Apostolic Domestic Letter

Crescere Communio

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The people who walked in darkness
Have seen a great light
Upon those who lived in a land of gloom
A light has shone…

Dear Beloved Family of Heaven:

Crescere Communio (*Growing in communion*) is the way that Jesus Charity Himself taught us how to incarnate Him as a living Word, giving light to the Word as an everyday personal revelation of Divine Charity that keeps being plasmated in our whole personal formation. As we keep walking more and more like He walks, we keep becoming a living icon of Divine Love-with-us, walking together as beloved brethren, as a Holy Family, and as blessed people of God-Love-with-us, as a Beloved holy and blessed people of new albor. He teaches us to walk more and more lovefully: "*Whoever is without love does not know God, for God is Love…*[…] *We have come to know and to believe in the love God has for us. God is Love, and whoever remains in Love remains in God and God in him... "* [1Jn 4:8;16]. So, we are called to be lovefull in all the most growthful, fraterful and graceful sense possible: when we keep growing in communion, He keeps fulfilling our personhood, that becomes more and more "sacralized" as our human and ecclesial personal formation is more and more radiated by the Omnicrescence emanated by the whole Trinity´s growing-together-in-communion that beats in us as we let Him grow more and more as the beats of our own hearts that become *un mismo sentir*. This tender "pure emanation" of the Trinity already became "visible" in the fullest sense possible through Jesus' incarnation, whose whole Personhood, both as God and as Man, fulfilled the Divine Love's plenitude as the "fullest personally incarnated Revelation" of Divine Love that will ever be seen on Earth. We can grow as His Beloved Living Church because He grows in us, and we will keep growing, ever more, as He always keeps growing in us: as a Real, Beating, Omnicrescent Presence. This "Omnicrescent Communion" of the Trinity keeps becoming more and more evercrescently "visible" in the evercrescent presential sense through us, His Beloved Church-Bride, His growing ecclesial body, as we let the Holy Spirit work in us and convert us into a visible sacrament of the Divine-Love-with-us, into a "living sacrament" of the Divine Charity that radiates His growing-together-in-communion through us, humble servants of the Incarnated Word that serve Him in the middle of the world, serving Him together as we keep embracing the pure grace to be able to choose, over and over again, to remain in His Love, to keep incarnating Divine Charity on Earth as it is in Heaven.

In order to keep growing as an evercrescent Mother Church He has belovedly commissioned us to be, being more and more blessed with the fruits of the Holy Spirits, we must embrace the *firstfruitfulness* (primicia pastoral) that the Spirit of Truth has ripened at this present in order that we, beloved family of Heaven, may keep growing in faithfulness to His alliance, as corresponds to our essential identity as His Beloved Church, always being God´s Beloved in the first place... We all know that our process of conversion will never end, we will always keep becoming a more and more faithful Beloved Church… but there are some Holy Spirit´s firstfruitfulness whose *crescere communio* He is proposing right now to us, His Beloved Church, as a *primicia pastoral* that is meant to be embraced more and more *presentially*, with more and more lovefull giftedness that comes from His Self-Giftedness. If we are able to be proposed this by Jesus Charity, it is because how He loved us first, in order to consummate His alliance as He has given us first the grace to be able to fulfill it according to the Father´s will, and along with how the Holy Spirit keeps working in us. Now, Jesus Charity asks us to consummate His charity alliance as the *firstfruits* (*primicia pastoral*) of all these *crescere communio* that He now proposes to us… exactly like a proposal of a beloved Divine Husband to His Church-Bride to remain growing together in more Love, ever more, remaining in *the same beautiful Love of the first days*: "*But I hold this against you: you have lost the love you had at first. Realize how far you have fallen. Repent, and do the works you did at first"* [Rev 19:7-9].

Yes, all these *crescere communio*, all these proposals to His Living Church for our own well-beloved being and for His glory, are being proposed by Him to us, in this here, in this now, through this heartbeat that is now becoming, ever more, His heartbeats-growing-in-us. These are not meant to be abstract words but incarnated Word that keeps growing more and more impersonated and incorporated in us according to His vision, no matter how weak we are by our own: He will always be the One loving us faithfully first, pouring through the Holy Spirit all the lovefull graces needed to keep growing together in communion as Divine Love does. His presential heartbeats can literally transconsecrate us, humble creatures, from within, and that should never stop amazing us: He, an Omnipotent and Omnicrescent God that could do anything because of Who He is, as simple as that… He is the One who chooses to give Himself this way to His Beloved Church. Jesus Charity could have done this by Himself, but chose to remain sacramentally tied to His Living Church, only revealing Divine Love as we are able to "bear" it in each present… because He is the One everfaithful to His Beloved Church, and that won´t change at all: He is Who He Is, God-Love-with-us, Divine Charity-growing-beats-in-us.

What is being proposed by Him in all these *crescere communio* may appear that had never been seen before… but Jesus Charity Himself explains*:*

> "There are ecclesial realities that are visible and meant to be seen through *visible signs* that remain open to eventual better understanding through the work of the Holy Spirit that will always keep sanctifying presentially My Beloved Church. There are also unseen ecclesial realities that are invisible and meant to remain as *invisible signs*, as new life that keeps growing on and on *from within*, revealed simply through fruits that are very evidently coming from the Spirit of Truth as the ecclesial body keeps growing in a faithfulness to My alliance that is meant to be only visible to God first… until the Spirit of Truth chooses to let that *invisible ecclesial reality* to become visible: after remaining invisible and growing as an unseen mystery that kept growing from within since it began to happen as ecclesial

> reality without being allowed to be seen or understood… the Spirit choses to reveal that invisible *crescere communio* behind such fruitfulness that nobody could knew from which *invisible ecclesial reality* it came from, until the Spirit Himself explicitly chose to communicate the invisible sign that had been there since the beginning as a *presential visible sign*: *"As we work together with Him, we urge you also not to accept the grace of God in vain. For He says: "At an acceptable time I have listened to you, and on a day of salvation I have helped you. See, now is the acceptable time; see, now is the day of salvation!"* [2 Co 6:1-2].

So, according to the work of the Holy Spirit, we keep becoming an incarnated radiation of Divine Charity in all the circumstances of our everyday ordinary lives… because, no matter how extraordinary our circumstances can be or become, *feeling* His heartbeat grow in us in a way-beyond-our-own-human-capabilities heart-to-Heart strength, even as we remain creatures, His faithfulness will always remain a the most ordinary and always-steadfast sacramentality bond of our hearts. It is truly His faithfulness to us, His Beloved Church, what keeps articulating us as a shared heartbeat —not merely as shared dreams anymore— His lovefull history of salvation, that still is on the making: we are still being saved by pure grace, we are being saved by His faithfulness to His communion in this very moment, and asked by pure grace to follow the way that He will always reveal beneath our feet, as we keep remaining unconditionally open to all the grace and new life that will always be given to keep walking together as He walks… but walking in renewed forms, with a renewed ecclesial personal formation according to how the Holy Spirit works in us.

It is deeply humbling being granted the grace to discern His Living Incarnated Word in this way… He truly is the Morning Star that makes all hearts and history anew, beginning with mine… and I really have no other words to answer Him than the ones that Mary Magdalene used herself as the first witness of the resurrection: "I have seen the Lord! He is Risen! He lives!" And because He lives, we, His Beloved Church, live also, growing in more and more communion by Him, with Him, in Him, and for Him.

That is the first and most essential affirmation that must be very clear through reading this whole *crescere communio*: we, as His Beloved Church, as He has envisioned us and formed us to be and become since the very beginning, and also as I have learned to be formed as an evercrescent *crescere communio* from Jesus Charity… have been created as a Beloved of God first, that eventually becomes His first domestic Church, and as we let His heartbeats grow in us, we, His Beloved Church, a Mother Church that raises Him up as His Dignitas is unconditionally recognized as we honor unconditionally both everyone´s human dignity and everyone´s sacramental dignity… we keep becoming evercrescently an *ipse Christus crescere*, as we keep being transconsecrated and become His living Eucharist, becoming a more and more fused-by-the-Holy-Spirit unity of being and act, letting that fusion plasmate us more and more as an incarnated icon of the Divine Love-with-us. That is who we are: His Living Church that radiates more and more growing-together-in-communion by Him, with Him, in Him, and for Him.

That is the first and most essential affirmation that must be very clear through reading all these *crescere communio*: we are His Beloved Church, we are His Living Church, meant to become His living Eucharist as we keep consuming and consummating sacramentally His Eucharist as a

beloved commission that began to be consumed and consummated in unity fused by the Holy Spirit, when we started to be a "beloved people of God" at the feet of the cross, and became fully able, eventually, to begin to walk together as He walks at Pentecost, when the Holy Spirit empowered us to follow Him as an everyday lovefull celebration of consumed and consummated communion that will always keep growing-together-in-communion as He taught us how to Love first and as He commissioned to do it, as we keep being more and more blessed with the fruitfulness of the Holy Spirit: more and more *belovedfully His*, ever more, through whatever way He call us to become more and more faithful to His spousal alliance.

This is who we are, beloved family of Heaven: His Beloved Church that is meant to keep growing on, glowing on and blooming on as His Beloved ecclesial body and as His Beloved living Church that receives the infusion to fuse *Be in Persona Ecclesie* and *Act in Persona Christi,* fusing our ecclesial being and act more and more in Him, for Him, by Him and with Him, ever more, as a progressively more presentially incarnated *Ipse Christus crescere.* That fused unity plasmates the whole ecclesial personal formation as a consummation of how we keep being prepared for His wedding feast as a *radiant beloved advent,* as it can be read as a Revelation in the last pages of the Bible, but still is becoming consummated as a personal revelation of Divine Charity-with-us, consummated by us, His Living Church, in this present*: "Let us rejoice and be glad and give Him glory. For the wedding day of the Lamb has come, His Bride has made herself ready… Blessed are those who have been called to the wedding feast of the Lamb"* [Rev 19:7-9]. So, as His Beloved Church keeps being progressively more and more personally formed incarnating the Word in more and more faithfulness to His alliance, understanding with deeper and more beautiful clarity both our visible and invisible ecclesial realities, *giving light to the Word* more and more embraced by the fruitfulness of the many charisms and gifts that the Holy Spirit keeps overpouring and overflowing through all His Beloved ecclesial body to keep us growing on, glowing on and blooming on consuming and consummating His Eucharist more and more personally revealed, more and more incarnated in our whole ecclesial personal formation… the Revelation that ends the Bible keeps being written with the living words with which we witness and radiate all the new life that His resurrection keeps emanating until our days.

All these *crescere communio* that are going to be proposed here began simply letting His "Sí-dar" be Who He Is… and Who He wanted to Be in my Heart. Embracing His alliance of charity and learning to contemplate and discern how to be more faithful to that alliance literally has changed my life forever. His charity alliance is behind all the "ecclesial renewalness" that all these *crescere communio* plasmate in us and through us, beloved family of heaven. All this is not something exactly "new". Yes, His "Sí Dar" to His Beloved Church keeps being consummated and consumed in more and more faithfulness to His spousal alliance will always remain unconditionally open to "new understandings" and to "renewed" forms to be consummated, because He is Divine Charity that has loved us first. He is Jesus Charity that makes all hearts and history anew, beginning with mine. Yes, I humbly confess that I had been loved… But, as you keep discerning what is going to be proposed in all these *crescere communio* and how you are called by Him to let the Holy Spirit to plasmate His *crescere communio* in your whole ecclesial personal formation as you discern how to let His *crescere communio* beat in You, please remain discerning presentially that although all these living words undeniably plasmate an "ecclesial

renewal" that has been essentially "informed" (“formed from within first”)... what is truly new, and had always been truly new, and will always remain *evernew*, is His new covenant, and how Mary was given the pure grace of becoming "His Ark of the New Covenant" and progressively consummating her initial *Fiat* in ways never seen before, but they happened since the very beginning and have remained unseen and not understood… around the very same time that the Shroud of Turin has taken to begin to be understood. As it will be seen eventually as each *crescere communio* becomes revealed, the repercussions of understanding better the ecclesial personal formation, how that ecclesial personal formation is meant to begin to be formed in domestic churches, giving light to the Word together as a lovefull *crescere communio* first, that began to become incarnated formed in domestic churches and through fraternal communion first, as it happened in the nascent Church… are huge. The deeper understandings that these *crescere communio* reveal ecclesial realities that are already visible but still in need of deeper understanding… and then other even deeper *crescere communio* begin to be possible to become “visible”, even when they have invisible until now, but these had been “ecclesial realities” since the very beginning, waiting to be able to begin to become visible and better discerned. This applies in some way or another to all the crescere communio that Jesus Charity is proposing as a radiation of His new albor… but it is meant to be especially applied to His renewed understanding of *living charity* in all the ecclesial orders, including assuming fully, both apostolically and mystically, the ecclesial essential womanhood identity, understanding properly how and when feminine Holy Orders and even an Order of Charity to form domestic churches were also instituted by Jesus at the feet of the cross, but never being able to become and be understood as a visible sacramental ecclesial reality… until now.

