baby, the earth became green and flowery again under our steps, to give homage to its Creator. The sun fixed on Him, and praising Him with its light, it felt honored to give Him its light and heat. The wind caressed Him; the birds, almost like clouds, alighted around us, and with their

trills and songs, made the most beautiful lullabies for the dear Baby, to calm His crying and favor His sleep. My child, since the Divine Will was in us, we had power over everything.

So we arrived in Egypt, and after a long period of time, the Angel of the Lord told Saint Joseph that we should return to the house of Nazareth, because the cruel tyrant had died. So we repatriated to our homeland.

Now, Egypt symbolizes the human will – a land full of idols; and wherever Baby Jesus passed, He would knock down these idols and cast them into hell. How many idols does the human will possess! Idols of vainglory, of self-esteem and of passion, which tyrannize the poor creature! Therefore, be attentive; listen to your Mama. I would make any sacrifice never to let you do your will; and I would also lay down my life, to give you the great good of living always in the bosom of the Divine Will.

The soul:

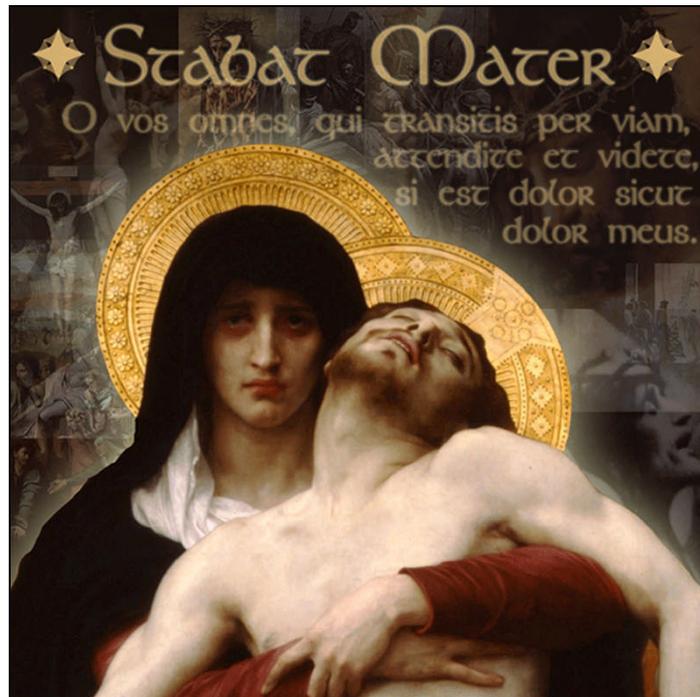
Most sweet Mama, how much I thank You for making me understand the great evil of the human will. And so, for the sake of the sorrow You suffered in the exile of Egypt, I ask You to free my soul from the exile of my will, and to let me repatriate to the dear fatherland of the Divine Will.

Little Sacrifice:

Today, to honor Me, you will offer your actions united with mine, in act of gratitude to the Holy Baby, praying Him to enter into the Egypt of your heart to change it completely into Will of God.

Ejaculatory Prayer:

My Mama, enclose little Jesus in my heart, that He may reorder it all in the Divine Will.



Chief Sitting Bull with his crucifix



Sitting Bull (Lakota: Tǎthǎŋka Íyotake), also nicknamed Slon-he or “Slow”; (c. 1831 – Dec 15, 1890) was a Hunkpapa Lakota Sioux holy man who led his people as a tribal chief during years of resistance to United States government policies. In 1883 Sitting Bull embraced the Catholic faith and was baptised into the Catholic Faith by Father De Smet of the Jesuits. He earned money by selling his autographed picture and gave much of that money to the poor. He was re-buried in the Catholic part of Mobridge cemetery in South Dakota.

It was stated at one time that Sitting Bull, while hating the white Americans and disdaining to speak their language; was yet very fond of the French Canadians, that he talked French, and that he had been converted to Christianity by a French Jesuit, named Father De Smet. How true this may be is uncertain, but probably there is some foundation for it. The French

Jesuits have always been noted for their wonderful success in winning the affections of the Indians, as well as for the transitory nature of their conversions, and it is very possible that Father De Smet may have not only baptized Sitting Bull at some time, but induced him and his braves to attend mass, as performed by himself in the wilderness. The benefits of the conversion seem however to have been only skin deep, as far as preventing cruelty in war is concerned.

(Whittaker, *A Complete Life of General Custer*, Volume 2, 535)

Prayer Requests – December 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.”**

Pray for the return of the last two original hand written volumes of Luisa.

Popes Francis & Benedict (SI), **Padre Bernardino Bucci** (SI), **Luisa Piccarreta** (to be declared Blessed – God’s Kingdom on earth – end to abortion), **Mother Gabrielle Marie & Benedictine Daughters** (Support & Vocations), **Fr. James W. D.** (SI), **Fr. Edwin J.P.** (SI), **Fr. Hennessee** (SI), (SI), **Fr. Celso Fr. Lou** (SI), **Fr. Mancini** (SI), **Fr. Peter D** (SI), **Fr. Javier** (SI), **Fr. Carlucci** (SI), **Fr. Henrique Fragelli** (SI), **Fr. Jim Giotti** (SI), **Fr. Nano** (miracle), **Fr. Alan White** (Parkinsons), **Fr. Leonard Chaires** (SI), **Fr. Denis D** (SI), **Fr. Tobin** (SI), Msgr. J. Anthony Luminais (SI), **Walter Zimmerman** (SI), **Br. Walter** (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), **Nichollette Gottlinger and family** (SI), **Anita Ramos** (SI), **Helen** (SI), **Troy** (SI), **Jennie** (SI), **Teresa** (SI), **Frank Ramirez.** (SI), **Sara** (SI), **Celine Powers, Wayne** (SI), **Kim L** (SI), **Justyna** (SI), **Tony** (SI), **Lori** (SI), **Gareth** (SI), **Toni** (SI), **Joe** (SI), **Julie and Baby Bridgit** (SI), **Francis Boyd** (SI), **RSP Tim Lavin** (SI), **Ann Garcia** (SI), **Anita Torres & Family** (SI), **Mari** (adoption process in Brasil), **Suzete Chaires** (SI), **Maria Schramm** (father-in-law, Roy), **Cynthia Butler** (recovery),

Pray for the souls of –May the souls of all the faithful departed, through the mercy of God, Rest in peace:

Maria Felisa Garza Gracia Chaires...

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.”

DE O GRATIAS!



***Servant of God Luisa Piccarreta, “May the Kingdom of Your Divine Will come,
May Thy Will be done on earth as it is in Heaven!”***

Saint Annibale, “Pray for us, Oh Lord, Send Holy Apostles into Your Church!”

God, our Father, please send us Holy Priests, all for the Sacred and Eucharistic Heart of Jesus, all for the Sorrowful and Immaculate heart of Mary, in union with Saint Joseph. Amen.

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