

The Triumph, The Second Coming and The Eucharistic Reign

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Brother priests, we are priests chosen for the triumph of the Immaculate Heart of Mary. This is why Our Lady made the Marian Movement of Priests arise within the Church. She has chosen us priests to be part of this Movement, so that we may be instruments of the triumph of her Immaculate Heart in the world. But in order for us to become instruments for the triumph of her Immaculate Heart, Our Lady must triumph in our lives. To be able to triumph, she asks us to consecrate ourselves to her Immaculate Heart, so that she can enter into our priestly lives as our Mother and work to transform us and to make of us, ever more, priests according to the Heart of Jesus. When she sees us similar to her Son Jesus, then her Immaculate Heart triumphs in us.

In order to help us on this journey, she asks us to gather in cenacles, so that the Holy Spirit may transform us. She molds us through her messages, and by means of these she helps us live our consecration to her Immaculate Heart so that this Heart may triumph in our lives. Then, as It triumphs in us, we become the instruments of the triumph of her Immaculate Heart. This reflection leads us to today's second meditation. Where does her Immaculate Heart triumph? Her Immaculate Heart triumphs only in the glorious triumph of Christ.

This is a meditation I want to make, but I am a little apprehensive since this is a new theme. I myself was surprised to discover how Our Lady has revealed this to us in her messages. [This is] a theme on which perhaps, humanly speaking, I was not prepared, since this aspect was never a part of my theological studies; that is, the triumph of the Immaculate Heart comes about with Jesus' return in glory. Brother priests, this is stated clearly by Our Lady; it is clearly and forcefully affirmed in her last messages. I looked through the first messages in order to find out when Our Lady first mentioned this theme, and I realized that indeed she mentions it from the very first messages – from the very beginning.

Let us look at one of them: On December 24, 1975 – twenty-one years ago . . .

Our Lady says:

“Do not fear: as my Heart has given you the Savior, so now in these times my Immaculate Heart gives you the joy of his salvation. Soon the whole world, which is pervaded with darkness and which has been snatched from my Son, will at last rejoice over the fruit of this holy night. The triumph of my Immaculate Heart will be realized through a new birth of Jesus in the hearts and the souls of my poor wandering children. Only have confidence, and do not let anxiety or discouragement take hold of you. The future that awaits you will be a new dawn of light for the whole world, now at last made clean.” (89m-p)

This theme is again taken up and further clarified in the message of December 24, 1978. It continues through-out [the book], and the last messages go on to repeat the same theme; therefore, we cannot deny it. We must try to deepen our understanding of it, to know it well ourselves so that we are able to explain it to others who will ask us about it. We must be ready to give witness – as the Pope says – to the hope that is in us.

This message from Our Lady [December 24, 1978] is precisely about his Second Coming.

“His second coming, beloved children, will be like the first. As was his birth on this night, so also will be the return of Jesus in glory...

The world will be completely covered in the darkness of the denial of God, of its obstinate rejection of Him and of rebellion against his Law of love. The coldness of hatred will still cause the roadways of this world to be deserted.

Almost no one will be ready to receive Him.

The great ones will not even remember Him, the rich will close their doors on Him, while his own will be too busy with seeking and affirming themselves...

‘When the Son of Man comes, will He still find faith on the earth?’ (Lk 18:8) He will come suddenly, and the world will not be ready for his coming. He will come for a judgment for which man will find himself unprepared. He will come to establish his kingdom in the world, after having defeated and annihilated his enemies.

Even in this second coming, the Son will come to you through his Mother. As the Word of the Father made use of my virginal womb to come to you, so also will Jesus make use of my Immaculate Heart to come and reign in your midst...”
(166e-i)

At this point, brother priests, I ask myself: Our Lady spoke of the ‘triumph’ of her Immaculate Heart. Strangely, she used this word – ‘triumph’ – in a century in which everything possible would be done against ‘triumphalism’ in the Church. Our Lady uses the word ‘triumph’. She does not use ‘joy’, she does not use ‘comfort’, she does not use ‘consolation’ – but ‘triumph’. Triumph is not only fullness of joy; triumph is a joy that comes from a great victory – this is triumph. When the great Roman condottieres won, they entered [the city] to receive their triumph; therefore, the triumph of the Immaculate Heart implies the idea of a great victory of the Immaculate Heart of Mary.