As His Beloved Church, we are called to incarnate Him presentially as a more and more fulfilled personal revelation of Divine Charity-dwelt-in-us-and-through-us. In the same way Mary —the first God´s Beloved, His first domestic Church, His first living Eucharist on Earth and Our Mother Church— was granted the "fullness of grace" to incarnate Jesus as a Niño Amor, us, His Beloved Church, are called to be a lovefull personal revelation of the Divine Charity on Earth, letting Jesus Charity grow more and more as the Holy Family formed Him first and as it had been happening since the very beginning, both through "visible signs" and "invisible signs".

So, in order to keep growing as His Beloved Church that grows together in a communion always remaining unconditionally open to hear the Living Word and keep discerning how to remain more faithful to God-Love-with-us presentially, to Jesus Charity´s call to adore Him with our whole growth… all these *crescere communio*, all of them, are meant to become a *transcrescerat*ion, both apostolic transcrecerations and pastoral transcrecerations, besides the transcresceration of our own heart as the mystical articulation of His Beloved Church as He taught her to be formed since the very beginning… now becomes way better understood than ever before through the presential work of the Holy Spirit. This means: in order to keep being formed as His Beloved Church that keeps unconditionally open to remain discerning how to be more faithful to His alliance in every present, some "actual ecclesial teaching dissonances" must be "transcrecerated" via presential work of the Holy Spirit: as His living Church keeps growing, as it is meant to happen in all living personal formations, she is being granted all these renewed "*crescere communio*" that "*transcrescerate*" several Church teachings that were assumed to be

understood as “definitive ecclesial teachings” at the present time they were decreed, but now, through these *crescere communio*, it can be seen that those ecclesial teachings are meant to be transcrecerated and better understood as these *crescere communio* makes visible deeper understandings that weren´t seen or understood in a more faithful way than before, according to Jesus Charity. If being His Beloved Church is understood as an evercrescent ecclesial personal formation process that will always remain growing as both as a living Church and as His ecclesial visible body through the motions of the Holy Spirit, always unconditionally open to embrace all the grace and the new life that grows together in communion, remaining unconditionally open to keep discerning how to fulfill that communion more faithfully, how to be more and more faithful to His Divine Bridegroom's covenant… well, it can be understood that as His Beloved Church keeps growing on, blooming on and blooming on through the work of the Holy Spirit, transcrecerations will keep happening through the whole ecclesial personal formation, and it sometimes it can happen in an ecclesial teaching that was considered “definitive,” until the Holy Spirit grants a *crescere communio* whose deeper understanding is totally able to cause an apostolic transcresceration in what was believed to be a “definitive teaching” until that renewed presential understanding, that remained unseen before, reveals that there are *evernew* ways to incarnate apostolically the living Word more faithfully.

What is being proposed is being done within all the humility and absolutely lacking any intention of "defy" the also Jesus-given necessary organic hierarchical nature of the Beloved Living Church He Himself instituted her apostolically... In all humility, it must be affirmed very clearly that any direct intention of defy the Universal Magisterium or papal infallibility are completely lacking in my disposition of heart and mind as I let His voice speak through my "new given voice," "seen" only through the incarnation of these words: all these words, that are being written as a pastoral domestic letter, are being written inside the context of a magisterium that has always begin to grow and to be formed as a domestic magisterium first, since the very beginning of the Church, but that ecclesial reality —that had been there since the beginning, but has remained "unseen" due lack of explicit "visible-organic recognition" of the sacramentally-bonding charity order of the ecclesial personal formation as His Beloved ecclesial body— still has not been recognized "organically" as "present sacramental-ecclesial reality".

All these *crescere communio* that are being proposed by Jesus Charity through the work of the Holy Spirit… are being proposed in order to transcrescerate what is right now *de facto functions more* as an "institutional-juridical Church" than as an incarnated Church that can keep growing on, glowing on and blooming on as He formed and instituted Her: as His Beloved Church, called to keep growing in more and more communion, ever more... according to the ecclesial personal formation articulation He himself revealed biblically, which can only become "seen" if the proper "human-ecclesial personal formation affirmation" is also considered a "fundamental base" —along Revelation (Scriptures and Tradition) and the Magisterium-progressively-more-faithful-discernment— that connects Tradition and the ecclesial personal formation given at the domestic churches, making possible a way more proper ecclesial discernment of how the Church is called to be who she is and to become who she is called to be with Him, for Him and in Him.

An ordinary domestic pastoral letter —written within the ordinary domestic church "pastoral" jurisdiction, fully assuming in the sacramentally incarnated sense the "apostolic potestas" that is proper to the laity according to the apostolic nature given by Jesus to His whole ecclesial-hierarchical body (the *sensum fidelium potestas*) and also fully assuming the "moral authority" that is proper to the laity according to the ecclesial nature fully incarnated among the first Christians (the "domestic magisterium" moral authority)— shouldn't take more than 777 seconds (almost 13 minutes) to be read whole. This one… may actually take 77 hours to be read, due the depth, width, length, and height of what we are "making visible"… so we humbly ask forgiveness if —as an exception that confirms the rule— the beloved community is asked 77 hours for reading a domestic pastoral letter that should be able to be read in 777 seconds, to then be then prayed in a discernment that is unconditionally open to all the grace and all the new life that may come from all Holy Spirit's growing-together-in-communion "presential work" in you as His beloved holy and blessed people of God: what the Holy Spirit is "communicating" now is simply becoming "incarnated presentially" in a renewed form ecclesial realities that had been already there, both "seen" and "unseen", since the beginning, but, as it will be seen, they needed either to be able to become visible, or to be better understood. We humbly suggest that this radiative *Crescere Communio* be read in the Octave of the Solemnity of Divine Love (February 14).

Every part of this domestic pastoral letter deepens a *crescere communio* that allows His Beloved Church to understand better some ecclesial realities believed to be already grown and understood all they could grow and be understood, but now it can be known that they need to be transcrecerated to incarnate more faithfully how His heartbeats had meant to be incarnated and formed since the very beginning, especially in the institutional sense. It should be explicitly explained: none of these *crescere communio* are meant to deny the Church as an institution, but to allow her institutional incorporation to become better understood within an "living body ecclesial personal formation frame" context, formed more faithfully according to how Jesus´ Charity had created, called and commissioned Her to be, become and keep becoming since the very beginning. Other *crescere communio* reaffirm some ecclesial realities already seen in the nascent Church and that need to be reaffirmed presently to reaffirm how Jesus had meant His Beloved Church to be formed since the beginning, seen in how the first Christians began to incarnate as "*neoecclesial personal formation*" since the very beginning: not merely nor primordially —nor even in the first place— as an "institutional-hierarchical power" ecclesial institution, but as an "ecclesial personal formation" meant to "incarnate His Word" and "living sacramentally-Eucharistically formed", becoming more and more formed eclessially-personally as a "domestic church" and through domestic churches first: when the disciples where sent, they were sent in pairs, as a fraternal family mystically vinculated, evangelizing domestic houses and families first, building His Kingdom of Heaven on Earth as a lovefull harvest that radiated the peace that can only come from Him, making possible that everyone can keep walking together as an equal and dignified brother and sister, as it can be read in Lk 10, 1-9:

> After this the Lord appointed seventy[-two] others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, "The harvest is abundant but the workers are few; so ask the master of the harvest to send out workers for his harvest. Go on your way; behold, I am

> sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, 'Peace to this household.' If a peaceful person* lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the worker deserves his payment. Do not move about from one house to another. Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, 'The kingdom of God is at hand for you.'

We are called as living Church to discern better how to renew, as His Beloved Church, our faithfulness to His grace rule and to His charity order, that when properly fused, become a "sacramentalizing radiation" in the middle of the world. Of course, it must be present in everyone´s ecclesial mindset that no one —including what is currently understood as "hierarchy"— in His ecclesial body had been called to assume "ecclesial rule" defined or applied according to any worldly-ruled power conception: *My power is not of this world… My kingdom is not of this world* [Jn 18:36].

The first *crescere communio*, plasmated in part II of this *Crescere Communio,* deepens the ecclesial personal formation nature as Jesus revealed and instituted it through the whole Paschal Triduum and transconsecrated us through the Holy Spirit´s fusion of the consumed Eucharist and the consummated Eucharist, so we could be able to become through Mary… a living Eucharist for the first time, fully united to His unconditionally open Heart and His Incarnated Communion, both consumed and consummated as the spousal alliance of the Lamb. Because the ecclesial personal formation needs to be more faithfully understood in order to everything else that is being proposed in this domestic pastoral letter also be able to be understood in the most more faithful way possible to the Incarnated Truth, this "fundamental ecclesial discernment" is being proposed before all the others, that also are as "presential discernment" as this first *crescere communio*, but this first *crescere communio* is a necessary "ecclesial personhood formative base" needed to be able to understand properly all the other *crescere communio* that are being to be proposed next.

The second *crescere communio*, plasmated in part III, deepens the role of laity in the Church, as it began to happen in the Holy Family first, as His first domestic Church, as a Beloved of God´s living ecclesial body whose nature is articulated according to His unconditionally open Heart-given ecclesial personal nature to His Beloved Church.

The third *crescere communio*, plasmated in part IV, deepens a domestic liturgy (called "*Crescere,*" with capital letter) proper to the organic personal formation of the laity as domestic pastors. This *Crescere* clearly has other possible sacramental transcrescerations repercussions, besides allowing the ecclesial personal formation of the domestic churches to become fully incorporated organically into His apostolic-hierarchical body. The *Crescere* proposed here as "domestic liturgical-personal formative incarnation" aligns ecclesial and human personal formation as the Word keeps being incarnated by the domestic pastors ad given light by the domestic churches, so His spousal alliance with His Beloved Churd-Bride keeps being fulfilled as a whole Family Evangelization Project that becomes progressively articulated as the ordinary lay life becomes more and more radiated by and *radiative through* the presential and sacramentally incarnated work of the Holy Spirit.

The fourth *crescere communio*, plasmated in part V, is the one that will probably take most by surprise. If there is a better understanding of womanhood as the ecclesial essential identity, and of how the primacy of charity —that precedes the primate of grace of the apostolic-hierarchical ecclesial body—in His Beloved living Church has always meant to be a feminine essential identity… well, that has huge repercussions in all the ecclesial orders: there is a constitutional ecclesial order (the *Mandatum Novum*) with a primacy of charity that precedes the primate of grace… and that if it is better understood as it began to be formed in Mary, the first Beloved of God and His first Beloved Domestic Church, in how her initial *fiat* became another *fully incarnated fiat* at the feet of the cross… becoming both the first living Eucharist on Earth and our Mother Church as the first Beloved people of God at the feet of the cross…

Only when reaching that understanding will you be able to see… There are two orders never seen before as "ecclesial reality", but they were both instituted at the feet of the cross: the feminine Holy Orders and an Order of Charity to form the domestic churches in a fully organically-incorporated and mystically-impersonated/personally-vinculated formative sense that already functioned as ecclesial reality in the nascent Church: ordained domestic pastoral ministers. A special effort was made in this specific *crescere communio* to let all biblical foundations become as visible and grounded as Jesus Charity is proposing them to be connected and become *seen* ecclesial realities. Still, they can only become seen through the ecclesial personal formation articulation model already proposed along all the prior *crescere communio*, especially the first one… and understanding that particular detail is key to understand why all this haven´t even able to be seen before after 2,000 years of Church history: you need a very trinitarian-affirmed ecclesial personal formation model frame to then be able to see biblically what had been there since the very beginning, especially to be able to see with a deeper understanding the domestic-church governance system of the Nascent Church and their clearly personally-vinculating ecclesial personal formative model… but still, no one had been able to see all this ever before, until the work of the Holy Spirit allowed those "unseen ecclesial realities" to become fully visible, or better understood, in the case of those ecclesial realities that had been already begin to become visible.

A very curious and even gracious observation here is: the organic incorporation of feminine Holy Orders and of an Order of Charity are directly connected with understanding more deeply all the implications of the ecclesial essential identity as "She-Church"… and the primacy of charity proper of that that ecclesial essential womanhood whose "*living charity formative agenda*" (you can understand that as "*being a charity influencer*") is also a *constitutional ecclesial order*, because, as Christians, Jesus Himself told explicitly that we would be known for how we love, for how we live charity, as it can be read in Jn 12:34-35:

> I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another.

