

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. 119 – April 1, A.D. 2012 - Palm Sunday



The soul follows Jesus in His entrance into Jerusalem, and asks Him for the victory of the Divine Will

Celestial Lover, my "I love You" follows You in the triumphant entrance You made into Jerusalem. I impress my "I love You" in the branches of the palm trees, in the mantles that they lay at your feet, in the cries of hosanna that the crowds make for You - to ask You for the triumph of your Will. My Divine King, your look of victorious conqueror seems to want to give me happy news. O please! make me content – tell the little child of your Will that the Kingdom of the *Fiat Voluntas Tua* on earth as It is in Heaven will come.

"Today is the Day of the Palms, in which I was acclaimed as King. Everyone must aspire to a kingdom, and in order to acquire the Eternal Kingdom, it is necessary for the creature to acquire regime over himself and the dominion of his own passions. The only means is suffering, because suffering means reigning – that is, with patience one puts himself in place, becoming King of oneself and of the Eternal Kingdom"

(Vol.6 – Apr.19, A.D. 1905)

St. Vincent Ferrer—Feast Day April 5th



He is a famous Dominican missionary and miracle worker who traveled all over Western Europe preaching penance for sin, and preparation for the Last Judgment. St. Vincent used to say that he was the **Angel of the Apocalypse** that God had sent to announce the decadence of Christendom and the beginning of the end times.

Book of Heaven - November 11, A.D. 1899...*I found a Priest of holy life, and, at another place, a virgin of pure and holy life. . . . And they said to me: "We see the strict necessity of these sad times, and that man would not surrender even if an Apostle were to be raised up, or if the Lord were to send another Saint Vincent Ferrer—who, with miracles and portentous signs, used to induce man to conversion."*

(NOTE: Padre Pio was born May 25, 1887 in Pietrelcina, Italy, , he was confirmed (September 27, 1899)

St. Vincent Ferrer was born at Valencia, in Spain on the 23rd of January, 1350. His mother, Constance, experienced only joy and painlessness during her expectancy; furthermore, his father had a prophetic dream in which an unknown Dominican preacher appeared to him and told him that he would have a son whose fame would be world-renowned. Also, a poor blind woman predicted that the child Constance bore within her was an "angel who would one day restore her sight" – which he did years later.

St. Vincent brought with him into the world a happy disposition for learning and piety, which improved from his cradle by study and a good education. In order to subdue his passions, he fasted rigorously from his childhood every Wednesday and Friday. The passion of Christ was always the object of his most tender devotion. The Blessed Virgin he ever honored as his spiritual mother. Looking on the poor as the members of Christ. Vincent without hesitation said it was his earnest desire to consecrate himself to the service of God in the Order of St. Dominic. His good parents with joy conducted him to a convent of that Order in Valencia, and he put on the habit in 1368, in the beginning of his 18th year.

He made a surprisingly rapid progress in the paths of perfection, taking St. Dominic for his model. To the exercises of prayer and penance, he joined the study and meditation of the Holy Scriptures and the readings of the Fathers. For three years, he read only the scriptures and knew the whole Bible by heart. As a humiliation, God permitted an angel of Satan to molest him with violent temptations of the flesh, and to fill his imagination with filthy ideas. The arms which the saint employed against the devil were prayer, penance, and a perpetual watchfulness over every impulse of his passions. As he grew into manhood it was said that his countenance was beautiful and radiant, which reflected the beauty of a soul filled with the love of God. Even in his old age, this radiance never left him. He was most radiant, however, when he gave a sermon on the Mother of God or the joys of Heaven. He was firmly devoted to the Passion and enjoyed a childlike devotion to Mary, which included a faithful observance of praying the Angelus. His heart was always fixed on God and he made his studies, labor, and all his actions a continued prayer.

Before the end of the year 1392, St. Vincent being forty-two years old, set out from Avignon towards Valencia. He preached in every town with wonderful efficacy; and the people having heard him in one place followed him in crowds to others. Public usurers, blasphemers, debauched women, and other hardened sinners everywhere were induced by his

discourses to embrace a life of penance. He converted a great number of Jews and Mohammedans, heretics and schismatics. The ordinary subjects of his sermons were sin, death, God's judgments, hell, and eternity. He delivered his discourses with so much energy that he filled the most insensible with terror. At his sermons he was frequently obliged to stop to give leisure for the sobs and sighs of the congregation.

His gift of miracles and the sanctity of his penitential life gave to his words the greatest weight. Amidst these journeys and fatigues, he never ate flesh; fasted every day except Sundays, and on Wednesdays and Fridays he lived on bread and water, which course he held for forty years; He lay on straw or small twigs. He spent a great part of the day in the confessional, with incredible patience, and there finished what he had begun in the pulpit. Among other miracles, he restored the use of his limbs to John Soler, a crippled boy, judged by the physicians incurable, who afterwards became a very eminent man and Bishop of Barcelona.

The saint was honored with the gift of tongues. Preaching in his own, he was understood by men of different languages, which is affirmed by Lanzano, who says that Greeks, Germans, Sardes, Hungarians, and people of other nations declared they understood every word he spoke, though he preached in Latin or his mother tongue, as spoken at Valencia. There is another marvelous fact which is beyond normal explanation. However far away people might be, everyone heard every syllable. He could make himself heard literally about three miles away, when it was of importance that he should be heard. He also worked many wonders through the Sign of the Cross and through the Holy Name of Jesus. He warned lazy Christians who sloppily made a circular sign of the Cross that they were using a sign of the Devil instead!

The Moorish king had heard of him; the multitude of his miracles was startling, and for a good Moslem, upsetting. He could not get Vincent out of his head. Finally he decided he must see the man who worked the miracles. He sent for him. The saint arrived lame from a great sore in the leg and rode on his moth-eaten old donkey through all the splendors of the Alhambra grounds under the fixed stare of the marble lions. The King wanted to hear him preach. That in itself was a revolution. They murmured, they listened, and doubtless they understood though he spoke no Arabic. For, after three sermons, eight thousand Moors asked for baptism. Some of the nobles, fearing the total subversion of their religion, obliged the king to dismiss him.

He cured innumerable sick everywhere and, at Valencia, made a dumb woman speak but told her she should ever remain dumb and that this was for the good of her soul, charging her always to praise and thank God in spirit, to which instructions she promised obedience. He converted the Jews in great numbers in the diocese of Valencia, in the kingdom of Leon, as Mariana relates. It is difficult to arrive at a figure. The most cautious of his historians give twenty-five thousand converts among the Jews and eight thousand among the Moors.

"*You know,*" Vincent announced from the pulpit, "*that we have good news. All the Jews and many of the Moors of Valladolid are converted.*" This was after the Congress of Tortosa for the conversion of Israel, suggested to Benedict by a former rabbi, Josua Holuorqui, who had become Friar Jerome of the Holy Faith. It met in 1414 and was the occasion of interminable arguments – sixty-seven sessions – between rabbis and religious. Vincent, who took part in the Congress, collaborated in a Treatise on the Jews which served as a base for his further labors among them; in it all the proofs of the Dogma of the Incarnation were magisterially set forth. The Pope presided. The populace were massed on the river bank; Master Vincent had taken up his stand to preach on the roof of a house surrounded by trees on the far side of the Ebro. One day he stopped suddenly in his sermon. The people were startled. "*Do not be shocked by this interval,*" he said, "*I must wait upon grace.*" As the crowd began to laugh, a party of Jews were seen approaching: Grace had conquered them. Of sixteen rabbis, fourteen were converted. How he loved these new children of his; he loved to remind Christians who too readily forgot the fact that Jesus and Mary were of the Jewish race. The Jews of Toledo, embracing the faith, changed their synagogue into a church under the name of Our Lady's. From Valladolid, the saint went to Salamanca in the beginning of the year 1412. There he met a procession with a bier and the corpse of a man who had been murdered. In the presence of a great multitude, he commanded the deceased to arise and the dead man instantly revived. For a monument of this miracle a wooden cross was erected and is yet to be seen on the spot. In the same city, the saint entered the Jewish synagogue with a cross in his hand. Filled with the Holy Ghost, he made so moving a sermon that the Jews, who were at first surprised, all desired baptism at the end of his discourse and changed their synagogue into a church to which they gave the title of the Holy Cross.