But I ask myself: this is the Heart of a Mother. Where can the Immaculate Heart of Mary – the Mother – obtain her triumph? Only in the triumph of her Son. If the Son does not triumph, the Heart of the Mother does not triumph. Since the triumph is the culmination of a great victory, only when Christ obtains his great victory will the Immaculate Heart of Mary triumph. And Christ will obtain his final and great victory with his return in glory. So now I understand why, in her messages, Our Lady says: “The triumph of my Immaculate Heart will coincide with the return of Christ in glory.”

But how should we interpret this return of Christ in glory? I would like to read to you a few words from the introduction [of our book]: “In reading this diary, which for many priests has already become a book for daily reflection, each sentence must be accepted with discernment; that is, according to the true meaning that is derived from the whole context.

Let us consider, for example, Our Lady’s advice to give up newspapers and television. For some, this may be interpreted literally. For many priests, it means, rather, not wasting precious hours following programs that are frivolous and tendentious, and refraining from reading world events as interpreted in a materialistic sense, on the part of much of the present-day means of social communication. (...)

Another example can be found in the frequent expressions, that at first sight can leave us uneasy, in which it is affirmed that the triumph of the Immaculate Heart of Mary coincides with the coming of the glorious reign of Christ. These expressions are, of course, to be interpreted in the light of what is taught in Sacred Scripture (Rev 20:1-7) – (and here we should entrust our-selves to the expert...) – and to the authentic Magisterium of the Church. In this regard, let us keep before our eyes the frequent references which, in his first encyclical, “Redemptor Hominis” and in other important

documents, Pope John Paul II makes concerning the Church of the second Advent which awaits the second coming of Jesus.” (Preface – To the Priests, Our Lady’s Beloved Sons – pg. xlvi)

Traditionally, we have always identified the return of Christ in glory with the ‘Parousia’, when He will come as Judge, since there has never been any in-depth theological study on this topic. This is also the case for other truths which are believed, but about which no in-depth studies have ever been made. Of late, these messages which refer to Christ returning in glory to this world have given rise to a more serious theological study on this subject.

A few years ago when I was in Spain, a priest, a theologian, gave me a book to have translated into Italian – unfortunately, I lost it somewhere along the way. In it, he showed how Sacred Scripture and the Fathers of the Church speak clearly of a glorious coming of the reign of Christ into this world, apart from the one at the end as Judge!

Let us look at Sacred Scripture. Some passages therein are clearly of an eschatological nature – that is, they speak of the Last Judgment. In one of them, the Lord says: “You gave the hungry to eat, the thirsty to drink, you clothed the naked, you visited [the sick]. You who have done this to me – to my right. And you who have not done this – to my left.” (cf. Mt 25: 35-41). This is the Judgment. It clearly refers to the Judgment. At the end, the conclusion is: “Come with me, blessed, into my Kingdom! And you, go to Gehenna!” This is the judgment – heaven or hell. Time is no more; the world is no more. But some passages of Sacred Scripture speak clearly of Christ’s return on this earth. I would like to point them out briefly.

First is the one I mentioned before: “When the Son of Man returns, will He still find faith on the earth?” (Lk 18:8). In order to find faith on earth, He must return on earth, brother priests! But with the Last Judgment, the earth will be no more. There is only Judgment, and there is only heaven and hell – the world will have disappeared.

And then once again, when He stood before Caiaphas [Fr. Gobbi says ‘Pilate’, but it is evident that he means Caiaphas, the High Priest] who asked him, “Are you the Son of God?” He answered, “Yes, I am, and you will see the Son of Man coming on the clouds of heaven in the splendor of his glory”. (cf. Mt 26:64)

And when Jesus ascends to heaven, the angels say: “Galileans, what are you doing? Just as you have seen him ascend, so too will you see him return in the splendor of his glory, on the clouds of heaven.” (cf. Acts 1:11) Therefore, He will return to this world upon the clouds of heaven.

And also significant, brother priests, is the passage I mentioned before. (Rev 20:1-7) It talks about a great persecution. Many will be killed during this persecution, but in the end the power of Satan will be destroyed, because Satan will be bound with a chain and will be cast into the abyss. Then Scripture says: “The door of the abyss will be closed so that he may no longer harm the world.” (cf. Rev 20:3) Therefore, his power is destroyed! Then, some of those who died during the persecution will rise again to reign with Christ. This is Scripture, not ‘fanta-theology’ [imaginary theology]!