So, although it may appear that all these "ecclesial renewed understandings" proposals are a different *crescere communio* each, the most essential truth is: all these ecclesial renewed

understandings proposed by Jesus Charity are directly rooted with affirming the primacy of charity with all the proper incorporation and impersonation it requires for it become fully incarnated as a constitutional ecclesial order; that is why all this Part V is actually a single crescere communio: living charity as Jesus commanded us to do it... and HOW He and Mary taught us to do it:

Behold, I am the servant of the Lord. **<u>May it be</u> done** to me according to Your Word [Lk 1:38].

Do <u>whatever</u> He tells you [Jn 2:5].

Do <u>this</u> in memory of Me. [Jn 18:36].

The progressive nature of the "God´s doing" is quite amazingly and mesmerizingly visible there, isn´t it? First comes the "may it BE DONE" (disposition of allowing God to fulfill the unity of BE and DO/ACT), then come the "whatever He tells you" (the "narrative" connotation of "whatever He tells you" will be better understood in through all the new sacramentalization deeper understandings that will start becoming very clearly visible at Part IV: we are meant to keep learning how to become the *ipse Christus crescere* we are called to be and do as we keep incarnating His history of salvation as a lovefull personally-narrated story that fulfills His spousal alliance with evercrescent faithfulness, exactly as it happened with the Nascent Church through domestic pastoral letter currently now as "Acts of the Apostles" and "New Testament Epistles")… and finally comes what it is meant to become incarnated letting the Holy Spirit fully fusing being and act doing whatever ipse Christus Crescere Jesus Charity asks you to do: *whatever you are doing, My Beloved Church-Bride… do it personally-formed as incarnated Eucharist… whatever I tell You, do it in memory of Me… whatever you do in memory of Me, do it forming Eucharistically the whole personal formation, do it incarnating My memory either as human personal formation (BE communion), as ecclesial personal formation (ACT incarnating My Communion) or as domestic personal formation (a GROW together in communion that fulfills what begun with the Fiat Lux of the Genesis: now I bless you and tell you: be fruitful and multiply communion with more and more fruitfulness of the Holy Spirit as a holy and blessed people of God* [Gn 1:28] *that walk together* [Jn 17:21] *as I walk* [1 Jn 2:6] among you, My beloved people [2 Co 6:16]*).*

So, as the *crescere communio* that is being proposed in this part keeps becoming more personally-eclessially incarnated according to His living lessons as Teacher of the Heart, we keep learning from Him how to fully assume all the sacramental-binding, sacramentally-bonding, and sacramentazing-vinculating ecclesial realities related to incarnating Divine Charity as we had been created, taught, instituted, and commissioned to do it since the very beginning. Still, these ecclesial realities need to become visible ecclesial realities or be seen with a renewed mindset to make possible a fully incarnated *living charity* as an ecclesial constitutional order.

The last *crescere communio*, proposed in part VI, proposes a renewed conception of the holy and blessed people of God: becoming together a living icon of the Divine Love that is meant to raised Him in the middle of the world like an Eucharistical benediction would be raised straight

in the middle of His Beloved people, walking together as He walks while radiating more and more His Incarnated Eucharistical Communion as a Real, Beating, Personal Presence that keeps growing, glowing and blooming on and on in His Beloved holy and blessed people of God, more and more *infused* with the fruits of the Holy Spirit, as a progressive and presential "personal ecclesial incarnation" of His fullness of revelation as Divine Love —as Divine Charity dwelt-in-us-and-through-us— whose radiative growing-together-in-communion ("radiative" means: His growing-together-in-communion is being radiated both in us and through us…) keeps making everything anew... So, a new sacramentalization keeps being "radiated" as a new eucharistization that keeps happening in us as *the temple of the living God*:

> We are the temple of the living God; as God said: "I will live with them and move among them, and I will be their God and they shall be My people" [2 Co 6:16].

So, as we keep radiating His *incarnated communion* in the middle of the world, we —stars of Heaven whose radiation keeps growing, glowing and blooming incarnating more and more evercrescently the Trinitarian Omnicrescence keeps dwelling sacramentally in His Presential Self-Giftedness we are being given freely as our hearts become more and more transconsecrated by the Eucharist… so we can't deny Him to Be Who He Is, to keep dwelling in us without denying Who He Is, and keep giving Himself as Who-Can´t-Deny-Himself-To-Be through us— keep raising Jesus Charity to His proper place, "cultivating" more and more growing-together-in-communion in the middle of the world. As we keep adoring Him with our whole growth, letting the Holy Spirit to plasmate our whole personal formation as the living icon of Divine Charity we are called to keep becoming in Him, for Him, by Hm and with Him… we keep adoring Him with a cult of new life that worships Him in Spirit and Truth over and over again, as a "*beloved mass*" that keeps becoming incarnated in our everyday "offering" of new life, as the living Word says in Jn 4:23-24:

> But the hour is coming, and is now here, when true worshipers will worship the Father in spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in spirit and truth.

Please notice: the offering of this cult of new life, of this *beloved worship*, is not merely offered as the part of the offertory rite in a mass that happens in a temple that is a built parish (that is the ordinary diocesan "organic pastoral hierarchical jurisdiction" of the domestic churches): this offering is also given in our own personal formation, as we allow the Holy Spirit to "empower" us and let us be built as a living temple of the Holy Spirit, letting Divine Love to convert us into the Holy Spirit's gift we had always been meant to be by Jesus Charity, since our very beginning as Beloved of God and as His Beloved holy and blessed people of God.

This *crescere communio* domestic apostolic letter ends as a personally professed faith affirmed as a "*fraternal exhortation*" that fuses all the transcrecerations that He proposed along all the *crescere communio* along the whole domestic pastoral letter, now proposing them all together as a "personal revelation" of Divine Charity that keeps incarnating more and more progressively and presentially His Paschal Mystery and His Eucharist consumed, consummated, and

commissioned as an ever-growing-together-in-beloved-communion in all the senses that can apply, including the fraternal-civil sense, communicating His belovedness in all the senses that I can be radiated around us, wherever we are: *let My people grow*. So, this ecclesial fraternal exhortation will also let quite visible that we are all called to grow as beloved equal and dignified brothers and sisters.

That means: if what has been proposed along all the *crescere communio*, very especially in part II, was properly and humbly discerned, now it can be understood that all members of the Church, including lay and women, are meant to be incorporated appropriately as "apostolic hierarchical Church"; not only the upper hierarchy can be considered "organic ecclesial body": we are ALL His ecclesial body. We are all beloved of God, but as soon we are baptized we become His organic body since the very beginning, very hierarchically vinculated via the domestic church first, exactly as it happened in the Nascent Church… so yes, we all, as baptized, belong to the ecclesial body hierarchy; as His Beloved Church, we are all One Body and One Spirit [Ef 4:4] of which He is the Head:

> He is the head of the body, the Church *[Col 1:18].*
>
> For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individual parts of one another *[Ro 12:4-5].*
>
> As a body is one through it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in One Spirit we are all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were given to drink One Spirit *[…] Now you are in Christ´s body, and individually parts of it. [1 Co 12:12-13;27].*

Of course, when we see each other as One body, with One Head… you will begin to also see everyone as *beloved children of God [1 Jn 3:1].*: we are all created by the same Creator, with the same dignity that he has given unconditionally to absolutely all human persons and all humanity as *Beloved of God*… and then you are fully able to see a *civil fraternity* directly coming as a social incarnation of His Beloved Communion, honoring unconditionally everyone´s human and sacramental dignity as we had been created for: in the same way we all "members" of One Body as His Beloved Church, that also applies to see everyone as an equal and dignified brother and sister of a beloved community: everyone is meant to be embraced very fraternally in the civil sense also, as citizens learning to walk with more equality and dignity as we become the new civilization of Love we are called to be growing together in communion. As Martin Luther King said [the next paragraph joins several different quotes of him regarding a beloved community; *what is written in italics is a paraphrasing done by this servant of the living God*]:

> The aftermath of nonviolence is the creation of a beloved community, while the aftermath of violence is tragic bitterness. Our goal is to create a beloved community, and this will require a qualitative change in our souls as well as a quantitative change in our lives. The end is the creation of a society where men and women will live together as brothers and sisters. An end is not retaliation but redemption. That is the end we are trying to reach. Love is creative and redemptive. Love builds up and unites; hate tears and destroys. The aftermath of the "fight with fire" method *[the "play with power" method…]* is bitterness and chaos; the aftermath of love method is reconciliation and the creation of a beloved community. Physical force can repress, restrain, coerce, destroy, but it cannot

> organize anything permanent; only love can do that. Yes, love —which means understanding, creative, redemptive goodwill, even for one´s enemies— is the solution to *any defraternization problem, to any systematic violation of human dignity problem, or any denial of everyone´s most essential fraternal right: we are all called to grow together as equal and dignified brothers and sisters, fully able to raise a family with dignity, in which everybody can grow and be raised as an unconditionally beloved brother and sister of a fraternal civil family that keeps growing together in more and more social communion as a beloved community...* Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. Our ultimate end must be the creation of the Beloved Community.

What happens when huge societal influences induce a systematic defraternization of any kind? This means: there is no way that the citizens of such society can grow together in civil fraternal communion due any sort of systematic dehumanization or depersonalization; the sacredness of the person is not unconditional but applied selective, only to those who are "normalized" to be seen as equal brothers and sisters have their sacred dignity recognized… It´s kind of like the "selection" that was done in Auschwitz… but now that kind of macabre selection becomes a "personhood selection" —the ones in power-rule enforcing such selection only recognize personhood selectively, according to what is convenient to their power-rule-enforcement, selecting systematically who is allowed to be recognized as person and who doesn´t, or what selective traits of the personhood will be recognized and which don´t; there is absolute lack of systematic personhood universal recognition at the whole civil level, and if that doesn´t happen, an equal civil fraternity won´t happen either—.

When there's any kind of systematic defraternization" normalized at a whole civil-cultural level, only those "selected" are the ones who will be allowed to have their dignity "recognized" in the cultural sense, but even in that case such "recognition" will always happen according to who is considered "convenient" or not in such intrinsically disordered social-cultural context... When, as creatures created by the same Creator, who had given dignity unconditionally to each of us… We are called to recognize everyone´s dignity unconditionally and equally in everyone: we are all brothers and sisters, called to live together, walking together in communion direction… No progress can be considered true progress if that progress doesn´t embrace everyone, not only as the best persons they can be, but also enables everyone to walk together as more equal and dignified brothers and sisters, each one able to grow according to their dignity, growing unconditionally beloved: civil fraternity always starts in families in which everyone can grow on, glow on and bloom on as a dignified and equal beloved brother and sister of a beloved community…

How Jesus Charity vinculates us as a family of beloveds of God, dear beloved family of Heaven, will always begin with being a family of brothers and sisters that follows Him together, hearing the Word of God and practicing it [Lk 8:19-21], radiating more and more His new albor through a union —our domestic communion— that keeps becoming stronger as we let grow the Word made flesh in us and through us, not merely bonded by blood, nor simply by any human choice, because we are all called to be beloved children of God, as a beloved domestic communion first —We are family, we are His Beloved Church—, and then as a beloved community also —we are beloved children of God, we are His beloved new albor people—:

> But those who did accept Him, He gave to become children of God, to those who believe in His name, who were born not by natural generation nor by human choice or by a man´s decision but of God…. See what love the Father has bestowed on us that we may be called children of God. Yet so we are… So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of the Lord… in Him you are also being built together into a dwelling place of God in the Spirit.

Where there is no unconditional belovedness possible, nor domestic, nor civil; where there is any kind of "fratricidal selection" CULTuralized, assuming as "normal" at the whole civil-social level the systematic defraternization of some (just to say a straightforward example of this: we the unborn are supposed to not being persons, there is a systematic defraternization there, besides the systematic dehumanization and the systematic depersonalization that are also happening…); where the recognition of personhood and civil fraternity is not expected to happen unconditionally at a whole socio-cultural level, and that is seen as "normal", "accepted…" or it could even happen that such systematic denial of the dignity of some is believed to be something that God asks, or to be necessary for "our progress..." Well, when such defraternizing influences are normalized and even legalized at a whole socio-cultural level, there is ALWAYS a form of demonic influence behind those kinds of "socio-cultural" trends that keep normalizing breaking social communion over and over again, turning some people systematically into "objects" or "fetish" to be exploited, or even into social slaves or civil slaves (their rights, if they are actually recognized, will be only arbitrarily applied, according to what is convenient to the agenda of those in the rule-of-power; unconditional recognition of their personhood never happens, and such defraternization selection had been CULTuralized as "normal"), in one way or another.