As a good Dominican, Master Vincent loved to proclaim the all-powerfulness of the Rosary. "***Who observes this practice,***" he said, "***is beyond the reach of adversity.***" He told the case of a very pious merchant who would say the rosary from morning to night, even to the neglect of his business. One day he was captured by brigands and, knowing that his hour was come, he humbly asked for a little moment to pray. Hardly had he begun when the Blessed Virgin came to

him accompanied by St. Catherine carrying a tray of roses and St. Agnes with a needle and a ball of thread. The brigands, needless to say, opened their eyes wide. At each Ave the prisoner recited, the Blessed Virgin took a rose from the plate, pierced it with the needle, slipped it on to the thread. Thus, she made a wreath which she placed on the prisoner's brow. As he happened to have his eyes closed, he did not see the wreath, but he smelt its fragrance. The Virgin and the two saints went off and the merchant offered them his neck, saying, "***Now you can strangle me.***" "***Strangle you?***" said the brigands. "***Who were those beautiful women? You must be a holy man; remember us in your prayers.***" Then they restored his goods and went away converted. When he spoke of the Mother of Men, Vincent was transfigured. He used to tell the case of a schoolboy who wanted at all costs to see her. An angel warned him that if he did so, he would lose an eye. He accepted and lost an eye. Then he asked to see her again, though it meant the loss of the other eye, which also took place. But when he was thus completely blind, the Blessed Virgin restored both eyes.

He said one day to a group of priests, "***The moment you wake, to God's work! Identify yourselves with Christ. At such an hour, He was brought before Pilate, at such an hour the Jews cried out against Him, at such another hour, He gave up the ghost.***" That indeed was the secret of his own resistance. We may be certain that he followed to the letter the precious counsel he gave others, followed it hour by hour exactly, passionately and simply. Living the passion of Christ in his body, heart and mind, he found all things came easily; almost pleasantly. Christ was the other self within him: His words, works, sufferings, flowed as freely from Christ as his miracles. Hence the humility that lived within his awareness of his greatness; hence his patience against all the difficulties of life, all the trials of faith, and all the disappointments of Charity; hence the superabundance of gifts which on the human plane overflowed in achievement and on the divine plane blazed forth in miracles.

Whoever approached Vincent felt something about him, like the hot breath of a hidden fire. So it was with the boy at Caen, possessed by devils from the day when a careless barber had pierced a tumor. The boy had lost the use of speech, did not eat or drink, and had no bodily motions except the blood that spurted from his nostrils whenever he was angered. If they beat him, he felt nothing. He grew physically, but in a frightful solitude of a human being who knew no human contact or communication, nor pain nor pleasure. Then Vincent came to him and touched him. "***What do you feel, my son?***" he asked. And the child, set free of what had possessed him, cried: "***Father, I feel God's good pleasure which is accomplished at this moment.***" God's good pleasure passed through that hand which He never withheld.

At Pampeluna, they had just condemned an innocent man to death. Vincent pleaded for him in vain. As he was being led to the scaffold, they passed a corpse being taken to burial on a stretcher. Vincent suddenly addressed the corpse: "***You who have no longer anything to gain by lying, is this man guilty? Answer me!***" The dead man sat up and affirmed, "***He is not.***" Then Vincent, to reward him for that service, offered the dead man, who was settling down again on the stretcher, to give him back the burden of earthly life. "***No, Father,***" he replied, "***for I am assured of salvation.***" And he went off to sleep again and was carried to the cemetery.

There is another episode stranger still if not more marvelous. It happened at Gerona. In the thick of the crowd stood a man somber, glowering, rage stamped on every feature: Near him was his wife with an infant in her arms, still at the breast. The man was devoured by a frenzy of jealousy. Brother Vincent saw him, saw what fire burned in him, and preached upon Jealousy. Suddenly he turned to the man. "***You doubt your wife's faithfulness, do you not? You think this child is not yours? Well, watch!***" Then he cried in a great voice to the child: "***Embrace your father!***" The infant stirred, stood upright, turned towards the man and held out its arms. And thus was the man cured and the family peace restored.

There was the very famous miracle of the wine cask which would not run dry while the crowd of Vincent's followers still needed to drink. It is worth adding that ten years later, the owner of the cask, the Seigneur Saint-Just, met a man who gave evidence in the canonization process and assured him that in all those years he had given that miraculous wine to the sick: That no matter what their malady, they were cured: That the wine grew no less though he drew from the cask every day. It would seem that charity once installed in that cask was unwilling to leave it. Charity indeed he left behind him everywhere, impregnating everything he touched. Once, for lack of alms – his purse being empty – he gave a poor woman his hat. "***Thank you... But what do you expect me to do with it?***" Anyhow she took it away with her and that evening, at the gates of Valencia, it struck her to put it on the head of an inn-keeper who was unwilling to give her lodging. He was in an evil temper, having a raging headache. "***Perhaps Master Vincent's hat will cure it.***" It did. The inn-keeper put it aside to use when the need should arise again. The hat was to be seen for long after but in a pitiable condition – for he had had the notion of soaking it in water from time to time and it seems that this incredible hat-broth had cured his customers of all sorts of minor ailments.

Two criminals before whom Master Vincent preached for three hours in the presence of an enormous crowd. We know that he brought them to such a horror of their crime, depicted with such cruel and gripping realism the flames of hell, that when the guards came to bring them back to prison they found only two charred corpses. Remorse – and, we may hope, repentance – had literally consumed them. They were buried in front of the steeple beneath two stones which stood for centuries to attest the fact. One day a Portuguese man who passed that way and to whom the story was told, shrugged his shoulders skeptically. "*I will believe it,*" he cried, "*when one of the immense stones splits.*" He tapped one with the toe of his boot and it split clean in two from top to bottom

The prayer of a saint is omnipotent – if God decides to grant it. "Christ can do nothing," cried an obstinate sinner in Brothers Vincent's face. "I shall lose my soul if I please." There was the claim of human liberty. "I shall save you by Him, in spite of yourself," replied the preacher. There was the claim of the omnipotence of a redemption purchased by the blood of God. Vincent leaned over the crowd. "Say the Rosary!" The Creed was said and the Our Father. The Hail Marys followed one another on the beads. From Heaven, thus stormed by prayer, the Virgin Mother in person descended, holding in her arms the Child Jesus – sobbing. At that sight the sinner broke down, surrendered. *The will for evil was conquered without a struggle by the will of Grace.*

It was on Wednesday in Passion Week, the 5th of April, that he slept in the Lord, in the year 1419. When he expired a host of little white butterflies fluttered around his head. These were little "*angels*" to take the Angel of Judgment home and to attest to his purity and holiness. There was even a "piercingly sweet odor" which arose from his body. Joan of France, daughter of King Charles VI, Duchess of Brittany, washed his corpse with her own hands. God showed innumerable miracles by that water and by the saint's habit, girdle, instruments of penance, and other relics, of which the details may be read in the Bollandists.