This will be the first resurrection, because the second one regards everyone. The first regards only some who died as martyrs, who will rise again to reign. The second will regard everyone – some, to reign; others, to be damned after the Last Judgment. Actually, Scripture says, “to reign for a thousand years” – ‘a thousand years’ is a biblical term; it can also be a symbolic expression. However, aside from the specification of time, a fact is clearly described: Christ will reign after the power of evil has been destroyed, because Satan will be rendered powerless. This is Sacred Scripture.

What does the Magisterium of the Church say? Brother priests, I would like to read to you a few passages concerning what the present Pope says, to affirm that, in addition to Sacred Scripture, we are in perfect accord also with the Magisterium of the Church. The [first] quotation is from a speech that the Pope made when he was in Edmonton

[Alberta], Canada, on September 17, 1984, ("Osservatore Romano", September 27, 1984). The Pope says at the end of his speech: "May the God of peace be with us, here in Canada and everywhere. May justice and peace kiss once again at the end of the second millennium, which is preparing us for Christ's coming in glory."

Then in Denver in August 1993, at World Youth Day, the Pope said at the end of the vigil [August 14]: "The young people of the Eighth World Youth Day thank You from the bottom of their hearts. Maranatha! Here, from Cherry Creek State Park in Denver, from this gathering of young people from all over the world, we cry out to You: Maranatha! Come Lord Jesus!"

(cf. Rev 22:20)

The following day, August 15, 1993, the pope concluded his homily with the following: "This pilgrimage must continue – it must continue in our lives; it must continue in the life of the Church as She looks to the Third Christian Millennium. It must continue as a new advent, a moment of hope and expectation, until the return of the Lord in glory. Your celebration of this World Youth Day has been a pause along the journey, a moment of prayer and of refreshment, but our journey must take us even further, even to the return of the Lord in glory!" This is what the Pope said.

And finally, the last quotation is from January 15, 1995, during World Youth Day in Manila. The Holy Father said: "This is your responsibility, your call – everywhere: in Europe, in Africa, in the Americas, in Australia – everywhere! May God, who began this work of evangelization among you, the people of the Philippines, 400 years ago – for others, many centuries ago, some earlier, some later – bring it to completion on the Day of our Lord Jesus Christ! You know what the Day of the Lord is, according to Scripture, don't you? This is my conclusion, my heartfelt wish for all of you – the conclusion on the glorious Day of Our Lord Jesus Christ: Jesus Christ, Jesus Christ! Amen." These are the Pope's words.

Brother priests, I think then, that on this theme as well we are in full accord with Sacred Scripture and with the teaching of the Church. We must indeed open ourselves to this new perspective. I was told that the following question was addressed to the Congregation for the Doctrine of the Faith: "Is the return of Christ in glory to be interpreted as his return for the Last Judgment, or rather on this earth?" The answer was as follows: "The Church has never taken an official stand on this subject, therefore one can interpret either way." I have shown you the reasons for which, according to Scripture and according to the teaching of the Church, we tend to support the second interpretation – that the return of Christ in glory will take place on this earth. (Applause).

At this point it is appropriate to ask ourselves: what will this return consist of? How many elements will it have? There are so many – all of them most wonderful. I want to speak to you about these elements. First of all, when Christ returns it will be a glorious manifestation of his Being ; therefore, let us all discard certain childish interpretations of some exalted visionaries – and by the way, the fact that some priests may get caught up in this is a real pity – who say: "Yes, it is Jesus who returns in glory – he has appeared there; he is living in such and such a person...!" Ridiculous! If He is returning in glory – He has already come in his physical nature – it is a glorious manifestation of Christ.

Brothers, let us try to understand: what does 'return' mean? Christ is in heaven; He is returning because, in his human nature, He has already come. He is returning in a relative sense, since, with his divinity, Jesus is already present in the Eucharist. He is returning insofar as He will manifest Himself to this world in a glorious way and will bring his Kingdom to this world. Therefore, his Coming will coincide with the union of several elements:

1. At last, the prayer of the 'Our Father' which Jesus taught us will be fulfilled; it will have its perfect completion. The Divine Will will be fulfilled in a perfect way by all creatures, thus bringing forth the Kingdom of the Divine Will upon this earth.