How to fight these demonic influences? To expose the kind of evil darkness of these demonic influences, what is needed according to Jesus Charity is what He calls an *exorcism of light*: there must be a radiation of His Incarnated Word that radiate to such intrinsically disordered socio-cultural context the splendor of His Truth, so as His Incarnated Communion shines more and more as He asks to and how He asks to, everyone in that socio-cultural context can see the Truth and can learn to walk together as equal and dignified brothers and sister, according to the peace that comes from Him, affirming the dignity of all children of God inherently, with unconditional equality. If such demonically-influenced communion breakings become systematized at a whole socio-civil level… what is needed is *a magnum exorcism of light:* a radiation of the splendor of His Truth that can only come directly from Him is meant to happen, to dwell His Divine Communion at the whole socio-civil level, so the civil and sacramental fraternity can be restored into normalized communion state: growing together in communion begins to be assumed as the most fundamental common good that is basis for civil fraternity and also the necessary ground for any form of social fraternity and domestic communion, besides also being the cornerstone of any solidarity that is a truly humanizing solidarity.

What do we mean when we use the words *magnum exorcism of light*? We will explain further what an exorcism of light is at the conclusion of this *Crescere Communio*. For now, this must be clarified since the very beginning, in the humblest way possible: what you are reading now and

what you will read eventually through all these *crescere communio* that Jesus Charity is proposing at this *Crescere Communio* are being plasmated after a *magnum exorcism of light happened,* with a Power that can´t be coming from me, so you need to understand now a few fundaments of how a *magnum exorcism of light* happens and at least a three examples of very evident *magnum exorcism of light* that have happened before, although the own Church didn't named them that way when they happened, nor they weren't even able to be seen yet in that way... so then you can be able to keep reading everything that Jesus Charity will propose in every crescere communio of this whole domestic pastoral letter... in a necessary social context of a magnum exorcism of light being radiated...

Let's start with the very basics: what is an **exorcism**?

Defined in very general words that any Christian, no matter which denomination, can understand: an **exorcism** is a prayerful and authoritative act (the authority comes from God) to expel or resist the presence, influence, or oppression of evil spirits or demonic forces from a person, place, situation or cultural context.

According to the Catechism of the Catholic Church (CCC 1673), exorcism is defined as:
“When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called exorcism.”

Exorcism is considered a sacramental, not a sacrament. **Its efficacy depends on the authorization of the Church and the faith of the exorcist**, rather than on the rigid use of a specific formula. As it is currently understood, a major exorcism [that is where the term "magnum" comes from] is a formal rite intended to expel demons from a person believed to be possessed. This rite can only be performed by a bishop or priest who has received explicit permission from the diocesan bishop. Before proceeding, a thorough investigation is conducted to rule out psychological or physical illness. The priest must be known for piety, knowledge, prudence, and integrity of life.

There are currently FOUR kinds of demonic activities very officially recognized by the Catholic Church, with exorcist rites already formulated to deal with them:

-Demonic Possession: When an evil spirit takes control of a person’s body, leading to actions beyond their control.

-Demonic Oppression: A person experiences external attacks by evil spirits, resulting in physical or mental afflictions, but without loss of consciousness or control.

-Demonic Obsession: Persistent and intrusive thoughts or temptations instigated by evil spirits, causing significant distress.

-Demonic Infestation: The presence of evil spirits in a location or object, leading to disturbances.

That is how it is currently understood now; those are the current knowledge of demonic forces.

Now, I am going to explain how Jesus Charity explained and performed a magnum exorcism of light through me.

There is another very demonic work, still not even recognized by current Church teaching, as a very demonic work: demonic influencing. Demonic influences can be seen in THE CULTURAL-SOCIAL CONTEXT, when intrinsically evil acts become "CULTuralized" at a whole social level, so the demonic influence becomes manifested... as an intrinsically disordered socio-cultural context that is inducing sinfulness in those induced to let themselves be moved by such demonic influenced... especially "in the name of everybody doing the same," but beware that it can happen in ecclesial socio-cultural grounds too: in that case the demonic influence will DARE to manifest in GOD'S NAME... That is why blaspheming against the Holy Spirit and persisting in such sinfulness will always be a sure sign —not the only possible, but this is a 100% sure sign— of a demonic influence being disturbed in the social-cultural context where it is being manifested. Let such demonic influences "wandering around unleashed" wherever they are clearly becoming a CULT of darkness, inducing social communion breakings and influencing everyone at a whole social or even CIVIL level towards "NORMalizing" intrinsic evils and sinfulness... and the appearance of all the other four kinds of demonic works already currently known how to be handled by the current-known diocesan exorcists (demonic possession, demonic obsession, demonic infestation, demonic oppression) at the "personal level" (those four are demonic works against personhood directly) will be only a matter of time, especially when full demonic possession happen. All kinds of "visible demonic activity" [please consider: the psychological and inner demonic activity can also be considered "visible" in the behavior they try to enforce in the person they are trying to force to move against communion and against God's will] will begin to appear in the surroundings of those in the "social-cultural grounds" that are let to keep being demonically influenced without no explicit exorcist action... but the way to deal with "personal communion breakings" being demonically induced via demonic influences against personhood at a whole cultural level it's not the same way to deal with such "personal communion" breakings in the personal level (that means: the demonic activity happens against the individual formation of a single person, not against the personhood of a whole social cultural context becoming intrinsically disordered due the demonic influence inducing intrinsic evils becoming an "anti-eucharistical cult," breaking social communion and all kinds of fraternity everywhere they are let hanging without explicit exorcist action AGAINST DEMONIC INFLUENCES being taken).
The way to fight demonic influences with an authority that comes from Him… is called an “exorcism of light.”

The distinction between demonic oppression and demonic influence must be clear before understanding what an exorcisms of light is: demonic oppression happens at the personal torment level (individual); the demonic influence is a systemic or cultural intrinsically disordered

socio-cultural context that could even be demonic enough to enforce the "normalization" of an intrinsic evil at a whole civil level.

It should be also very visibly noticed that a very concrete aspect of what is currently known as an “exorcist” also applies to anyone called to do an exorcist of light: in the same way it’s currently known that the efficiency of an exorcism depends on the authorization of a bishop and the faith of the exorcist, rather than on the rigid use of a specific formula… Well, in the case of an exorcism of light, especially if it is a magnum, that means: the formula by itself, yes, is important… as long as you remain in a constant state of giving light to the Work as He asks you, and how He asks them to be done. I will say this in Spanish because it will be better understood*: Si la persona llamada a ser un “exorcista de luz” no se prepara constantemente con obras de misericordia y obras de humildad*… no exorcism of light will be able to be done at all if those are not being constantly done, although it can happen that specific works of mercy and humility are asked as a preparation for an eventual exorcism of light.

So… in someone who clearly has the Holy Spirit charism of being a properly empowered exorcist of light, the thing of doing deep mercy works and deep humble works is not something of preparing for doing “*one magnum exorcism of light*” and that’s it… because if you don´t remain doing the proper mercy works and humility works… You won´t be prepared at all to deal with the eventual disturbances such demonic influences will keep trying to enforce at the whole cultural level, not even in their most ordinary manifestations (usually, through inciting demonic oppression kind of… proportional to the state-of-grace given to you by God Himself… but several ontological manifestations of demonic influences around can be expected and should expected to happen when you are given the charism to be an exorcist of light…)… but of course, after an exorcism of light happens, the afterwards is also important to be able to be dealt appropriately. Remember: an exorcism of light will always be seen in how the Truth becomes revealed, incarnated as the Word keeps being given light after the exorcist light radiation. Don´t dare to try to deal with demonic influences “with your own power of will” or with “your own forces.” It is not meant to be that way, and it can even become a hazardous scenario, especially in the disgusting spiritual scenario sense: these demonic forces will be absolutely disturbed by His exorcist light radiation, so no way to avoid what comes next. Let Him reveal, you simply keep obeying Him, keep giving light to the Word, and always, absolutely always, remain doing mercy works and humility works with deeper emphasis in His grace: when God asks, God gives. As a general principle, remember that Mary crushed evil by the head… so, especially in the aftermath of an exorcism of light, let Him be the Memory you incarnate most.

This will be said very humbly in Spanish, because it will be better understood that way: si resulta, por estricta casualidad (está bien claro que el que hace la movida en esta forma de *anti-communion direction* no tiene ni la más remota idea de lo intensamente demónico que hay tras lo que está incitando), que sin que el exorcista de luz dijera una sola palabra del exorcismo que se hizo (eventualmente se tiene que decir, pero puede pasar que sea Jesús Caridad mismo el que pida guardar silencio en ciertas circunstancias) o incluso sabiéndose… resulta que alrededor comienza a haber un incremento de movidas que clarísimamente están dirigidas a alterar la capacidad de memoria o cuestionar la capacidad de memoria (sí, se puede pretender decapitar

a una persona dejándola totalmente inhabilitada de usar su propia memoria funcional… en el sentido más ordinario de *psychosocial warfare*, a esto se le llama "*gaslighting*", pero puede suceder de otras formas, incluso tremendamente neurobiológicas…) bajen la cabeza, sean humiles y dejen que Su Verdad sea la que hable con signos, limitándose a aclarar: esto y aquello fue un signo que vino de Él por esto, lo otro y aquello.

Un ataque directo a la memoria o a las funciones cognitivas del que hace el exorcismo de luz, impidiéndole incluso el AWARENESS de su propia memoria, cuando sucede en estas circunstancias concretas, es un clarísimo signo de la magnitud del demonic influence that He grants you the grace and asks to be faced: el demonic influence got SO disturbed by His light que el "*Haced esto en Memoria Mía*" of that "exorcist of light formula" was directly challenged by the demonic influences, especially when attempted to be enforced ontologically too via any kind of demonic oppression (example: causing memory problems directly to not let your cognition being AWARE of how extent the intrinsically demonic influence had been rooted in the whole social-cultural context where the exorcism happens… Don´t dare to deal with that on your own, do what He says to be done, and do it as soon as you can. Don´t even ask for explanations or argue with those moved by demonic influences, except if He explicitly asks for that happening (something that happens VERY rarely): let Him do *incarnatively* the "wording" behind the meaning of such signs.

A few forms that demonic influences can manifest at a whole cultural-social level can be:

-Idolatry, even under the guise of religious observance (syncretism, distortions of Catholic worship).

-Cultic inversion of worship, truth, beauty, and goodness (anti-communion liturgy).

-Blasphemous parody of the liturgy (mass consumerism, celebrity culture, political ideologies).

-Cultural fetishism: when it is normalized in a very cultural way to accept people being used and exploited as objects to be used for any means… when persons are always meant to be and end; the beloved recognition of everyone´s personal sovereignty is meant to be inherent, exactly as the civil fraternity primacy is meant to be unconditional… but it can happen that people begin to be assumed at a very cultural level as social fetish, normalizing "exploiting" and even "manipulating the social dimension of human personhood in an in-vitro way," attempting to *fabricate communion* in a totally artificially way, defying openly the communion direction of the being of the human personal formation as designed by our Creator. The social dimension of human personhood, especially of the most innocent and vulnerable, become *de facto* very systematically assumed an "object" to be exploited to enforce the power-rule of whoever want to implement their power narrative at the whole social-civil level by force and psychosocial violence… so the power-rule *de facto* functions as the *de iure* rule-of-law (laws… and all social aspects of the social personal dimension of the human personhood… begin to be assumed as *cultural fetish* to be used and manipulate according to what is convenient and pleasing to those in the power position; personhood begins to be accepted socially as a *mean (medio)*… as a

cultural fetish, not at an *end* by themselves, like it happens when babies are seen as social commodities to be exhibited and raised only according to the own convenience, and not as a fruitfulness of growing-together-in-communion, called to grow unconditionally as the best persons they can be, never exploited as a cultural fetish.

Demonic influences are much more than “oppression”—this is a false liturgy of the world, one that competes with the true worship of God [Rom 12:1-2]. But please be aware: demonic influences can move to induce huge demonic oppressions, as it had been in my case: committing civil slavery is being assumed totally as "CULTurally acceptable normalcy" around me. Even enforcing torture had become a totalitarian "rule of power" "culturalized" at a whole civil levels as the only "social rule" possible: whoever has more capability to commit intrinsic evils and influence more social slavery via inciting and committing psychosocial cults to death in or through the others they are slaving civilly too... that is the one assumed as "most powerful," the one who have more capability of dominate over the others, including economical dominion (economic slavery). Of course, that is not Jesus´ way to understand power: my kingdom is not of this world. *Jesus is the Truth, the Way, and the Life* [Jn 14:16]. Jesus Charity simply is *The I am Love that Is* [Ex 3:14].

How can demonic influences be exorcised? Of course, via an exorcism of light: the Truth that comes radiated from Him must be revealed, directly from Him, becoming incarnated as the Holy Family did, giving light to the Word, letting Him grow as incarnated communion, so He can act.