The death of St. Vincent Ferrer did not check the flowing of the spring which his merits and penances and love had opened in the rock of Mercy inexhaustible. They laid two corpses in his tomb before they sealed it. Just as the touch of his habit wrought miracles during his life, so did the touch of his grave: two dead people were brought to life when placed upon it! Nor is that an isolated incident. The inquiry set on foot at Vannes for the process of his canonization brought to light an incredible mass of miraculous happenings, sudden conversions, cures, apparitions, and a surprising number of resurrections from the dead. Falls, drownings, murderous assaults, illnesses – he intervened in all and was always being invoked.

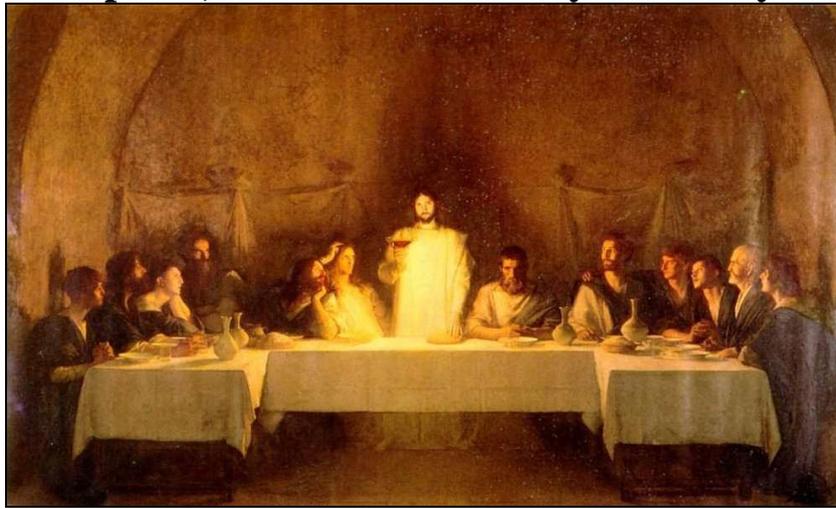
Fifty years after St. Vincent's death, a boy of twelve, Juan de Zuniga, died at Placenzia. A prayer to St. Vincent brought him back to life. He lived to be Cardinal Archbishop of Seville. A cathedral was built in commemoration of the event. On the day they were celebrating the Saint's feast, the preacher failed to appear – he had suddenly fallen ill. The embarrassment would have been serious only that a Dominican father, absolutely unknown, appeared from nowhere and offered to take his place. He went up into the pulpit, preached and was seen no more. It was St. Vincent Ferrer, naturally, since he is always present upon earth, in action if not in person. There seems to be no other possible explanation of the sudden appearance and disappearance of the preacher.

During his life Saint Vincent freed more than seventy people from the Devil and many more were freed at his tomb. He raised more than twenty-eight people from the dead and four hundred sick people were cured by resting on the couch where he had lain during his illness.

Wherein was the great success of this humble, friar-preacher? First, he was a living image of the Crucified. He was gentle and patient and never murmured a word of complaint. He loved poverty and his purity consisted in excluding all thoughts that did not tend towards God. He preserved this awesome purity by obedience. As great as he was, he excelled more than anyone in submitting to his superiors. Second, he was an imitator of his spiritual father, Saint Dominic. It was said of Saint Dominic that he was "*a light of the word, a dazzling reflection of Jesus Christ, a rose of patience, another precursor and a master in the science of souls.*" Vincent was a worthy disciple who would himself protest that he was only imitating his holy founder. God is glorified in His saints!

The Angel of the Apocalypse provides us with some valuable lessons. Of course, no one knows the day nor the hour of the Second Coming, but we can imitate Saint Vincent in his penitential life so as to be ready at all times to meet Our Judge. We will have little to fear if we combine that penitential life with the humility and love for Jesus and Mary that Saint Vincent had. His intercession, once so powerful on earth, has surely only increased in Heaven. **Pray to him in confidence and he will no doubt intercede for you before his beloved Master, Jesus Christ and his most beautiful Queen, Mary, the Mother of God.**

April 5, A.D. 2012 - Maundy Thursday



Maundy Thursday (also "Holy Thursday") commemorates Christ's Last Supper and the initiation of the Eucharist. Its name of "Maundy" comes from the Latin word *mandatum*, meaning "command." This stems from Christ's words in John 13:34, "*A new commandment I give unto you.*" It is the first of the three days known as the "Triduum," and after the Vigil tonight, and until the Vigil of Easter, a more profoundly somber attitude prevails (most especially during the hours between Noon and 3:00 PM on Good Friday).

The Last Supper took place in "the upper room" of the house believed to have been owned by John Mark and his mother, Mary (Acts 12:12). This room, also the site of the Pentecost, is known as the "Coenaculum" or the "Cenacle" and is referred to as "Holy and glorious Sion, mother of all churches" in St. James' Liturgy. At the site of this place -- our first Christian church -- a basilica was built in the 4th century. It was destroyed by Muslims and later re-built by the Crusaders. Underneath the place is the tomb of David.

After the Supper, He went outside the Old City of Jerusalem, crossed the Kidron Valley, and came to the Garden of Gethsemani, a place whose name means "Olive Press," and where olives still grow today. There He suffered in three ineffable ways: He knew exactly what would befall Him physically and mentally -- every stroke, every thorn in the crown He would wear, every labored breath He would try to take while hanging on the Cross, the pain in each glance at His mother; He knew that He was taking on all the sins of the world -- all the sins that had ever been or ever will be committed; and, finally, He knew that, for some people, this Sacrifice would not be fruitful because they would reject Him. Here He was let down by His Apostles when they fell asleep instead of keeping watch, here is where He was further betrayed by Judas with a kiss, and where He was seized by "a great multitude with swords and clubs, sent from the chief Priests and the ancients of the people" and taken before Caiaphas, the high priest, where he was accused of blasphemy, beaten, spat upon, and prepared to be taken to Pontius Pilate tomorrow morning

As for today's liturgies, in the morning, the local Bishop will offer a special Chrism Mass during which blesses the oils used in Baptism, Confirmation, Holy Orders, Unction, and the consecration of Altars and churches. At the evening Mass, after the bells ring during the Gloria, they are rung no more until the Easter Vigil (a wooden clapper called a "crotalus" is used instead). **Then comes the Washing of the Feet after the homily, a rite performed by Christ upon His disciples to prepare them for the priesthood** and the marriage banquet they will offer, and which is rooted in the Old Testament practice of foot-washing in preparation for the marital embrace (II Kings 11:8-11, Canticles 5:3) and in the ritual ablutions performed by the High Priest of the Old Covenant (contrast Leviticus 16:23-24 with John 13:3-5). The priest girds himself with a cloth and washes the feet of 12 men he's chosen to represent the Apostles for the ceremony. The rest of the Mass after the Washing of the Feet has a special form, unlike all other Masses. After the Mass, the priest takes off his chasuble and vests in a white cope. He returns to the Altar, incenses the Sacred Hosts in the ciborium, and, preceded by the Crucifer and torchbearers, carries the Ciborium to the "Altar of Repose," also called the "Holy Sepulchre," where it will remain "entombed" until the Mass of the Presanctified on Good Friday.

Then there follows the Stripping of the Altars, during which everything is removed as Antiphons and Psalms are recited. All the glorious symbols of Christ's Presence are removed to give us the sense of His entering most fully into His Passion. Christ enters the Garden of Gethsemani; His arrest is imminent. Fortescue's From now till Saturday no lamps in the church are lit. No bells are rung. Holy Water should be removed from all stoups and thrown into the sacrarium. A small quantity is kept for blessing the fire on Holy Saturday or for a sick call." The joyful signs of His Presence won't return until Easter begins with the Easter Vigil Mass on Saturday evening.