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Jesus, in the ‘Our Father’ which you taught us... dear Jesus, we have been repeating it for two thousand years... you teach us that prayer is infallible – it always obtains results. What did you teach us to ask for? ‘Our Father, who are in heaven, sanctified – glorified – be your name. Your Kingdom come; your Will be done...’ Brother priests, the Father was glorified when He created the universe; the devil has obscured this glory of his by means of sin. With the redemption, Christ – the historical Christ – redeems us by means of suffering; and the mystical Christ must walk along the same path of suffering so that [each one] may personally cooperate with the great gift received in redemption. However, the definitive victory of Christ over Satan took place with his resurrection; and so the definitive victory of Christ, when He returns in glory, will consist in completely destroying the power of Satan in this world, so that this world will be able to receive his Kingdom, and once again glorify the Father in a perfect way, as it was at the beginning of creation. Therefore, the advent of Christ in glory will coincide with the greatest glorification of the heavenly Father.

‘Your Kingdom come!’ But listen...do you think that after two thousand years in which this invocation has been repeated throughout the world – ‘Your Kingdom come, Your Kingdom come...’ – that at the end, this Kingdom of Christ will not come? It will come! – for the perfect glorification of the Father. And as the Kingdom of Christ comes, all creatures will be led to fulfill the Divine Will in a perfect way, because the first to prevent us from doing the Divine Will was Satan. What was Satan’s victory in the earthly paradise? To lead our first parents to make a choice that was contrary to the Will of the Father – to the Will of God! “You may eat from all [trees], except from this one...” (cf. Gen 2:16-17). And then the serpent came, that accursed serpent... But she will crush his head – do not worry! The Pope said: ‘Her offspring – Christ in her, Mary in Christ, the mother united with the Son, the Son united with the Mother.’ Therefore, dear Mother, I am pleased that you will crush the head of that huge serpent. Crush it!

In the end, the power of Satan will be destroyed because he will be rendered powerless! Being bound, he will no longer be able to do harm; he will no longer be able to lead creatures to say ‘no’ to the Will of the Father, because creatures will say ‘yes’ to the Will of the heavenly Father. In this perfect fulfillment of the Divine Will, creation will return almost to its original state – to a new earthly paradise, in which all creatures will say ‘yes’ to the Will of the heavenly Father.

There is a mystic, Luisa Piccarreta, whose cause for beatification is in progress, who wrote great works about the Divine Will. When I was in Mexico, I was given some of these writings which relate to numerous aspects described in our book [To the Priests...]. I was im-pressed by them – I should read the exact text to you, but I don’t have it with me today. It says that every two thousand years there has been a great renewal. Two thousand years after creation there was the deluge of water. Two thousand years after the deluge of water, there was the deluge of blood: the redemption. After two thousand years there will be the deluge of fire – a spiritual fire, I think – and finally, the Kingdom of the Divine Will will come upon earth, because every creature will fulfill the Divine Will in a perfect way.

And so, I think that this return of Christ in glory will be able to bring the Kingdom of the Divine Will into the world, and each creature will be able to do the Will of the Father in a perfect way, and the Father will be glorified by these children of his who say ‘yes’ to his Will; and Christ will bring about his Kingdom – a Kingdom of holiness and of docile obedience to the heavenly Father.

Brother priests, this [Kingdom of the Divine Will], however, is not possible if, after the victory obtained over Satan, after having removed the obstacle because his [Satan’s] power has been destroyed*...this cannot happen, except by a most special outpouring of the Holy Spirit: the Second Pentecost.

*Here Fr. Gobbi opened a brief parenthesis: (Evidently, our weakened human nature will remain even with Christ's return in glory. It is not the weakness of our nature that is destroyed – destroyed is the power of Satan, which exercises a strong influence over the weakness of our human nature. Yes, in fact, by our human nature we are inclined to sin, but today everything drives us toward sin – the atheistic and pagan civilization in which we live, the influences coming from the mass media, which are all the abode of evil! Today the world is the dwelling place for the evil one! The evil one exercises a very powerful persuasive action, and so there are temptations, seductions, bad examples – everything leads us toward evil, because these [evil influences] exercise their power. But tomorrow, once this power is destroyed, everything will help us to go toward that which is good. So, our weakness remains, but it will be greatly helped to walk the path of good, in a way which is totally opposite to how it is today, when, because of Satan, it is influenced to walk along the path of evil. But hearts, souls, must be renewed [by a most special outpouring of the Holy Spirit: the Second Pentecost].)