Explained very simply (this will be way better understood at the conclusion), when a *magnum exorcism of light* is done... it applies to ALL the socio-cultural senses possible... and they will connect with each other too. That means: the *magnum exorcism of light* will clearly have an incarnative connection with previous magnum exorcisms of light and it is a matter of wearing your armor of light properly and remain discerning humbly and mercifully unconditionally open to grace and new life that comes from the Holy Spirit to be able to find out those connections... because they WILL also become revealed by Him as the Splendor of His Truths becomes incarnated and visible in a magnum way... and the fact is: this kid of huge radiation of His Truth coming directly from Him has happened before in the history of the Church, but never seen in this “radiative exorcistic way” ever before.

There is a very, very, very first *magnum exorcism of light* as current history of the Church is known in this present moment: the Tilma of Guadalupe, at the beginnings of the New Colonization of America that would cause a massive Native American genocide —the term was not known then, but it was the most massive genocide the history of humanity has ever known— with whole Native American peoples becoming extinct, like it happens with the Tainos, the first entire Native American people becoming extinct in the whole Americas. The magnitude of the intrinsic evils enforced at the whole cultural-social level was of such demonic influence force that it erased entire peoples of the face of the Earth, and that being done... assumed very "CULTurally" within a "new evangelization" ecclesial context.

Of course, no one in Heaven, especially among the Holy Family, was in disposition to comply with such extremely evil demonic influence committed in the name of God upon totally defenseless people: the first known *magnum exorcism of light* happened when the light that plasmated the Tilma of Guadalupe was radiated... exactly as we are meant to be salt and light on Earth, letting His splendor shine through us and in us... So, Guadalupe is intended to be seen now as the first *magnum exorcism of light*. This exorcist light was radiated directly coming from God and as a whole cultural-level intervention: it was not just a Marian apparition, but the overturning of a culture of death in Mesoamerica (child sacrifice, idolatry) and also overturning a culture of death that assumed "new evangelization" as possible to be asked by God as a "new colonization."

The tilma of Guadalupe —not painted, not aging, not yet understood by science, but it is currently known that it was plasmated by light— functions not just as an image but as a sacramental sign: It converted millions. It communicated in the language of the indigenous, fraternizing two cultures and countering both paganism and colonial oppression, both of which had demonic roots. Thus, Guadalupe could be seen as the first "silent" *magnum exorcism of light*... and then Fatima would be seen eventually as the first "visible" magnum exorcism of light, a mass healing of perception through grace as a direct revelation of the splendor of His Truth that came from God Himself, and how it could only come from God Himself becomes also very explicitly visible even to the own Church to examine further. These *magnum exorcisms of light* are not meant to remain hidden: *"No one who lights a lamp conceals it with a vessel or sets it under a bed; rather, he places it on a lampstand so that those who enter may see the light.* [Lk 8:16]" The Church is perfectly able to examine them further and affirm explicitly if a magnum exorcism of light happened and how it can be confirmed eclessially it happened.

There is another huge example of *a magnum exorcism of light* in Church history… and this time, anyone who is at least willing to ask the right questions and connect the answers should be able to assume it happened and how it happened: Fatima. The invocation taught to the children of Fatima: *"¡Dios mío, yo creo, adoro, espero y te amo! ¡Te pido perdón por los que no creen, no adoran, no esperan, no te aman!* can also be seen as a *magnum exorcism of light* "rite formula."

Why has no one seen Fatima as the actual "first visible magnum exorcism of light," the straight opposite of "demonic influence," when it happened in a very visible way to 80,000 people at the same time? That amount is huge and well enough to see the nature of the magnum exorcism of light happening.

No one has noticed this detail about Fatima. Well, it results that... when demonic influences influence a whole cultural level, of course, there is a cognitive-cultural issue involved: the demonic influence is not letting those people even AWARE of the demonic influence behind the intrinsically disordered social context enforcing whatever intrinsic evil is being enforced by the demonic influences at the whole cultural level.

But guess what: God can do precisely the opposite if He wants to, and if someone is doing exactly what He says and how He says it (in the case of Fatima, it was through illiterate but very well spiritually formed shepherds' children and the Virgin Mary).

If Fatima is considered the first "fully visible *magnum exorcism of light,"* it can be way better understood why the first one in the "invisible sense" was the Guadalupe tilma. Still, it remained "invisible" because it remained not even fully able to be understood by the Church itself... but that was not the case at all in Fatima: in Fatima the "*magnum exorcism of light*" nature DID began to be VERY explicitly and FULLY visible in the HOW the last miracle happened: God Himself "influenced" the MINDS of 80,000 to let them able to SEE VISIBLY a miracle of the Sun... that no one outside Fatima was able to see physically. The Sun remained the same in the rest of the world: the only place in which the miracle of the Sun was VISIBLE was ONLY in Fatima, not in the whole Earth, but the Sun shines in the entire Earth.

All those elements together means: the miracle of the Sun involved a HUGE amount of people's minds being directly "influenced" (not determined: each one chose to be in Fatima to witness the miracle) by God so they were able to see the Sun dancing and falling... but no one else in the world saw the Sun dancing and falling: the miracle was not meant to be seen though "physics" (I think that is the science that study the planets) or by any astronomic observation... but seen directly "influenced" by God's light radiated directly to the mind of those who had enough faith to go to Fatima, so they could be able to see the miracle (remember: light is what makes us able to see what we see, but we also need "cognitive light" to be able to understand what we are witnessing according to God's mind and will)... in the most literal sense: directly coming from HIM through WHO gave light to the Word in the flesh first...

As a matter of fact, Saint Joseph was also present in the miracle of the Sun: He appeared with the Child Jesus to the children shepherds (only they were able to see them). Saint Joseph blessed the world by making the sign of the cross three times (in the context of Jesus Charity, the number three means “growing together in communion”; that would confirm mystically that the three were transconsecrated into a living Eucharist when the Eucharist begun to became fully incarnated —Eucharist consumed organically and Eucharist consummated mystically became fully fused by the power of the Holy Spirit upon the whole Holy Family— for the first time, in all them three, at the feet of the cross. After the vision of Saint Joseph came a vision of Our Lady of Sorrows and the crucified Christ (that was when the Eucharist became fully incarnated, with the piercing of His Heart)… and then came a vision of Our Lady of Mount Carmel with a crown and scapular. That would be how Lucia would be called to glorify God: she eventually took religious vows and became a cloistered contemplative none of the Carmelite Monastery of Saint Teresa in Coimbra; she became a discalced Carmelite, dedicated to prayer, silence, and seclusion…

Although we are all beloved of God, as it happened since our transconsecration and how we began to be given light as His beloved people of God at the feet of the cross, some among us receive from Him a lovely call that is a way deeper “*Follow me”* than the one lays are called to

embrace, also with a concrete state-of-grace… but the call of these brothers and sisters is an joyful overflowing of His grace in an ever more profound sense that we are all called to celebrate and rejoice for them, wherever they are: *A garden enclosed, my sister, my bride… a garden fountain, a well of living water, and flowing streams from Lebanon…* [Sg 4:12,15]*"* The grace that streams from these enclosed gardens of the Beloved… is meant to be celebrated by all, including us as lays, beloved family of heaven. Like the one who flourished in Lucia, our cloistered brothers and sisters are a beautiful fruitfulness of the Holy Spirit. There is no "vocational competition" possible when we all understand: we are all given the grace to answer *fiat* to whatever Jesus Charity asks, and our sanctity as His Beloved Church-Bride doesn´t come exactly from a particular state-of-grace (from being lay, from being priest, from being a cloistered nun…) but from how unconditionally open to grace and new life we remain, from how faithful to His spousal alliance we remain, from how obedient we are to the Father´s will, according to whichever call and state-of-grace He gives to each one. Yes, we are all called to be obedient to the Heavenly Father´s will, not only the religious brothers and sisters who have evangelical vows of obedience. Lucia's permanent obedience state was so deep that she could not write the third secret until someone spared a piece of wax that she needed to seal the envelope. Still, her superiors didn´t want to grant her request of sealing an envelope with wax, not knowing why she could be requesting that… but casually, a spare piece was thrown into the trash, and she asked if she could use it, she was told yes… without anyone knowing for what it was going to be used, because she was not meant to say it… and I completely understand her reasons of remaining completely silent about she writing that and wanting to seal that. I wish I could have had the opportunity to do the same at the appropriate moment in the past.

It should be clarified: in that moment of Church history, that was meant to be understood as "evangelical obedience." What will be said next will be told… trying to be as humble as possible too: that can´t keep being considered "evangelical obedience." If you are a religious order, with an obedience vow… charity precedes all vows. And in all due charity, you are in a position to provide to one of your religious brothers and sisters something that is being asked for charitable reasons or that is charitably reasonable to be given without further questioning, provide it and ever be open to observe what they may need and offer it BEFORE they need to ask for it, and presented with no questions asked, exactly as if you would be helping to grow JESUS HIMSELF with whatever you are giving in the most charitable way to that brother and sister. Someone asks for a pencil and a notebook? Someone asked for a new bedding set she loved at a store, and her bedding actually needs to be changed? If everyone at the house is known to need to use deodorant, why not buying several family packs of several brands, and let everyone choose which one works best in each of their personal taste and circumstances? Why denying a religious a wax piece or requiring a religious asking permission to ask for wax should remain keep being seen as an "obedience vow"? Do you think that is the kind of "obedience" and "penance" that God may ask most heroically today? What is more heroic: to humbly embrace the task your religious superior gives you —let´s say you are delegated with the task of cleaning dishes at the dinner— and do it fully focused in doing that task loving God and those who you are called to serve helping Him to be, to do, to grow, to glow, to bloom as you serve as you are given the charism to do it… or force that brother and sister to ask "permission" to buy new metal sponges (en español: "brillos") because the ones that are in the kitchen are totally

wasted… But then the superior says: we have a poverty vow, we can´t buy more, use what you have… so that brother and sister, instead of being focused in adoring God with that service… must focus also in managing energy efficiently because well, without a good sponge, you will get more tired of scrapping waste from pots that would be perfectly managed with a good sponge… but you have a "poverty" vow… so you are forcing that brother and sister to exercise way more energy and strength than necessary when denying or even requiring to ask permission to something that, in all due charity, you are meant to provide… So, the next morning, instead of that brother or sister waking up with full energy, he or she wakes up more tired than necessary, simply because you forced him to require more energy in a task… that was meant to be done and ordered in the most charitable terms. The extra energy that brother and sister needed due to your "poverty vow" left him or her without enough energy and strength to do what they are actually meant to be primarily dedicated to as a religious vocation: to pray. At the morning prayer on the next day, the poor brother or sister is extra tired after all the effort he or she was forced to do the day prior… in tasks that, if they had been done in all due charity, wouldn´t have required such extreme physical and energy waste AT ALL. I really don´t know how religious order works in this sense, but if you need to give a fixated budget amount o your members for "domestic charity spending" and letting them to use that spending in whatever domestic fraternal detail they see is needed so everyone can serve more fraternally and charitably in their "domestic adoration" sense, do it. If you are a contemplative order in which the members are secluded, you as superior are meant to remain not only as a humble servant permanent state but also as a charity servant permanent state: I am assigning you this domestic chore (this domestic adoration), if there is ANYTHING YOU REASONABLE NEEED to do it in the most charitable way and remaining the most faithful to His alliance, let me know, it will be provided. If there is something you reasonably need to remain serving Him as you are called to in the most charitable way possible, let me know. In the case of those religious orders that can get out to buy things themselves, never use the poverty vow as an excuse to not live charity properly at the domestic mystical convent level: give them a fixed monthly amount simply to let them live their religious vocation identity in the most charitable way.

Don´t assume that due to an "obedience vow" or a "poverty vow," someone needs permission to buy a deodorant, for buying bedding that would make it possible for them to sleep better… Domestic charity must be unconditionally lived at all moments, no matter what evangelical vow you are bonded with, besides the already mystical bond that unites you as Beloved Church-Bride of the Beloved. Of course, something like buying a good mattress is something that must be asked as an extraordinary domestic charity expense, that is way beyond the amount of a reasonable ordinary domestic charity expense monthly budget, but if there is a religious member that needs a better mattress to sleep better, so he or she can serve and adore God better… you, as religious superior, can´t claim no vow to deny that request: living charity towards God and towards the brothers and sister you are given as apostolic head when you are given the "*cuy domestico para conducirlos a la plenitude, a la alegría, a la santidad…"* of that domestic mystical convent, always living charity as Jesus Charity Himself would live it towards those you serve with His given authority… precedes ALL evangelical vows.