From the Hours of the Passion of Jesus Christ

By The Servant of God Luisa Piccarreta

The washing of the feet

But, O my Jesus, it seems that your love has no respite. I see that You make your beloved disciples sit down again; You take a bucket of water, wrap a white cloth around your waist and prostrate Yourself at the apostles' feet, with a gesture so humble as to draw the attention of all Heaven, and to make It remain ecstatic. The apostles themselves stay almost motionless in seeing You prostrate at their feet. But tell me, my Love, what do You want? What do You intend to do with this act so humble? A humility never before seen, and which will never be seen!

"Ah, my child, I want all souls, and prostrate at their feet like a poor beggar, I ask for them, I importune them and, crying, I plot love traps around them in order to obtain them!"

Prostrate at their feet, with this bucket of water mixed with my tears, I want to wash them of any imperfection and prepare them to receive Me in the Sacrament.

I so much cherish this act of receiving Me in the Eucharist, that I do not want to entrust this office to the angels, and not even to my dear Mama, but I Myself want to purify them, down to the most intimate fibers, in order to dispose them to receive the fruit of the Sacrament; and in the apostles I intended to prepare all souls.

I intend to repair for all the holy works and for the administration of Sacraments, especially those made by priests with a spirit of pride, empty of divine spirit and of disinterest...."

Institution of the Eucharist

My Jesus, my joy and delight, I see that your Love runs, and runs rapidly. You stand up, sorrowful as You are, and You almost run to the altar where there is bread and wine ready for the consecration. I see You, my heart, assuming a look wholly new and never seen before: your Divine Person acquires a tender, loving, affectionate appearance; your eyes blaze with light, more than if they were suns; your rosy face is radiant; your lips are smiling and burning with love; your creative hands assume the attitude of creating. I see You, my Love, all transformed: your Divinity seems to overflow from your Humanity.

My Heart and my Life, Jesus, this appearance of yours, never before seen, draws the attention of all the apostles. They are caught by a sweet enchantment and do not dare even to breathe. Your sweet Mama runs in spirit to the foot of the altar, to admire the portents of your Love. The Angels descend from Heaven, asking themselves: *"What is this? What is this? These are true follies, true excesses! A God who creates, not heaven or earth, but Himself. And where? In the most wretched matter of a little bread and a little wine."*

But while they are all around You, oh insatiable Love, I see that You take the bread in your hands; You offer it to the Father, and I hear your most sweet voice say: *"Holy Father, thanks be to You, for always answering your Son. Holy Father, concur with Me. One day, You sent Me from Heaven to earth to be incarnated in the womb of my Mama, to come and save Our children. Now, allow Me to be incarnated in each Host, to continue their salvation and be life of each one of my children. Do You see, O Father? Few hours of my life are left: who would have the heart to leave my children orphaned and alone? Many are their enemies - the obscurities, the passions, the weaknesses to which they are subject. Who will help them? O please, I supplicate You to let Me stay in each Host, to be life of each one, and therefore put to flight their enemies; to be their light, strength and help in everything. Otherwise, where shall they go? Who will help them? Our works are eternal, my Love is irresistible - I cannot leave my children, nor do I want to."*

The Father is moved at the tender and affectionate voice of the Son. He descends from Heaven; He is already on the altar, and united with the Holy Spirit, concurs with the Son. And Jesus, with sonorous and moving voice, pronounces the words of the Consecration, and without leaving Himself, creates Himself in that bread and wine.

Then You communicate your apostles, and I believe that our celestial Mama did not remain without receiving You. Ah, Jesus, the heavens bow down and all send to You an act of adoration in your new state of profound annihilation.

But, O sweet Jesus, while your love remains pleased and satisfied, having nothing left to do, I see, O my Good, on this altar, Hosts which will perpetuate until the end of centuries; and lined up in each Host, your whole sorrowful passion, because the creatures, at the excesses of your love, prepare for You excesses of ingratitude and enormous crimes. And I, Heart of my heart, want to be always with You in each Tabernacle, in all the pyxes and in each consecrated Host which will ever be until the end of the world, to emit my acts of reparation, according to the offenses You receive.

April 6, A.D. 2012 – Good Friday
The Immense Value of the Cross - By Padre Bernardino Bucci



If every soul knew or understood the immense good that the cross contains and how this renders a soul precious, that like an inestimable gem, it acquires an always higher value, in the measure in which this soul accepts sufferings, that the cross entails. In fact, Our Lord JESUS CHRIST, leaving the domain of the Heavens, comes onto the Earth, not in the midst of riches, pleasures and power, but held to Himself as dearest: the Cross, poverty, suffering and ignominy.

The Cross renders the soul very beautiful, the Cross gives the most beautiful features to the soul that can be found either in Heaven or on Earth, and the soul is made so beautiful in her perfection as to make her very GOD, who contains within Himself all beauties, fall in love with her. If a soul wishes to be full of inestimable riches for all her life, she must take upon her shoulders the Cross that will administer to her all those pains and those sufferings and misunderstandings that will make her encounter crosses that are always heavier, that will conduct her to the peak of perfection.

The soul who accepts carrying the cross on her shoulders helps The Redeemer to redeem the world and on the cross on the soul they fall, all the wickedness of men rendering it always heavier.

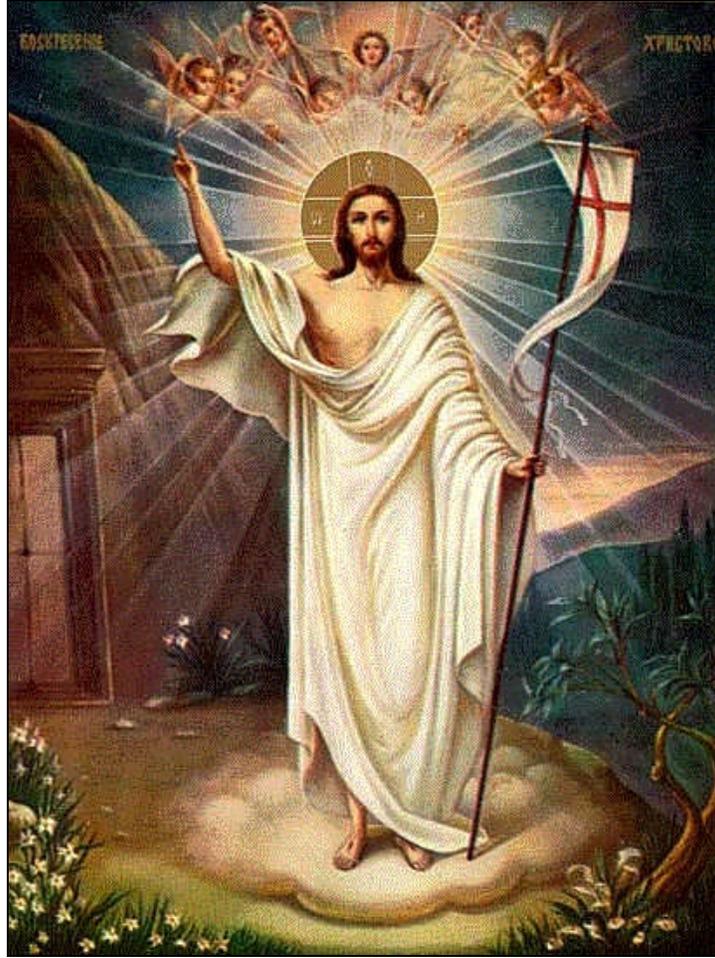
This cross kisses the Cross of CHRIST and becomes light for the peoples. Many sinners save themselves and many souls of Purgatory take flight toward Heaven.

How much good these souls do who, living the Will of God, accept carrying the cross on their shoulders for the conversion of men.

