

Intermediate. I mentioned all three in that book that's quoted. Triumph God's Kingdom. And. Same person, same similar to Russell from the 4th century speaks of this intermediate coming as well, and so does Agustin from the same time frame. The 4th century speaks of the Sabbath rest. An intermediate coming or coming that is between the incarnation and the final coming in the flesh. But in this intermediate coming does not mark the end of time, nor the end of this movement of the heavenly bodies. So when Aquinas speaks of the end of time. And that. The Saints will enjoy the calls it an eighth day rest. Or a Sabbath rest or a. Time where all the heavenly body sees in their motion. He's not referring to the intermediate coming of Christ, he's referring to the end of the world. Now I alluded earlier that this is. Addressed in part in the Book of Revelation, chapter 22, verse 5. What's this that? Those the elect. Or glorified with Christ, they will need no more light from the sun. For the Lord God will give them like initially forever, so basically the light in heaven. That the Saints and angels enjoy not does not come from the sun, OK? The light that they enjoy does not come from the stars. That comes from the divinity of God, the uncreated light of God, and that light. Well over shadow. All physical material light that comes from Suns and stars. OK, so that's what Aquinas is referring to, that Christ when he comes back in the flesh at the end of time and the Catechism. States this. Well, put an end to all the sacraments. They won't need them anymore. And all the, let's say the light that we have now doesn't address this, That addresses the sacraments. Sacraments will cease. To exist once Christ returns in the flesh and at the end of the world, because he contains all the sacraments, He will absorb them within himself and we will be absorbed within himself. Within his mystical body, remember. Adam and Eve before original sin did not need any sacraments. Sacraments are only for this fallen world when Christ we absorbed the members of his body within his divinity. And returns to them. They're glorified, primordial, Immaculate, original. State of helpless. Then he cries, who contains all the sacraments will be the source of everything they need. Alright, so basically. It's a big circle. That humanity is going through the ending point is creation. Even original sin happens around here and at the halfway mark is Saint Paul refers was the fullness of time. Time doesn't think the fullness of eternity says the fullness of time Christ comes. In the flash. And now we have 1/2 circle to go and join this half circle, we'll enter the era of peace. And then the final coming of Christ, who brings us back to point A, as it were. We don't go backwards. You go forward because Christ tells Louisa. That because of original sin, Christ shed his blood. And therefore raised us to a greater state of glory than that which Adam and Eve enjoyed before. So. So we're not going back to the same state, we're going beyond it to a higher state, but to the we're going to recover that mode of eternity that Adam and Eve enjoyed before said that four report out of time. And into eternity. The same eternity which God exists. Remember, Jesus tells Louisa. When you enter into my will it remain there you participate in my internal operations. And you operate on a thermometer with me. So you enter within my own eternal operation, which is 1. Ending Act. And you participate in my eternity. So you're trying out at this time on this earth? And you participate in eternity now the souls today who live in his world, or to desire to. Can enter that state interior, not exterior. Aquinas is talking about it next Steria ending of time, not just interior. So the body participates now in eternity like Adam and used it before regionals, but this doesn't happen until the very end of time. And. In my book also The Splendor of Creation. By address this teaching of Aquinas where he says that. Call. Yes. Tentative time. Should the heavenly bodies. Well, Mark with the end of time, he says. The heavenly movement will end in an instant. These are Tarquinius his words. On the question is please put up the end of movement and the beginning of eternal rest. The subsequent rest will

not be entirely seats outside of time, because rest is measured by time and not directly but indirectly. Even as the celestial movement called cease, so also wrote, Time be no more. As it appears from the quoted text from the Book of Revelation. At the beginning of the world, nature was being established. At the end of the world, the operation of nature will attain the end point by God. So hopefully that answers that question. Good question.

Hi father. How are you? Fine. I just ruined the beautiful panorama. Well, it's it looks beautiful behind you, as it always does, and we're so thankful that you. You've taken the time to be with us, you know, we know how busy you are and continue to. I think that that need even continues to increase and that's a good thing. I guess we just want to make sure we pray that you stay healthy and and vital and and make sure you take all your vitamins. Father, would you be able to please open us with prayer? In the name of the father, and of the son, and of the Holy Spirit. This cell. As we forgive those who trespass against us. Lead us not into temptation. For us from evil. Amen. In the name of the father, and of the son, and of the Holy Spirit. Amen. Thank you for that, father. So, Father, I want to turn it over to you. If you had any introductory comments you wanted to make before we dive into the questions, I'll leave that to you, please. Questions are good. OK. OK Father, I've I I sent you an e-mail, I think it was yesterday. There was just two questions, actually three questions. I can read them to you if you don't have them on. And then I'm gonna throw one from Marysville as well. OK. So Father, the first question is. In the Providian morning offering. Towards the end of the of the prayer we pray the quote used in your acts I make my I thank you, and I bless you. God blow in the relations of every creature, to fill their axe with light and life, to fill the acts of Adam and Eve, the Patriarchs and the prophets of souls of the past, present, and future. The Holy Angels in purgatory, the Holy Angels, the Saints, when we say quote to fill their acts with light and life, is that the same as redoing their lives in the divine will? Good question. Leaving this morning, offering first and foremost is an extrapolation from movies's various taxes from previous for hours. Appliance. Charles in memoirs letters. So this is a compilation of her words, and she uses that expression that coordinating is the wedding attire to flow, that her acts may flow throughout the acts of all creatures, and this embraces creatures of the past present. How does this include reducing the acts of all? Implicitly. Yes, implicitly. Louisa had more time, actually, than we do to deliberately and attentively. Intend that all of her actions impacted specific times, places. Because of our work ethic, our domestic obligations that she did not have. We don't remember. We do not have that time at our disposal. To attentively, deliberately, directly, intentionally watching. Affect such actions as she did. We do it through implicitly through prevenient act, so whenever we do the morning offering at the beginning of the day. Four feet touch the ground. Sleep like. Straight up. Those prayers we do at the very outset of everyday influence, necessarily all creatures of all time. Jesus makes this also creature the reason that even though she may not intend to. How? Current actions toward this or that particular person, place, or event. These influences occur by virtue of Christ. We're all united with first through her morning off because she oftentimes had to. And there was protecting the entertained him to the altar on the album for a Bishop by the way, Bishop Joseph Colorata. I don't know, but the reason she made it by hand, she would not know. Focus specifically on this or that. She was focusing on the on the needle and the threat. So when we do our acts and we ask that they flew in that morning offering, which is what you took that prayed for. They implicitly impact all creatures of our time. Everything we do throughout the day, all of our acts do that, but Jesus tells them is involving 40 like clouds before