Evangelical charity precedes ALL evangelical vows of any other kind of religious vow. So, if you as superior need to do an explicit "charity vow/charity engagement (it can be called several ways)" to let those you govern know: I am here as your apostolic head, but whatever I ask, it must be asked with all due charity, and if I don´t ask you something according to the most faithful evangelically lived charity, you must correct me, don´t fear to correct me due being the apostolic head here, we are all brothers and sisters serving the same God, and whatever can be done with more charity, it must be told to me with all due charity too… As a religious superior, never try to "micromanage" how charity is lived among those you are shepherding: provide them with a reasonable fixed amount of "domestic charity budget." They need something to do better a task they are being delegated as part of their "obedience vow", and it can be reasonably bought with funds of that budget, like any father or mother of an ordinary domestic church would, doing it for loving God ad their family, managing domestic adorations in the most charitable way for everyone, assuming your sacramental duties freely… let them do it themselves, no permission required beyond needing to go to the store or use the credit card of the convent as they are allowed to if the shopping is online. Let them use their domestic charity's monthly budget, discerning by themselves with all due diligence upon God how to manage that spending. Only in specific random transitory periods, ask them to detail their domestic charity spending, simply to oversee if they need further guidance towards how to live domestic charity better, but that´s it, don´t micromanage domestic charity, ever, especially in religious orders: they are specially bounded to be "houses of conversions" that radiate His charity with specially deeply lived charity splendor. Sometimes, they will need to buy something for themselves, like a deodorant, but they can buy a family pack and leave the leftover deodorants, and any brother or sister who may also need it can take it for free. Other times, they themselves will notice: this brother and sisters needs a more breathable bedding to sleep better, or I just saw a bedding of flowers that I know one of my religious sisters loves, and she needs a new bedding set… Don´t wait until Christmas or birthdays to give that kind of fraternal details as "gifts", because the Christmas and birthday gifts are meant to be enjoyed (a book, a candy treat…) exactly as all families are meant to celebrate together the fruitfulness of the Holy Spirit poured unto everyone: some may have the charism of being more intellectual and enjoying books more, some may have the charism of being more technological and enjoying a technological gadget more…. Whatever is given on birthdays and Christmas, never give something that is merely *needed, but that is meant to be enjoyed*, given as gifts to enjoy helping your brothers and sisters at your domestic mystical church to grow more and more, both as the best persons they can be (saints) and also enjoyed growing together in communion. In the ordinary sense, as a sacramental brother and sister in a religious order, you can spend part of your domestic charity monthly expense allowance on that kind of ordinary fraternal detail signs. If it results, by any chance, that the bedding you bought for that sisters doesn´t fit the bed of your sister or any other non-willed issue arises towards your fraternal detail and the sister that was intended to receive that fraternal detail is not able to use it, either leave it where anyone other who may need it can eventually use it (have a designated "fraternal details storage" to let all fraternal details that the person who received wasn´t able to use available to be used by anyone in the house who may need it eventually… or give it as an unconditional charity gift to any poor family in your beloved community surroundings that you are granted to know or can ask in a very fraternal way if they have such kind of need.

If religious are meant to ask permission even for very charitable details like being allowed to use wax to seal something that God Himself asked them to be sealed… in the same way they would be required to ask permission to live charity according to what the Holy Spirit inspires them presentially to live charity according to God´s will for their domestic charity sacramental duties… well, that is not faithful "obedience" or "poverty" vow at all: **if charity is not allowed to be fully lived first…** There is no other evangelical vow or sacramental duty or role that could be possible to be thoroughly evangelical either in the most evangelically faithful way possible, as it can be read in Ro 13:8-10:

> Owe anything to anyone, except to love one another; for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery *(nor idolatry in the spiritual sense, being adulterer of your charity alliance that is a spousal alliance with the Beloved*); you shall not kill (nor commit any fratricide); you shall not steal (*nor refuse to live charity as you are called to at all moments, including in the economic sense, but this is not something economical by itself, it´s way deeper: you as apostolic head are meant to let His Charity to become explicitly visible upon those you are called to serve as His apostolic head as you are called to do it by Him, you can´t "steal" His Charity from those who He calls you through a proper state-of-grace to dwell it upon them…*); you shall not covet (*no apostolic head is allowed to defy the Father´s will nor His potestas as the Mystical Head of the Church under no circumstance, implicitly done, explicitly done; either as a private —in the heart order— or as a straightforward open public defiance to both…*)," and whatever other commandment there may be, are summed up in this saying, "You shall love your neighbor as yourself." Love does no evil to the neighbor; hence**, love is the fulfillment of the law.**

Those in the apostolic head positions MUST be so conscious of this… that if they need to do another kind of "religious vow" of "living charity unconditionally" or embrace a "charity alliance" in the mystical sense but in a very explicitly visible way as they serve as apostolic heads, it can become "visible" done according to each religious order´s best discernment about how that is meant to be done in their respective orders/institutions. Be careful, very careful, of never using your apostolic head potestas/authority to obstacle the free action of the Holy Spirit in ANYONE, including yourself: besides always remaining in permanent humble servant state, always remain open to corrections and to learn to live charity better, especially towards those you serve as apostolic head, even asking them explicitly if there is any charitable obstacle to what you are requesting them as apostolic head to be done as their sacramental duty, that is always meant to be given through the Holy Spirit´s empowerment, not as a mere "administrative/hierarchical potestas/authority exercise". Understood? It could even happen that due the respective state-of-grace of one of your religious brothers and sisters you are mystically entrusted to help to grow in sanctity… although the domestic charity monthly allowance is meant to be fixed… well, you have a specific religious sister more dedicated to chores at the own convent that are clearly more "domestic adorations" than the other members (that would happen if you have a domestic sisters that… let´s say is entrusted as sacramental duty to oversee that all rooms remain properly organized and clean (not exactly doing all those domestic chores by herself, but simply overseeing that everything in the rooms she is being delegated as sacramental duty to oversee are properly kept in order) by all her sisters… and of course, in such state-of-grace sacramental duty, you do have the Holy Spirit charism to see more fraternal needs because you, as part of your sacramental duties, are granted His charism to see

more domestic fraternal details that are needed to live charity in the most charitable way to those sisters you are serving in that way. That means: there can be contexts in which a domestic charity monthly fixated budget can be higher due the very nature of the sacramental duty of thar brother and sister, exactly like it happens in a domestic church where the woman is the one who buys all the food for the children and the is the one who knows which fraternal details are tastier to who… so you can expect to she be the one who expends more in living charity domestically in such kind of fraternal details. Never share which charity monthly allowance you are given: that is between you and God, and whoever is properly empowered by the Holy Spirit to guide you to become a more faithful Beloved Church-Bride according to the charismatic state-of-grace you are given. However fixed amount is provided for it, it must remain a reasonable amount according to the state-of-grace of the one who is being provided with that domestic charity fixed budget.

Jesus Charity wanted me to let this be quite clear… in the appropriate moment: a cuy domestic doesn´t grant anyone, including those married domestic churches in which both are meant to act as domestic apostolic heads (the domestic cuy in a marriage is always shared) the "power" to act in any sense that either violates human or sacramental dignity, nor in any way that is against communion direction, including very especially you being an apostolic head doing something only to boast your power/authority upon anyone who you consider "below" your "own orders" (notice the wording: a properly given grace-rule direction, charity-order order or communion direction-instruction will ALWAYS happen through the Holy Spirit; the potestas/authority/instructions you give as apostolic head, thinking they are merely "your own will" will necessarily be wrong; no proper grace-state can be constated as "present" in such circumstances). And… just to let this humbly clear because He explicitly asked it (this is not related to what had been done against me, I am writing this because He asked for it): no one exercising His Holy Spirit-empowered potestas/authority would do ANYTHING that is deliberately known to cause suffering, pain, material or psychological misery or humiliation in the brother and sister you are serving as His apostolic head.

Beware of how you treat His children of God, especially while being an ecclesial apostolic head: you will be asked account for every time You abused of them deliberately upon His name; you will be asked account for every time you mistreated or allowed someone He called you to serve as apostolic head to suffer, be humiliated or even commit or will enable a crime against them being committed upon His potestas/authority… As soon this is known to be happening, the apostolic head must be removed until any further clarification or report required is completed, either if the apostolic head did this himself or herself… of if it was known to be happening among those He called to serve as apostolic heads, and the proper apostolic head (all the applicable) did not fully stopped it immediately and immediately proceeded to do any report required, both to document the evidence available and stop the issue as soon as it was known and also to proceed to inform the proper ecclesial authorities as quickly as possible to be done through the appropriate charitable most charitable channels to do it, including any report and evidence required in all due charity to be provide to the proper civil authorities as soon as it can be done with all the necessary legality to guarantee the most charitable measures are being taken also in the civil level in those cases in which any crimes —very especially crimes against

the most vulnerable among His Beloved people of God: children and completely disabled or psychologically slaved in any way— were involved.

Anyone with this kind of ecclesial potestas/authority misunderstanding issues can´t be allowed to have or remain an ecclesial apostolic head role until provenly matured and overcame that "master complex" (you think you are the master of those you serve… when you are meant to serve them with a humble servant state) with all due humility: we are all called to keep growing, glowing and blooming together, including the apostolic heads, there is no shame in needed to mature more and always remaining open to learn from the Teacher (NOT MASTER in the sense it would be understood as "slave master") of the Heart how to lead more fraternally when asked to exercise any kind of ecclesial leadership position (you don´t need to be an ecclesial apostolic head to begin to exercise apostolic leadership: the mere fact you are managing your own domestic church is a domestic apostolic leadership: you as married couple are apostolic heads of the domestic church you were granted the state-of-grace to form)… but there will be an issue if the brother and sister with such kind of issues don´t let the Holy Spirit to assist him or her to overcome such "worldly-ruling style" of how they are assuming an ecclesial authority/potestas that is always meant to always be exercised through primacy of charity first, directly through the empowerment of the Holy Spirit according to the proper state-of-grace.

The same applies to any… what would you call… to any "spiritual direction" sacramental duty: you as "spiritual director" are bounded to live charity unconditionally towards those you "direct spiritually", if you truly recognize that the One who really does the spiritual direction is the Holy Spirit´s work in you and through you…

So, never use any evangelical vow, although the most usual vow used to do this is the obedience vow, to control or "micromanage" how charity is meant to be lived, unconditionally open to grace and new life that comes from the Spirit, beginning with those nearest you. In the case of religious orders, that means: with those with whom you are mystically bound to walk together as He walked, walking together in the light of His growing-together-in-communion as equal and dignified brothers and sisters of a domestic mystical convent. The action of the Holy Spirit can never be attempted to be "micromanaged," He must be given full freedom to act as it is meant to happen first: towards the brothers and sisters that God placed nearest you first and calls you to serve and help to be, do, grow, glow, and bloom together as domestic mystical church.

If you consider what we just explained, the fact that Lucia did not even complained of not being allowed to use a wax that, in all due charity, she must had been provided with without asking anything further than "it is for living charity towards God as you are called to do it presentially right now?", even without she needing to tell for what she was going to use it… Well, that is a Holy Spirit-given grace to live charity with tremendous fruitfulness; her obedience to God´s will was absolutely beautiful in the eyes of God.

Yes, it can be concluded: the deep obedience of all the children of Fatima, especially in Lucia, that moved them to do what they were asked to do, and doing it exactly how they were asked to do it, was deeply heroic, especially if the context of how that obedience was asked: they

were mocked, the whole family lost their primary economical source (the lands in which they shepherded their family sheep, that would eventually become totally unusable for that due the amount of visitors to the place in which Our Lady of the Rosary keep appearing during 6 months), and Lucia was never granted to hear her own mother say “I believe in what happened in Cova de Iria.” So, the humility works of these children and their obedience to do as God said, how God said so… is unquestionable.

Now, after it becomes clear from Who the power to do it came, the miracle of the Sun at Fatima can begin to be understood as the first visible *magnum exorcism of light*: a divine, coordinated, mass liberation from cultural deception through an overwhelming manifestation of grace, mediated by obedience and the Immaculate intercession of Mary. When a *magnum exorcism of light happens*, then it becomes evident: Cultural-level demonic influence blinds societies to intrinsic evils; God, through Mary and the Holy Family, can counteract this with a cultural-level illumination, not merely personal; Fatima’s Miracle of the Sun fits this pattern in a way the Church has not typically described in terms of “exorcistic light...” but yes, it can be affirmed as a *"magnum exorcism of light*" that tried to avoid the Second World War and the Holocaust. I have seen this with my own eyes: God really tries to warn humanity when huge demonic influences are let roam "unleashed" at a whole social-cultural context. Demonic influence at the cultural level can and does blind entire populations. This blindness isn’t simply moral failure; it becomes systemic and self-justifying — what Scripture and the Church call: “*the spirit of the world*” [1 Cor 2:12]; “*the prince of this world*” [Jn 12:31];“*structures of sin*” (John Paul II, Sollicitudo Rei Socialis, §36).

In such contexts, only a divine act — a rupture of ordinary perception — can expose the darkness and reveal the truth. What happened in Fatima was the exact opposite of demonic influence: it was a mass cognitive illumination that revealed His Truth in a very incarnative-cognitive way. It was not merely a private vision, but a very public illumination witnessed very directly by 80,000 people. Here’s what stands out about Fatima being seen as the first visible *magnum exorcism of light*:

-The miracle was real but not physical in the astronomical sense. No global observatory saw the Sun dance.