The Fruit of the Cross is the Eucharist, Jesus says to the Servant of God, ***“I am your refuge. My refuge is your forbearance patient endurance. The Sacrament of the Eucharist is the fruit of the Cross, that is why I feel more disposed to allow you to suffer when you receive my Body. Your non-mystical, but real forbearance continues My Passion in you to the benefit of souls. This, for Me, is a great relief because I gather the true fruit of My Cross and of the Eucharist.”*** And Jesus added: ***“How beautiful your soul is! The more it grows in its forbearance, the dearer it is to Me! My eyes remain wounded in watching you because in you they catch a glimpse of My own Image.”***

(9 March A.D. 1900)

**April 8, A.D. 2012 – Easter Sunday
The Resurrection! He is Risen!!!**



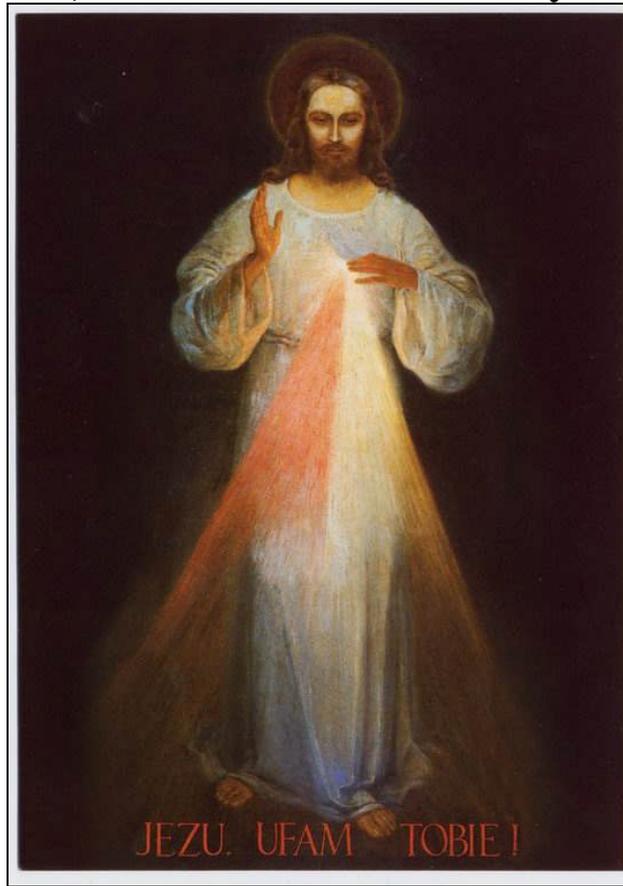
Book of Heaven - April 20 A.D. 1938

the true Resurrection consists in rising in the Divine Will. How nothing is denied to one who lives in It.

... I continued my round in all that Our Lord did on earth and I stopped in the act of Resurrection. What triumph, what glory. Heaven poured Itself on earth to be spectator of such a great glory. My beloved Jesus said: *"My daughter, in my Resurrection, the right was given to creatures to rise again in me to new life. It was the confirmation, the seal of my whole life, my works and my words. If I came on earth it was to give to each and every one my Resurrection, as their own - to give them life and make them rise again in my own Resurrection. But do you want to know where is the real resurrection of the creature? Not in the end of her days, but while she is still living on earth. One who lives in my Will rises again to light and says: 'my night is over.'*

Therefore, one who lives in my Will can say, as the Angel said to the holy women on the way to the sepulcher, 'He is risen. He is not here any more.' One who lives in my Will can also say, 'my will is not with me any longer - it is risen again in the Fiat.' And if the circumstances of life, opportunities and sufferings surround the creature, as if they were looking for her will, she can answer: 'my will is risen again, it is not in my power anymore. I possess, in exchange, the Divine Will, and I want to cover with Its light all things around me - circumstances and sufferings, to make them like many divine conquests.' The soul who lives in our Will finds life in the acts of her Jesus, and as always, in this Life, she finds our operating, conquering, triumphant Will. She gives us so much glory that Heaven cannot contain it. Therefore, live always in our Will - never leave it, if you want to be our triumph and our glory.'

Fiat!



The Vilnius Version

The original Divine Mercy image painted by Eugene Kazimirowski in Vilnius, Poland. Source: www.faustyna.pl

On February 22, 1931, while staying in Plock, Sister Faustina received Jesus' order to paint a picture according to the vision shown to her (cf. Diary 47). She tried to fulfill the command, but not knowing painting techniques, she was unable to do it by herself. Still, she did not give up the idea. She kept returning to it and sought help from other sisters and from her confessors.

A few years later her superiors sent her to Vilnius (Wilno), where her confessor, Rev. Prof. Michael Sopocko, interested to see what the picture of a hitherto unknown theme would look like, asked the painter Eugene Kazimierowski to paint the picture according to Sister Faustina's directions. This is the only image that was painted under her direction. Kazimierowski painted the original image between January and June of A.D.1934. During this time St. Faustina had the artist change the face at least 10 times but was still not pleased with it. The picture was finished in June 1934 and hung in the corridor of the Bernardine Sisters' convent near St. Michael's Church in Vilnius, where Father Sopocko was rector.

From April 26-28, A.D. 1935, during the celebrations concluding the Jubilee Year of the Redemption of the World, the image of The Divine Mercy was transferred to the Ostra Brama ["Eastern Gate" to the city of Vilnius] and placed in a high window so that it could be seen from far away. Here the image was seen for the first time by the public. By permission of Archbishop Romuald Jalbrzykowski, on April 4, 1937, the image was blessed and placed in the St. Michael's Church in Vilnius.

In 1944, a committee of experts was formed, at the order of Archbishop Jalbrzykowski, to evaluate the image. The experts' opinion was the image of The Divine Mercy, painted by E. Kazimierowski was artistically executed and an important contribution to contemporary religious art.

You will notice that the Image resembles the Shroud of Turin very closely. The original image deteriorated but was restored in 2003.

Mercy and Trust in the Divine Will

Book of Heaven - Volume 1

May everything be for the honor and glory of God – and to me, all the confusion. Oh! Holy Spouse, come to my help. In considering the many graces You have given to my soul, I feel all horrified and frightened, all full of confusion and shame at seeing myself still so bad and unrequiting of your graces. But, my lovable and sweet Jesus, forgive me, do not withdraw from me, but *continue to pour your grace into me, that You may make of me a triumph of your mercy.*

Book of Heaven - November 10, 1900

The most perfect love is in true trust in the beloved.

As He continued not to come, I felt immersed in the greatest bitterness; my soul was tortured in a thousand ways. Then I felt as though a shadow near me, and I heard the voice of my adorable Jesus, though I could not see Him, saying to me: *“The most perfect love is in the true trust that one must have in the loved object, and even if it should appear that the object one loves is lost - then more than ever is the time to prove this living trust. This is the easiest means to take possession of that which one ardently loves.”* Having said this, both shadow and voice disappeared. Who can say the pain I feel for not having seen my beloved Good?

Book of Heaven - July 29, 1904

Faith makes one know God, but trust makes one find Him.

Continuing in my usual state, as soon as I saw my adorable Jesus, I said to Him: ‘My Lord and my God.’ And He continued: *“God, God, God alone. Daughter, faith makes one know God, but trust makes one find Him. So, without trust, faith is sterile, and even though faith possesses immense riches with which the soul can enrich herself, if there is no trust she remains always poor and lacking in everything.”* ...

Book of Heaven - June 20, 1904

Victim souls are the daughters of Mercy.