2. It will coincide with the Second Pentecost.

The Second Pentecost, about which our bishop spoke today. He gave a wonderful homily, comparing Elizabeth, the Precursor [St. John the Baptist] and Mary. He said: "Our Lady is the first Precursor of the Second Advent." And I am even more pleased, knowing that this bishop is the president of the association of all Catholic universities in the world!

Then, fire will come down; the Holy Spirit will descend – tongues of fire, spiritual tongues! Understand that the Second Pentecost, as the bishop said this morning, is not an invention of Don Stefano [Gobbi]. Pope Paul VI, John XXIII and the current pope have prophetically spoken about it. Why the second [Pentecost]? Because the first already took place in the cenacle of Jerusalem, and it transformed the apostles and the disciples to such a point that some thought: "Are they drunk at nine in the morning?" The second will take place on a worldwide scale; it will descend upon the whole world, not only on the cenacle! It will transform the hearts and the souls of all, and all will sing joyfully to the Lord, so much so, that perhaps the angels of heaven will ask themselves: "Are they drunk at nine in the morning?"

Brother priests, [Jesus' return in glory] will coincide, then, with the miracle of the Second Pentecost, which will renew...[souls]. But do you understand that, by bringing the gift of the renewal into souls, it brings the gift of salvation?

I will read to you the message of Pentecost given on June 4, 1995: "Tongues of Fire."

– Tongues of divine fire will bring heat and life to a humanity which has now become cold from egoism and hatred, from violence and wars. Thus the parched earth will be opened to the breath of the Spirit of God, which will transform it into a new and wondrous garden in which the Most Holy Trinity will make its permanent dwelling place among you.
– Tongues of fire will come down to enlighten and sanctify the Church, which is living through the dark hour of Calvary and being stricken in her pastors, wounded in the flock, abandoned and betrayed by her own, exposed to the impetuous wind of errors, pervaded with the loss of faith and with apostasy.

The divine fire of the Holy Spirit will heal her of every malady, will purify her of every stain and every infidelity, will clothe her again in new beauty, will cover her with his splendor, in such a way that she may be able to find again all her unity and holiness, and will thus give to the world her full, universal and perfect witness to Jesus.

Tongues of fire will come down upon you all, my poor children, so ensnared and seduced by Satan and by all the evil spirits who, during these years, have attained their greatest triumph. And thus, you will be illuminated by this divine light, and you will see your own selves in the mirror of the truth and the holiness of God. It will be like a judgment in miniature, which will open the door of your heart to receive the great gift of divine mercy..." (546d-g)

3. It will be the greatest miracle of the divine mercy – the triumph of Jesus' merciful love – which will open the world to a new era, a new civilization, to finally know at last the civilization of love.

This Second Pentecost will also coincide with the triumph of the merciful love of Jesus, the divine mercy that comes for us. "And then the Holy Spirit will work the new miracle of universal transformation in the heart and the life of all: sinners will be converted; the weak will find support; the sick will receive healing; those far away will return to the house of the Father; those separated and divided will attain full unity."

In this way, the miracle of the Second Pentecost will take place. It will come with the triumph of my Immaculate Heart in the world..." (546hi)

It coincides with the Second Pentecost and with the triumph of the divine mercy because, brother priests, by the work of the Spirit of love, all will be led to salvation. Our Lady has indicated this again in the message which I read to you this morning – "The Triumph of my Immaculate Heart" (December 19, 1973): "...At the very moment when Satan will be enthroned as lord of the world and will think himself now the sure victor, I myself will snatch the prey from his hands. In a trice he will find himself empty-handed, and in the end the victory will be exclusively my Son's and mine."

This will be the triumph..." – I have told you that triumph equals victory – "of my Immaculate Heart in the world." (29g) And so you understand now, how once all have returned to salvation, they will breathe the air of the Kingdom of God in our midst, and it will be a kingdom of holiness and of justice, of purity, of love, of joy and of peace. Then, once the influence of him who is a murderer by definition is removed – the one who, opposing God, brings hatred, egoism, division, violence, war into the world – then once his power is destroyed, with God being among us, a new civilization will finally flourish: the civilization of the children of God who live in his kingdom – the new civilization of love.