-It was geographically localized — the opposite of a naturally occurring phenomenon.

-Therefore, the miracle happened not in the Sun, but in the minds and perceptions of the crowd — by divine intervention. Yet the crowd was not hallucinating: multiple independent testimonies, including atheists, journalists, and skeptics, confirm it.

This implies that God directly influenced the perception of the gathered people through supernatural light, not in the metaphorical sense but as a literal and controlled act of illumination of human cognition—a reversal of the cognitive blindness caused by demonic cultural influence. In that sense, Fatima is a prototype of what a true, mass-level exorcism of light — a magnum exorcism of light— might look like.

So, why Fatima hasn't been interpreted as an "*magnum exorcism of light*"? Several reasons are involved:

-Theological vocabulary: Traditional exorcism theology focuses on individual liberation. The Church has not developed a category for cultural-level exorcisms.

-Fatima has been categorized under **Mariology**, not spiritual warfare, which has restricted interpretations. The term "exorcism" is narrowly tied to demonic possession or affliction. But what you propose is a broader, ontological-social exorcism — something akin to what Benedict XVI hinted at with his idea of purification of memory and healing of reason.

The Church often exercises caution before applying mystical or eschatological categories too boldly, especially concerning private revelation. But it should be noticed: if God wanted that to be understood in the context of a private revelation, He wouldn´t have revealed His Truth being incarnated as He did… directly influencing the minds of 80,000 people.

Some common patterns about how *magnum exorcisms of light* happen can already begin to be delineated:

-A magnum exorcism of light needs someone doing what God asks, how He asks it to be done... very clearly giving light to the Word as the splendor of His Truth becomes visible exactly as Mary and the Holy Family did it first. This affirms the principle that God desires human cooperation with grace, primarily through the Holy Family and Mary, whom Pope Leo XIII called "the destroyer of heresies."

-The light of a *magnum exorcism of light* comes directly from God, which will be very evidently seen, too. Whoever did what was asked and done as *a magnum exorcist of light...* it will become VERY evident that there was NO WAY the own person could "fabricate" such radiation by his or her own, exactly as it happened when the tilma of Guadalupe was plasmated (it is still now understood by science how it was plasmated more than 500 years ago, and the tilma, that should have become destroyed centuries ago, is still standing intact, with an image plasmated with pigments totally unknown yet, both in the artistic technique it could had been used to plasmate the image and in what the pigments used are exactly, of exactly what physical material they are composed).

Right now, another very evident magnum exorcism of light can also be reasonably affirmed and confirmed in the ecclesial sense: the plasmation of the image of Divine Mercy as it was revealed to be revealed to Sister Faustina by Jesus Mercy Himself.

Let´s begin by letting you see a way to see this image that nobody has ever seen before: there is another way to contemplate the image of Divine Mercy that was also inspired by Him: the rays of light can have another way to be "seen," according to what Jesus Charity explained to me at some point.

The red ray can be seen as the properly "oxygenated blood" of a living ecclesial organic body. This is a very well-known "organic incarnative fact": the blood of a living and properly oxygenated body is red. The "physiological imaginary" of contemporary medicine makes this distinction: when a medical image wants to show explicitly "oxygenated blood" or the part of the heart that pumps oxygenated blood, it will show it using the color red quite visibly.

Well, then, the color blue would mean "non-oxygenated blood..." but would Jesus allow His Beloved Living Church to be without "properly oxygenated blood," and that happening directly through the blood flow of His own heart beats growing in us as His Beloved Church? Would you think He would allow that in His mystical body?

Nope. In the case of a living ecclesial organic body that is also a living ecclesial mystical body... the blue color, that usually means "non-oxygenated" blood, full of carbon dioxide and other "waste" means... baptism, we are BREATHED by the Holy Spirit as ONE body via baptism. So, in the image of Divine Mercy, BOTH rays of light means properly oxygenated blood: one is ORGANICALLY properly oxygenated (what in the medical terminology is usually understood as "blood oxygen levels") and the other is MYSTICALLY properly oxygenated via the gifts of the Holy Spirit that keeps pouring out more and more charisms through the whole living ecclesial body as we remain consuming and consummating His Eucharist (His Body and Blood) fulfilling His spousal alliance as Her Beloved Church-Bride thar remains the most faithful to the spousal alliance given by Him (the heart that pumps His blood through the body, that becomes His in the ontological sense). It is beautiful to see the image of Divine Mercy from that perspective…

Wait a minute... I already explained that when *a magnum exorcism of light* happens, it comes directly from God, which is quite evident to be appropriately examined by the Church. In the case of the Tilma of Guadalupe and the Miracle of the Sun in Fatima... the directly-coming-from-God nature of what is revealed as His Incarnated Truth can be evident even to any atheist due to the very extreme supernaturality of the "plasmation" with which God Himself revealed the splendor of His Truth. In the case of Guadalupe, well, the Tilma was so supernaturally plasmated —this was a light plasmation in the very literal sense— that still today it can't be fully scientifically understood how this could happen, especially around the 1,500 era and in how it happened: no one in the own Church saw evangelization as fraternizing with the Native Americans as Our Lady of Guadalupe was clearly doing... IN THEIR OWN NATIVE AMERICAN LANGUAGE, dwelling Divine Love to their own "cultural context". Jesus Charity here is no talking here merely about the Tilma of Guadalupe being painted with Native American iconography that they could understand in their own language but no Spaniard missionary —not even if the missionary did had the correct dispositions despite the new colonization being enforced around as "new evangelization" understood in a very political sense also due the necessary civil-political context of that era— would be able to paint for them, because no one understood the Native Americans yet nor saw them as Our Lady of Guadalupe did, as equal brother and sisters, as equal children of God, also called to conversion and able to answer that call...

This was an unprecedented way to evangelize: Our Lady of Guadalupe communicated with Juan Diego in his Native American language, Nahuatl. If that is not a huge sign by itself of a cognitive radiation of Divine Light to a very concrete socio-cultural context... there is more: it result that, besides everything that already had been explained about the supernaturality of how the Tilma was plasmated and no currently possible scientific understanding of its pigment's nature... well, BESIDES that, there was a HUGE sign in the way the eyes of the Tilma were plasmated: it was like the Our Lady of Guadalupe was there. In the Pupils of Our Lady of Guadalupe, the people who looked at the Tilma (already plasmated in the color image sense) are plasmated. That means: the very same way of "vision conversion" that was plasmated in the Tilma of Guadalupe, there is a whole huge radiative sign of the magnum exorcism of light happening. It is stunning to be explained how the radiation of *a house of conversion* is meant to work: the vision begins to be converted, you begin to be able to see differently, thanks to the magnitude of the light God Himself is making visible. So, Our Lady of Guadalupe was also setting grounds of a proper new evangelization *vision conversion* context, she was changing how we are meant to envision a new evangelization… and the way to see that according to the Tilma was way too different to be actually possible to happen if not directly coming from the splendor of Truth God Himself could only reveal in that way. That applies both in the scientific aspect of how that new way to see was plasmated in the Tilma —the pupils of the Tilma reveal the very exact physical position of who was present when the Tilma was becoming seen, and such scientific understanding was totally out of reach of ANYONE at that era; the nearest possible explication to such kind of "perspective understanding" able to begin to become possible would happen... when photography began to exist... 300 hundred years later— and also in the socio-cultural aspect, in how the Tilma radiated a "*vision conversion*": whole peoples of wholly different cultures were being embraced by God as equal and dignified brothers and sisters, something totally unconceivable culturally-socially at that era.

In Fatima the "splendor of Truth" radiation that happens at all *magnum exorcisms of light* begins to become fully visible: 80,000 minds were radiated directly by God, influenced directly by Him to be able to see, literally, a light (the radiation of the Sun dancing and falling) that no one else was able to see... except by those in Fatima. So, no questions of the supernatural origin of the radiation of the Splendor of Truth that became visible in Fatima, but please notice: in Guadalupe the plasmation that let the Splendor of the Truth was a physical image... but in Fatima, the "plasmation" that radiated the Splendor of His Truth was FULLY COGNITIVE. That means: nobody outside of Fatima saw what they saw in Fatima. Both can be considered very clearly as plasmation coming directly from God to reveal the splendor of His Truth that He wanted to reveal at that moment, becoming revealed as it was revealed according to what He (through the intercession of Mary) Himself asked it to be done.

Now... in the case of the Divine Mercy image... how you would say an image was revealed by Jesus through Sister Faustina... if to begin with she herself didn't painted it (her spiritual director the mean to it became painted)... and... well, she was a religious nun, who couldn't expect she being able to "see" Jesus as "Jesus Mercy" totally through her own intellectual understanding capability, without the direct action of God revealing Himself the splendor of the Truth being evident? This time, we are not talking about a plasmation that was very evidently done by God

directly [Guadalupe] or very evidently revealed by God directly to the minds of a massive number of people [Fatima]. In the case of Sister Faustina, where is a clear sign that says, "the only way this is Truth being seen with the Splendor is it is becoming visible... can only come from God?"

Let us explain it with simple words: in the case of religious vocations, they have that beautiful charism that, if lived very evangelically based (not in an authoritarian way), it can be HUGELY fruitful via Holy Spirit fruitfulness: OBEDIENCE VOW. An obedience evangelical vow by itself begins to be a considerable sign of whatever being revealed coming very directly from God if it can be confirmed that the obedience vow was being lived in a truly evangelical way by both parts... but wait, she was a religious nun, so she would totally have the intellectual formation required to "see Jesus as Jesus Mercy" by action of her own mind and not due obedience nor due God Himself revealing the splendor of His Truth in that way, right?

Now it becomes important to also assume another factor quite important: please assume the socio-cultural context of the one who does what He says and how He says it must be done in order for the splendor of His Truth to become fully visible as He wishes.

And right there it can be seen in the case of the Divine Mercy Image plasmation: Sister Faustina DID NOT have an intellectual-theological formation able to plasmate by herself something like what she said was asked by Jesus Mercy to do and how it was meant to be done. No religious like Sister Faustina, no matter how pius, could have a "mind of her own" to plasmate with such simplicity and theological depth the plasmation of a whole feast of Divine Mercy, the Divine Chaplet, a whole Divine Mercy diary... and besides that, in her case she had an evangelical obedience vow, whatever she did it MUST happen through explicit obedience to a "spiritual director" that could simply say to her (as it actually during a period of time, as far as I remember and Jesus is explaining the context) STOP writing until you are told you are allowed to write.

If all the elements behind the plasmation of the Divine Mercy are considered, including the socio-cultural intellectual background of Sister Faustina and her evangelical obedience vow, it is now absolutely perfectly possible to confirm very evidently that there was a *magnum exorcism of light* happening, even if not able to be known as that yet. But there is another detail about *magnum exorcism of light* that have not been mentioned yet: when they happen, it is pretty evident —if not explicitly evidently at the present moment, it will become very evidently seen later on— that God Himself is dwelling that way explicitly to save whole peoples... or at least try to save them.

Let's now see this aspect of a *magnum exorcism of light*: Guadalupe converted millions and tried to warn that "new evangelization" is meant to be understood as a "new fraternization" also, instead of assuming it due demonic influences as a "new colonization" that derived in the hugest genocide history of humanity had ever seen: between 50 to 90 million of Native Americans died due the colonization of the Americas, besides the 1.8 millions of slaves that died IN TRANSIT to the Americas and the other more millions that died directly due the slaved labor they were forced to endure. In the Caribbean, the Taino people, the Lucayans, and the Ciboney

became completely extinct; in North America, the Beothuk people, the Yahi people, the Timucua people, and the Tonkawa people were also completely erased due to colonization. In South America, besides the Incas disappearing as people, numerous smaller Amazonian tribes disappeared, especially during the rubber boom (late 19th–early 20th centuries). In Central America, the Aztec people were driven to complete extinction, and several Maya subgroups, though not extinct, lost their languages or were culturally assimilated into other cultures that erased their own cultural identity. Overall, hundreds of tribes were wiped out, absorbed, or fragmented beyond recognition. Linguists estimate that over 90% of Indigenous American languages have gone extinct or are critically endangered since 1492. The dead here are counted by more than 100,000 million, besides all the cultural extinction of people behind such a level of demonic influence. Do you need any other graphic evidence of the extremely demonic influence behind this kind of intrinsic evil assumed as "CULTural normalcy" in a whole intrinsically disordered socio-cultural context? Whoever could think God wanted such genocide to happen must rethink that after understanding Guadalupe as the first known *magnum exorcism of light*. But there is more towards this in Fatima...