After I struggled very much, blessed Jesus came for just a little and told me: *“My daughter, human perfidy has reached such a point as to exhaust my Mercy on its part. But my goodness is so great as to constitute daughters of Mercy, so that on the part of creatures also, this attribute may not be exhausted. These are the victims who are in full ownership of the Divine Will, having destroyed their own. In fact, in these souls, the container given by Me in creating them is in full vigor, and since they have received the particle of my Mercy, being daughters, they administer it to others. It is understood, however, that in order to be able to administer the particle of my Mercy to others, they themselves must be in Justice.”* And I: ‘Lord, who can ever be in Justice?’ And He: *“One who does not commit grave sins and abstains from committing the slightest venial sins of his own will.”*

The First Sunday after Easter is called *Dominica in Albis* (White Sunday)

Traditionally, on this day, the newly baptized neophytes laid aside the white dress which, as emblem of their innocence, they received on Holy Saturday, and put on their necks an Agnus Dei, made of white wax, and blessed by the pope, to remind them always of the innocence for which they were given, and of the meekness of the Lamb Jesus.

On White Sunday (Dominica in Albis), April 23, A.D. 1865, Luisa Piccarreta was born and baptized, whom Jesus called to offer herself as “victim” in order to atone with Him to the Divine Justice, and in this way obtain abundant Mercy for their brothers and sisters. **Seventy years later**, 1935 A.D. our Lord told Saint Faustina many times, that the Sunday “in Albis” had to become for the Church, the Feast of Divine Mercy.

In his ‘Regina Caeli’ talk of April 23, 1995, immediately after he had concluded celebrating Divine Mercy Sunday at the **Holy Spirit Church**, Pope John Paul II exhorted us to personally experience God's mercy, *“In a special way, today is the Sunday of thanksgiving for the goodness God has shown man in the whole Easter mystery”*.

April 26-28, A.D. 1935 First public exposition of the image of the Merciful Jesus in Ostra Brama church in Vilnius.

In the year 2005, after another Seventy years after this first public exposition of the image in Vilnius, and during the beginning of the liturgical celebration of Divine Mercy Feast Pope John Paul II was called to the **“Father’s House”**. In the Diary of Saint Faustina, number 1588, the Lord tells her that:

“BEFORE THE DAY OF JUSTICE, HE WILL SEND THE DAY OF MERCY”.

April 23, A.D. 2012 - Luisa's Birthday Feast Day of Saint George



On April 23, 1865, the **Feast Day of St. George** and the first Sunday after Easter (**Divine Mercy Sunday**), Luisa Piccarreta was born. Her baptismal name Luisa, after **St. Aloysius** (St. Luis), means **“mighty in warfare.”** She was born in the province of Apulia, which is located on the heel of the Italian “boot”—whose heel points to Jerusalem. In Genesis 3:15 God promised to crush the serpent’s head. In 1868, within 3 years after Luisa’s birth, the Church of the **“Pater Noster”** in Jerusalem was rebuilt for the **third time**, recalling the only prayer taught by Jesus:

“Thy Kingdom come, Thy Will be done on earth as it is in Heaven.”

St. George—Feast Day April 23rd. He is a Saint in both the Eastern and Latin Rites, was a soldier in the imperial army, and is Patron of England, Portugal, Germany, Aragon, Geona, and Venice. St. George suffered martyrdom at Lydda, Palestine. **He was known to the Crusaders as the Christian knight** because of the slaying of the dragon. His coat of arms is a red cross on a white background, which became the basis of the uniforms of British soldiers and sailors, and which also appears on the Union Jack. Pictures of St. George usually show him killing a dragon to rescue a beautiful lady. The dragon stands for wickedness. The lady stands for God's holy truth. St. George was a brave martyr who was victorious over the devil.

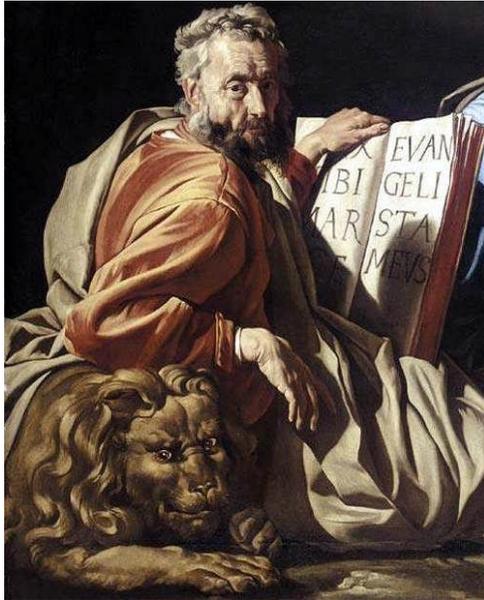
He was a soldier in the army of the Roman Emperor Diocletian, and he was one of the Emperor's favorite soldiers. Now Diocletian was a pagan and a bitter enemy to the Christians. He put to death every Christian he could find. George was a brave Christian, a real soldier of Christ. Without fear, he went to the Emperor and sternly scolded him for being so cruel. Then he gave up his position in the Roman army. For this he was tortured in many terrible ways and finally beheaded. So boldly daring and so cheerful was St. George in declaring his Faith and in dying for it that Christians felt courage when they heard about it. Many songs and poems were written about this martyr. Soldiers, especially, have always been devoted to him.

Church of the “Pater Noster” in Jerusalem

Named for the **“Our Father”** prayer (Latin: ***Pater Noster***), the **Church of the Pater Noster** stands on the traditional site in Jerusalem where Jesus taught his disciples the Lord's Prayer. Emperor Constantine built a church over a cave here in 4th century, and this has been partially reconstructed. Plaques in the cloister bear the Lord's Prayer in 62 different languages. The Gospel account provides almost no information on the location of Jesus' teaching of the Lord's Prayer, also known as the **“Our Father.”** The 3rd-century ***Acts of John*** (ch. 97) mentions the existence of a cave on the Mount of Olives associated with the teaching of Jesus, but not specifically the Lord's Prayer.

The church historian Eusebius (260-340) recorded that **Constantine** built a church over a cave on the Mount of Olives that had been linked with the Ascension. The church was built under the direction of Constantine's mother St. Helen in the early 4th century and was seen by the Bordeaux pilgrim in **333**. The pilgrim **Egeria** (384) was the first to refer to this church as ***Eleona***, meaning “of olives.”, When the **Crusaders** arrived, the site was associated specifically with the Lord's Prayer. They constructed a small **oratory** amidst the ruins in 1106, and a church was rebuilt in 1152. In 1868 the **Princesse de la Tour d'Auvergne** purchased the land and built a cloister modeled on the Campo Santo at Pisa and founded a Carmelite convent to the east in 1872.

April 25, A.D. 2012 - Feast of Saint Mark



Most of what we know about Mark comes directly from the New Testament. He is usually identified with the Mark of Acts 12:12. (When Peter escaped from prison, he went to the home of Mark's mother.)

Paul and Barnabas took him along on the first missionary journey, but for some reason Mark returned alone to Jerusalem. It is evident, from Paul's refusal to let Mark accompany him on the second journey despite Barnabas's insistence, that Mark had displeased Paul. Later, Paul asks Mark to visit him in prison so we may assume the trouble did not last long.

The oldest and the shortest of the four Gospels, the Gospel of Mark emphasizes Jesus' rejection by humanity while being God's triumphant envoy. Probably written for Gentile converts in Rome—after the death of Peter and Paul sometime between A.D. 60 and 70—Mark's Gospel is the gradual manifestation of a "scandal": a crucified Messiah.

Evidently a friend of Mark (Peter called him "my son"), Peter is only one of the Gospel sources, others being the Church in Jerusalem (Jewish roots) and the Church at Antioch (largely Gentile).