4. But, above all, the triumph of the Immaculate Heart and the return of Christ in glory will coincide with the advent of the Eucharistic Reign of Christ.

Imagine this! In this renewed world, where the Father is glorified, where Christ manifests his reign, where the will of creatures reflects that of the Father, where the Holy Spirit has renewed the people, where the prodigy of the divine mercy is fulfilled – in this world the Eucharistic Christ will be able to explode with all of his divine power! Brother priests, we believe that Christ is present in the Eucharist with his glorious body and with his divinity, on this earth as He is in heaven; it is only the veil of the species that keeps us from seeing Him, but his presence is the same.

And so I ask myself: how is it that in heaven Jesus is the bliss and the joy of all the blessed, yet here on this earth, where He is present in the Eucharist, He cannot explode with his power and become our joy and greatest beatitude? Why doesn't this happen? The Eucharistic Christ cannot manifest his power because of the obstacles we put in the way. For example, let's take atomic energy – it is an extremely powerful energy, extremely strong, which, however, cannot be released until we create the necessary condition – the fusion of the atom. If we create this condition, the atomic energy explodes.

And so I say that the power of the Eucharistic Christ is kept from manifesting itself by the obstacles we put in the way; and the obstacle is sin – individual sin, social sin, sin set as the norm of action. All of this sin is a rejection that we make; it is a barrier that we place, because of which the Eucharistic Christ cannot manifest his divine power. But when Satan is cast into hell, when the door of the abyss is closed and the power of Satan is destroyed, these obstacles will be removed.

Then will Jesus in the Eucharist explode. He will manifest Himself in all his power; we will see Him beyond the species; we will feel Him because He will work within us most powerfully as God, because in the Eucharist Jesus is present with the fullness of his divinity in our midst! And as God, He will then succeed in transforming our hearts; He will succeed in transforming souls; He will succeed in transforming families; He will succeed in transforming nations... In a message, Our Lady says that through her Immaculate Heart, universal peace will take place and the unity of the Church will be achieved. Finally, after so many years of division, and after so many (almost useless) efforts of ecumenism, the unity of the Church will be achieved and we will truly have the Eucharistic Reign of Christ within us.

Therefore, I would almost like to say: Jesus who returns and manifests Himself in glory unites with Jesus who is present in the Eucharist; and He will almost open wide the doors of the species, which still keep Him veiled to us, so that He may manifest Himself with his power and transform everything, forming at last the new heavens and the new earth. Therefore, the return of Christ in glory will also coincide with the great triumph of the Eucharistic Reign of Jesus.

Brother priests, I have humbly entrusted my reflections to you. I truly believe that what Our Lady tells us in these messages is true. Her Immaculate Heart cannot triumph except in the triumph of Christ, and Christ will obtain his greatest victory and his greatest triumph only when He brings his Kingdom into this world and the adversary is defeated. With what joy will the Heart of Jesus open to say: "Father, You are glorified at last!" With what joy will Jesus turn to us and say: "Finally, your food is to do the Will of my heavenly Father! Just as it was for me, so it is for you. My Kingdom is spreading in all of you, in the joy of fulfilling the Will of the Father alone, in each one of you, my brothers whom I have redeemed!"

The Holy Spirit will pour Himself forth, bringing this new Second Pentecost of grace and of holiness which will help everyone; sinners and those who are far away will find the way to salvation and will reach salvation, led by the merciful love of Jesus. At last, we will know the new civilization of love, for He who is Love-among-us, He who is in the Sacrament of the Eucharist to teach us to love one another to the point of becoming one – "Father, may they also be one in You and in Me, just as We are one" (cf. Jn 17:21)

Finally, all of his divine power will pour forth from the Sacrament of the Eucharist, and we will then know the joy of living, of savoring, of experiencing all the effects of the paradise which we will have with the triumph of the Eucharistic Reign of Jesus. We will be on this earth, yet we will be beyond it. We will not yet be in heaven – it will be a paradise on earth, which Our Lady is preparing for us through the triumph of her Immaculate Heart in the world. Praised be Jesus Christ!