the sun. The distractions of the day. Obscure oftentimes the light that emanates from our acts from impacting on in the same intensity. So we have to renew this morning offering the other day, which is called the actual act. So the morning offering is the prevenient act that implicitly impacts all things that are. So much so that we don't even know where they go affects the box. We don't see these defects, and Jesus told Louisa that would not allow her to see them as well. Jesus is the one who diffuses the effects of these acts, which is called light, which is invisible to the naked human right. And this light upgrades and impacts all people of all time. Jesus diffuses. No, because distractions happen throughout the day. We have to renew that morning offer that which is known as the actual act and that actually would mostly subscript. These impediments of the light of God. That obscure the light, the sun, like the clouds and therefore. The short airport yes, the morning offering is the words male relation. Of all creatures of all time, they implicitly impact all kinds of all time. To increase the quality of that light, we must intentionally. Directly. Apply that intention that go on your mind. People often say Louisiana very intended. Jesus has in the divine world there are no intentions. But he also told her to pray for certain events which are intentions like the end of a calamity. To come with him to stop his translations or when she prayed for her mother would die right then she get out of purgatory. That was a specific intentional prayer. So when he says there are no intentions in the divine will, it doesn't mean that we don't intend that we have facts of our acts apply to certain. Persons or places where that we do do that. I pray for you, Peter. But what he's saying is that. Thought to influence all things of all time. No intentions in this. We can with one field. Impact every human being that otherwise as it will be that we will never know how many of you know the names of every person that have existed? Or word? No, nobody does. Not even Louisa. And yet. Our acts impact all these creatures without our intending to nominate them to have them specifically present. We're on the subject of the Prevention Act also, just to be clear, that the prevention act that you have that that you've extrapolated from from the writings of Louisa that you've put together, composed, that's found in your divine will prayer book, that that's again a compilation of of the work that you've assembled from Louise's right. Now we we've heard some to say that you know there isn't you know a lot doesn't have to be said all we need to really basically say is you know Lord I want to fuse my will and your will and and sort of you off on our day. What would that be basically contingent on a number one how much time we have to devote to the divine. And to the amount of I guess thrust and love we want to give our Lord. I mean I would think more is better I mean less is best. Some people say you have any opinion I wanna get, I wanna get into a quagmire here but. Is there a right and a wrong way of saying it or is it really up to the individual? I won't give you my opinion. That's the last thing I want to do is no better than yours. I wanna tell you what, Louise. The recent kind. Prayers every day. And they specifically address those of the past, present and future. She didn't say Fiat to everything. She didn't do that. We can do that if we don't have the time. But she had the time. I don't ever recall her saying just a simple Theon to impact all things of all time. Jesus does tell her like my Fiat and tells her this. The childhood memoirs and another. More specifically. I think it's in volume 12, one seat. He created all things right. That's God's one internal because God's one internal left. We're not. She's a succession of acts that go from potency to actuality because we as human beings are they composite substance, body and soul. God is not body and soul. Jesus Christ, yes, that the father, the spirit and our body and soul, and Jesus himself in his divinity. It's a simple, not a composite, a simple substance, pure spirit. But so God is 1 eternal Act we a succession of acts, body and soul, intellect desires the act, will carries it out through the body, which is composite

action. Have to go through this process of intending and doing. God doesn't go through that process. There's no potency in God. Your question is what you do my opinion on table the reason and she always. Crazy that. I love you. I bless you all your joy. You. I thank you. I praise you God. Impacted all things of all time, in fact one time. Louisa was doing her rounds. During her rounds, Jesus interrupted. And you said don't forget to pray for the souls of the future. Praying to the past and the present, he said. Don't forget now if that didn't matter. So we just want Fiat and why would Jesus tell them not to forget this? On the one hand, due to lack of time are simple, yes, I love you. I bless you. God in all things is sufficient. That's a general theory. That particular one is necessary also we cannot say. One or the other, we need to talk. And what dictates both domestic applications? Excellent. Thank you, father. Father, second question here is a little long here. I'm going to try.