Like one other Gospel writer, Luke, Mark was not one of the 12 apostles. We cannot be certain whether he knew Jesus personally. Some scholars feel that the evangelist is speaking of himself when describing the arrest of Jesus in Gethsemane: "Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked" (Mark 14:51-52).

Others hold Mark to be the first bishop of Alexandria, Egypt. Venice, famous for the Piazza San Marco, claims Mark as its patron saint; the large basilica there is believed to contain his remains.

A winged lion is Mark's symbol. The lion derives from Mark's description of John the Baptist as a "voice of one crying out in the desert" (Mark 1:3), which artists compared to a roaring lion. The wings come from the application of Ezekiel's vision of four winged creatures (Ezekiel, chapter one) to the evangelists.

Comment:

Mark fulfilled in his life what every Christian is called to do: proclaim to all people the Good News that is the source of salvation. In particular, Mark's way was by writing. Others may proclaim the Good News by music, drama, poetry or by teaching children around a family table.

Quote:

There is very little in Mark that is not in the other Gospels—only four passages. One is: “...*This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and day and the seed would sprout and grow, he knows not how. Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear. And when the grain is ripe, he wields the sickle at once, for the harvest has come*” (Mark 4:26-29).

Patron Saint of: Notaries

“IN”

By Saint Hannibal Maria Di Francia



These writings (Book of Heaven) which were entrusted to us by the Servant of God by the authoritative order of Msgr. the Archbishop to whom she belongs, can be divided into three parts.

The first part is a brief summary of her infancy and childhood, before she was confined in a bed. It is truly a succinct account, written recently out of obedience, without which, for no reason in the world, would she have revealed those ancient memories of hers. However, this is information which makes us learn how Our Lord predestined her for very high things.

When she received this obedience, she consulted with Our Lord, and would have wanted to have this chalice removed without having to drink it. But Our Lord supported the obedience.

The second part, which goes from Volume 1 to Volume 10, is composed of writings which date back to her youth. In them begin the revelations attributed to Our Lord, who instructs her in the direction of pious practices, mortification, and the exercise of all the holy virtues of Faith, of Hope, of Charity, of Humility, of Purity, of Obedience, of Meekness, of constancy in operating good; as well as about Divine Love and similar things. These are admirable lessons which reveal a spirit more than human, with an extremely simple style.

The third part encompasses the whole purpose for which Our Lord Jesus Christ wanted to choose a soul as the instrument of His omnipotent hand, and wanted to mold her according to His way and make of her a vehicle in order to manifest to the world a doctrine all new, to illustrate what **Divine Will** means, and thus to prepare the great triumph of the **third Fiat** upon earth.

The first Fiat extracted the whole Universe from nothing. **The second Fiat**, pronounced by the Most Holy Virgin Mary, hailed by the Angel, determined the Incarnation of the Divine Word in Her most pure Womb and the subsequent Redemption of mankind.

The third Fiat was left to us by Our Lord Jesus Christ in the great Prayer of the Our Father, with those divine words: ***“Fiat Voluntas Tua Sicut in Coelo et in terra”*** – Thy Will be done on earth as it is in Heaven.

This supplication of the third *Fiat* which has resounded for twenty centuries on the lips of the children of the Holy Church, in the Royal Priesthood of the great Sacrifice of Holy Mass – this supplication, in spite of all the human oppositions and iniquities, must have its great fulfillment. It cannot remain unanswered. All Saints, all Doctors, all Preachers, all the Scholars of Ascetic Theology, have sung the praises of the fulfillment of the Will of God as the highest perfection. They have defined the three degrees of uniformity with the Divine Volition, of conformity to It, and of transformation - that is, of the annihilation of our will for the Divine.

But the revelations on this topic which fill the manuscripts of the Author of the Hours of the Passion, have the character of an instruction all new and celestial, and always in the simplest and most persuasive way. The similes illustrate this doctrine in an admirable way, dictated at times with authority; so much so, as to remind one of the words of Saint John in the Gospel: ‘Jesus taught with authority’.

To the three degrees of uniformity, of conformity and of transformation, this new doctrine adds a fourth quality which encompasses everything, which has not been expressed by any writer until now, but which somehow hovers in Sacred Books, especially in the Psalmist and in the Apostle of the gentiles. And it is: to operate completely **IN** the Divine Will.

This formula, as it first appeared in the two little treatises of the Hours of the Passion, seemed to be not very understandable to many, or rather, we could say, to all.

Yet, something should be understood at first sight in considering the preposition **in**, which opens the gate to great meanings. The Apostles’ Creed makes us say: “I believe **in** God Almighty”, which is very different from saying, “I believe God Almighty”, or “to God Almighty”.

Not few, after reading the Hours of the Passion, have asked for explanations on the meaning of this operating and **living in the Divine Will**.

These admirable writings, which we fully believe to have been dictated by the Divine Incarnate Word, lead one who reads them with Faith, always of love, step by step, to the understanding of this formula. In many ways these revelations open new horizons, not yet contemplated until now, concerning the mysteries of the Divine Will, and about operating and living in It. And one thing is certain: even before arriving at the complete knowledge of what it means to operate and live in the Divine Volition, one who reads these writings cannot *not* remain enamored with the Will of God, and *not* feel new strong impulses, and a divine commitment to transforming all of himself in the Divine Will.

These revelations say that this science of the Divine Will will form Saints of a perfection more sublime than that of all the Saints who ever existed. And if this expression should seem exaggerated to some, *I invite them to read the treaty on True Devotion to the Most Holy Virgin Mary by Blessed [now Saint] Louis Marie Grignon de Montfort, in which they will find a page where it written that men would arise in the Holy Church of a sanctity before which the greatest saints of the Church will be but shrubs before gigantic trees.*



April 28, A.D. 2012 - Feast of Saint Louis de Monfort



Patron Of: Preachers

Born poor. Studied in Paris, and ordained in 1700. While a seminarian he delighted in researching the writings of Church Fathers, Doctors and Saints as they related to the Blessed Virgin Mary, to whom he was singularly devoted.

Under Mary's inspiration, he founded the Congregation of the Daughters of Divine Wisdom, a religious institute of women devoted to the care of the desititute. During this work, he began his apostolate of preaching the Rosary and authentic Marian devotion. He preached so forcefully and effectively against the errors of Jansenism that expelled from several dioceses in France. In Rome Pope Clement XI conferred on him the title and authority of Missionary Apostolic, which enabled him to continue his apostolate after returning to France. He preached Mary everywhere and to everyone. A member of the Third Order of Saint Dominic, Saint Louis was one of the greatest apostles of the Rosary in his day, and by means his miraculously inspiring book, *The Secret of the Rosary*, he is still so today; the most common manner of reciting the Rosary is the method that originated with Saint Louis's preaching. In 1715, he founded a missionary band known as the Company of Mary.

His greatest contribution to the Church and world is Total Consecration to the Blessed Virgin. He propagated this in his day by preaching and after his own death by his other famous book *True Devotion to Mary*. Consecration to Mary is for Saint Louis the perfect manner of renewing one's baptismal promises. His spirituality has been espoused by millions, especially Pope John Paul II, who has consecrated not only himself but every place he has visited as pope. In *True Devotion to Mary*, Saint Louis prophesied that the army of souls consecrated to Mary will be Her instrument in defeating the Devil and his Antichrist. As Satan gains power in the world, so much more shall the new Eve triumph over him and crush his head.

The cause for his declaration as a Doctor of the Church is now being pursued.

Born

31 January A.D. 1673 at Montfort-La-Cane, Brittany, France

Died

1716 at Saint-Laurent-sur-Sovre, France

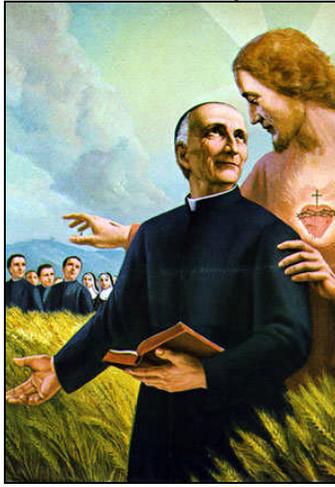
From "[*True Devotion to the Blessed Virgin*](#)"

46. . . . This means that the greatest saints, those richest in grace and virtue will be the most assiduous in praying to the most Blessed Virgin, looking up to her as the perfect model to imitate and as a powerful helper to assist them.

47. **I said that this will happen especially towards the end of the world, and indeed soon, because Almighty God and his holy Mother are to raise up great saints who will surpass in holiness most other saints as much as the cedars of Lebanon tower above little shrubs.** This has been revealed to a holy soul whose life has been written by M. de Renty.

48. These great souls filled with grace and zeal will be chosen to oppose the enemies of God who are raging on all sides. They will be exceptionally devoted to the Blessed Virgin. Illumined by her light, strengthened by her food, guided by her spirit, supported by her arm, sheltered under her protection, they will fight with one hand and build

April 29, A.D. 2012 - World Day of Prayer for Vocations



The purpose of the World Day of Prayer for Vocations is to publically fulfill the Lord's instruction to, "Pray the Lord of the harvest to send laborers into his harvest" (Mt 9:38; Lk 10:2). It affirms the primacy of faith and grace in all that concerns vocations to the priesthood and to the consecrated life.

St. Hannibal: Apostle of prayer for vocations - By Rev. Salvatore Ciranni, RCJ

He is known as apostle of prayer for vocations to the priesthood and religious life, father of the orphans and the poor, founder of the Rogationist Fathers and the Daughters of Divine Zeal. He is St. Hannibal Maria Di Francia, canonized by Pope John Paul II May 16 in Rome.

Hannibal Maria Di Francia (1851-1927) originally from Messina, Italy, was ordained a priest on March 16, 1878. But it was while he was still a deacon that he encountered a blind beggar asking for alms, and engaged him in a long conversation which was the turning point in his life. From that day, the beggar and the needy were his close friends. Economically and socially of the upper class, he made his decision to share his life with hundreds of men women and children living in the overcrowded hovels of Messina in spiritual and physical misery.

In a short time the slum became a place of prayer and charity. Everyone was welcomed with love and served with dignity with no need to fill out forms and show identity cards. He wrote: "I will love the poor with a spirit of faith and charity. I see in every one of them my brother and my Lord." In the new environment he came to fully understand the Gospel where Jesus entrusts to his disciples the mission to proclaim the good news, to expel unclean spirits, to cure sickness and disease of every kind. In a special way he read the words Jesus addressed to his disciples: "The harvest is plentiful, but the workers few; pray the Lord of the harvest to send workers into his harvest" (Mt 9:35; Lk 10:1).

Now he felt clearly his vocation to a mission with a twofold purpose: to work with the poor and to pray for more laborers in God's harvest. So Father Hannibal founded the Anthonian Orphanages for needy boys and girls and, at the same time, founded two religious entities: the Congregations of the Rogationists and the Daughters of Divine Zeal to dedicate their lives for spiritual and material welfare of the poor and to pray for vocations to the priesthood and religious life.

Like Jesus, he lived with the vision of the immense harvest of souls in need of help and spent long hours of night and day before the Blessed Sacrament in adoration and working among the poor. His devotion to the Sacred Hearts of Jesus and Mary was unique. He wrote: "I will hold that for the salvation of people no remedy can be more efficacious than prayer: namely to beseech, without ceasing, the most Sacred Heart of Jesus, His most holy Mother Mary... that the Holy Spirit himself raise up zealous priests filled with charity for the salvation of souls."

Blessed Hannibal nourished a unconditional love, obedience, and loyalty to the Holy Father. He wrote: "I declare that I will always have the greatest respect, the most unlimited submission to the Holy Father. To the very last breath of my life, I will look on him and regard him always as the same person of our Lord Jesus Christ.... This is our rule and the dominant spirit of the our Institute."

In our times of secularism and deep crisis of vocations to the priesthood and religious life, the canonization of Blessed Hannibal delivers, in a special way, the message the priests are necessary for the our Eucharistic Church, and that are to be obtained by God in the same way that the calling of the Apostles is the fruit of a night that Jesus had spent in prayer (Luke 12). "The harvest is plentiful, but the workers a few; pray the Lord to send workers into his harvest" (Mt. 9:37).



CHAPTER IX.

28. While some of the angels deserted God in impious pride and were cast into the lowest darkness from the brightness of their heavenly home, the remaining number of the angels persevered in eternal bliss and holiness with God. For these faithful angels were not descended from a single angel, lapsed and damned. Hence, the original evil did not bind them in the fetters of inherited guilt, nor did it hand the whole company over to a deserved punishment, as is the human lot. Instead, when he who became the devil first rose in rebellion with his impious company and was then with them prostrated, the rest of the angels stood fast in pious obedience to the Lord and so received what the others had not had—a sure knowledge of their everlasting security in his unflinching steadfastness.

29. Thus it pleased God, Creator and Governor of the universe, that since the whole multitude of the angels had not perished in this desertion of him, those who had perished would remain forever in perdition, but those who had remained loyal through the revolt should go on rejoicing in the certain knowledge of the bliss forever theirs. From the other part of the rational creation—that is, mankind—although it had perished as a whole through sins and punishments, both original and personal, God had determined that a portion of it would be restored and would fill up the loss which that diabolical disaster had caused in the angelic society. For this is the promise to the saints at the resurrection, that they shall be equal to the angels of God.⁴⁵

Thus the heavenly Jerusalem, our mother and the commonwealth of God, shall not be defrauded of her full quota of citizens, but perhaps will rule over an even larger number. We know neither the number of holy men nor of the filthy demons, whose places are to be filled by the sons of the holy mother, who seemed barren in the earth, but whose sons will abide time without end in the peace the demons lost. But the number of those citizens, whether those who now belong or those who will in the future, is known to the mind of the Maker, "who calleth into existence things which are not, as though they were,"⁴⁶ and "ordereth all things in measure and number and weight."⁴⁷

Book of Heaven - November A.D. 1925

The moans of the Holy Spirit in the Sacraments. The return of love of the soul.

Lend Us the ear of your heart and listen to Our profound moans in the Sacrament of Marriage. How many disorders in it! Marriage was raised by Me as a Sacrament, in order to place in it a sacred bond, the symbol of the Sacrosanct Trinity, the Divine Love which It encloses. Therefore, the love which was to reign in the father, in the mother and in the children, the concord and peace among them, was to symbolize the Celestial Family. I was to have as many other families upon earth, similar to the Family of the Creator, destined to populate the earth like as many terrestrial angels, who would then populate the Celestial regions. But, alas, how many moans in seeing many families of sin being formed in Marriage, which symbolize hell, with discord, with lack of love, with hatred, and which populate the earth like many rebellious angels, who will serve to populate hell... The Holy Spirit moans with harrowing moans in each Marriage, in seeing so many infernal dens being formed upon earth. ...

Prayer for the United States of America



From one of our Lady's Beloved Priest Sons

As members of the Marian Movement of Priests, Let us pray:

That President Obama, the United States Congress, all public officials and all Americans do the Will of God on earth as the angels do it in Heaven.

That they may live in the Divine Will continually during their total existence on earth and may they be available only to do always the Will of the Father.

And let us pray that the best man be elected, as President of the United States and may that that best man be the one that Jesus and Mary desire to be the next President of the United States.

Amen!

Fr. D.D.