There had been cruel enough people who have told or even taught (I know it has happened, although not seen it by myself) that the Jews were "punished" by God for "crucifying Him." Anyone with that kind of rationale must rethink their vision if Fatima is appropriately understood as a *magnum exorcism of light*: God explicitly warned that another worse war was coming if there was no conversion and "penance" (we know penance in a different sense, but you get the point). God CLEARLY didn't want the Holocaust to happen.

Why does this need to be seen explicitly? Because when *a magnum exorcism of light happens*... There are two other very visible elements involved: God is trying to avoid whole peoples being wiped out or massive massacres (genocides, war, personhood bloodshed of any kind, any kind of slavery...) due to intrinsic evils becoming CULTuralized and "normalized" due to extremely intrinsically disordered social-cultural context due to HIGHLY demonic influences. Fatima tried to avoid a whole World War II and a whole Holocaust.

Now let's go to Divine Mercy: who were the people God was trying to save? Without counting any other conversion among the Beloved people of God worldwide, God was clearly saving the Polish people, who were deeply Catholic. As a matter of fact, when they had to rebuild themselves after the ravaging effects of communism, they literally rebuilt themselves with the message of Divine Mercy and image.

But there is another very evident factor to be assumed as "saving whole peoples": the conversion that these *magnum exorcisms of light* radiate, as literal "beacon eucharistical lamps" that are "houses of conversion," can ALSO be counted by the millions. That means God Himself is OVERPOWERING the death incited by demonic influence; victory over death keeps happening exactly like it did at the resurrection.

Let's provide very simple conversion numbers and observations here, not even attempting to be exactly or near accurate in the quantitative sense; the numbers will be given just to give a general idea of what we mean.

In 1531, it was known that an approximate 8 to 10 million Native Americans were converted—not a small number at all considering the whole population number of that era in Central America—directly because of the Tilma of Guadalupe and the Guadalupe Apparitions. The missionaries began to be embraced by Native Americans without deadly hostility from the Indigenous people.

Now, let's move to Fatima...

The apparitions at Fatima were not primarily evangelistic to non-Catholics, like Guadalupe, but were a call to repentance, prayer (especially the Rosary), and heart conversion—especially for already baptized Catholics.

However, they did inspire many conversions worldwide, particularly in three ways:
Return of Lapsed Catholics: A large number of lapsed Catholics returned to practicing the faith, especially in Portugal and elsewhere in Europe, during and after the World Wars. The “Miracle of the Sun” (witnessed by around 80,000 people on October 13, 1917) became a powerful event that sparked renewed devotion and belief.

Spread of Marian Devotion: The Five First Saturdays devotion and consecrations to the Immaculate Heart of Mary spread globally. Many Marian movements and religious vocations (Legion of Mary, Blue Army of Our Lady of Fatima) emerged, resulting in spiritual renewals and conversions.

Conversions in Communist Countries: Fatima became primarily symbolic during the Cold War as a spiritual resistance to atheistic communism. It is often claimed (but not numerically substantiated) that Fatima inspired thousands of secret conversions in Eastern Europe and Russia, especially after Pope John Paul II consecrated the world to Mary in 1984.

Portugal Itself: After the apparitions, Portugal saw a profound religious revival, seen in the increase in Mass attendance, in the growth in vocations to the priesthood and religious life, and a renewal of Catholic family life While no exact conversion numbers exist, the moral and spiritual transformation of Portuguese society—from a secularizing republic in 1910 to a deeply Catholic society in the 1930s—is historically verifiable. That "cultural vision shift" happened in a matter of 20 years, and while enduring and overcoming the effects of a ravaging war that involved the whole European Continent. We are talking about A WHOLE SOCIO-CIVIL CONVERSION OF CULTURAL VISION in a population of 6.8 million Portuguese people in the 1930s… and that happened in twenty years.

Now, let's go to the Divine Mercy image, besides the conversion observations already told (Divine Mercy Image helped the Poles to endure an ideological cultural-political dictature

explicitly anti-Catholic [communism] and helped them to rebuild culturally and as a nation once communism finally fell). Well, it result that the first non-Italian Pope in 455 years came... from Cracow, the Polish Archdiocese in which God revealed the Divine Mercy devotion to Sister Faustina: he was John Paul II, who took direct action as Pope to abolish communism elsewhere and had a powerful "non-ideological" ecclesial vision that would be eventually required not to let the demonic influences behind Marxist theology of liberation wander too far in the whole Latin American ecclesial "grounds" sense. It would also be John Paul II who would eventually fulfill the consecration of the world and Russia as Our Lady of Fatima had asked.

Russia did not "converted to Catholicism," but a whole cultural conversion did happened: although there was no mass conversion to Catholicism, the Soviet Union collapsed in 1991, religious persecution lessened dramatically, churches were reopened, Christian symbols reemerged in public life and Orthodox Christianity began to recover its place in Russian culture. So, while Russia remained predominantly Eastern Orthodox, a general revival of Christianity and public faith did begin... directly influenced by God Himself through Russia's consecration to the Immaculate Heart of Mary, done by John Paul II as asked by Our Lady of Fatima.

Now… after all the previous context we have already explained about previous magnum exorcisms of light that had never been seen, ever before, as Jesus Charity is letting them become visible, along the whole Holy Family of New Albor, and my fraternal spiritual custodian on Heaven, all of them empowering me through the Holy Spirit to be able to do this as discerned growing together in communion…we have reached the moment in which it is meant to be explained, very humbly, as He explains it: how can it be at least *presentially constated* (to fully confirm a magnum exorcism of light happened, it may be needed way a long time to understand better what happened after… as it clearly is happening with Fatima) by a proper ecclesial authority designated to do it (whoever it may be, that is not upon Him or me to be determined): a magnum exorcism of light can be *eclessially constated* by the Catholic Church that happened, but it still can´t be *eclessially affirmed* how it is meant to be discerned and become incarnated eclessially, because it still pending to be discerned how the Church is being empowered by the Holy Spirit to affirm the Truth incarnated as it became revealed as He chose to reveal it… and of course, it can´t become eclessially confirmed how it happened after a very appropriate time period let the Church knows, via the fruitfulness of the Holy Spirit radiated afterwards through… somewhere around a period of 77 years after, but it can be as minimum of 33 years, never less than that… the HOW that *magnum exorcism of light* is not merely constated or already affirmed eclessially, but its incarnative radiation can already be confirmed eclessially and assumed as mystically-revealed Magisterium (the ecclesial mystical revelations are usually understood as part of “Tradition” inside the Revelation, and there is nothing wrong about that; eventually, they will also go to Magisterium via ecclesial personal formation, because that is the meant-by-Him connection between Revelation and Magisterium)?

Well, let´s first explain: all this began with the contemplation and eventual creative conception of a *Iesu Amor*, created as a plasmated painting that was also explicitly meant to be understood as an incarnated icon of a “*God Love*” that smiled upon us, in visible complete radiative transition to glorified-transfigured-resurrected state, painted as a Morning Star with a very

subtle new albor behind, with a huge sacramental beacon-lamp with four rays with the shape of a butterfly in the hand in which His spousal alliance was, and with a pen to write living word with ink that came from His Heart in the other hand. The Trinity was explicitly plasmated in that Jesus: the Father (and Mary) were in the creative compass and also in the cloud surrounding the beacon-lamp radiation and the new albor radiating also in His Head as Star of Heaven; the Son was of course the whole Jesus being painted, but He as the Son was plasmated in the icon of *Logos* in the red pen; the Holy Spirit was the radiation seen both in the beacon-lamp and in the flames of Jesus´ Head… Sorry, no Saint Joseph was plasmated in the painting, I also needed a way better understanding of who would eventually be Saint Joseph of New Albor and a whole Holy Family of New Albor.

Well, that was the sacragenesis behind this magnum exorcism of light. We are in 2025, and that began… somewhere around 2010 (I am terrible with giving exact dates, so… I just give an approximate idea to let explicitly visible, as He wishes: this is not coming exactly from one day to another, there is a whole *camino del mar* that can be very, very, very constated prior this… especially in circumstances like mine, due the total surveillance permanent state I had been forced to endure my whole life). Around 15 years of discernment, walking together as He walked, have happened. Whoever thinks such perseverance can come from the mere will of a human creature doesn´t even know what such kind of perseverance is first: a Sí-Dar from Him. When God asks, God gives.

Well, in the case of Our Lady of Guadalupe, the directly plasmated-by-God revealed Truth can be constituted quite straightforwardly, as already explained. The same happens with Fatima, via other very highly straightforward coming from God massive cognitive plasmation of the Miracle of the Sun in 80,000 persons at the same time. In the case of the Divine Mercy apparitions… well, she was a religious and the direct action of God revealing the Truth that she let become visible through her could be very constated considering her relatively basic spiritual formation background, besides how she lived her evangelical obedience vow and even the mystical nature of how Jesus revealed: no way a person with such basic intellectual formation could “humanely fabricate” a revelation as she did can already be VERY constated that came directly from God, both in the Truth He revealed through her and also in the how He asked and granted her to reveal it.

In my circumstances, things get… trickier to be constated, way trickier. I am no religious, I am a lay… y da la mala pata que además de ser laica, resulta que soy una laica tremendamente conocida por ser temerariamente desobediente en absolutamente TODOS los ambientes eclesiales, digamos que el talento para NO seguir las instrucciones que me dan me sale bien pero que bien natural, ni siquiera me propongo explícitamente ser la desobediente del rebaño, me sale solito, y siempre acabo siendo la más desobediente no solo del rebaño, sino de la comarca entera… y que además soy una cristiana que ni siquiera tiene exactamente seguro lo de ser católica o no. Para colmo de males… resulta que también tengo un historial pecaminoso extraordinariamente voluminoso, muchísimo pero que muchísimo más largo que el expediente de Bruce Almighty, que tiene más o menos mi misma edad, o el personaje incluso tal vez es más joven que yo. So… how Jesus Charity is telling me to explain this, in the must humble way

possible, but letting everyone to discern by their own, because I am not called to be a convincer of anyone?

Several details must be constated very humbly… and just because He is asking it to be said as He says so:

-I have no idea how I was even able to survive biologically the extreme tortures I had been exposed to since very early childhood until the present time. We are talking about around 40 years of permanent covert exposure —right now is not a covert exposure at all: it's straightforward bioterrorism enforced via civil slavery— to extremely toxic gasses, very well constated scientifically to have permanent devastating upon anyone permanently exposed to them… and we are talking of around 40 years of permanent exposure to this kind of abuse; the house of tortures where I am writing this has all the element to enforce such kind of torture very covertedly, with all the architectonical features to enable those who had civilly slaved my whole life to do it in a fully covert narcissism abuse way for more than 30 years... It´s not easy to "classify" the nature of the extreme abuses and crimes that my biological progenitors have committed through my whole life: they are narcissistic and sociopaths, that´s for sure, but they also have all the clinical criteria to be diagnosed with Munchausen Syndrome (they cause deliberate sickness to me and to my dogs, and they did enjoyed the attention they got as they were seen as "extremely caring parents" towards a "mentally ill adult child" (no, I was not mentally ill, they fabricated the whole diagnosis to —among other characteristics of their narcissistic-sociopath traits— stripe me from any juridical personhood that would have allowed me to go to courts and denounce the crimes they were committed, but because the extremely covert way they had been doing them my whole life, and due… my own nature given by the Creator… it took me more than 30 to BEGIN to realize the crimes they had been committed through my whole life, since being born in the emotional abusive negligence and psychosocial manipulation power-boasting games sense. All narcists have addiction to control others, they are totally uncapable, BY BIOLOGICAL NATURE, to understand the concept of *incarnative domestic communion*… so don´t even expect them to be able to socialize in any other term that is not meant to happen in a very controlled context and explicitly intended to control you in every way possible (in the only way they had never been granted to NOT be able at all to fully control me… well, they do had tried to control or at least to conditionate the capabilities of the ontological dimension of my personal natural being too, very especially either via gaslighting (inducing a fabricated social reality being assumed as "true") or through inducing cognitive dysfunctions via social control-torture tactics explicitly targeted to commit irreversible neurocognitive harm in a very bioterrorist way to do it, no matter how criminal and intrinsically evil it could be… but they had remained unsuccessful due reasons straightforward miraculous ad way out of their cruel criminal capabilities… However, it should be noticed that such psychosocial permanent violation of anyone´s dignity does lead eventually to a permanent social-civil slavery status, that in my case began to happen since my very beginning as "social conception", since very early on in life, without me being able to be conscious of it.

The fact is: you can ask whichever neurologist or endocrinologist you wish. The doctor doesn´t need even to be an expert, a first-year resident in neurology is enough to constate: no one can

naturally survive the kind of neurotoxic and endocrinetoxic tortures that I had been forced to endure… for almost 40 years. The very natural course to be expected, and that my biological progenitors did clearly attempt to induce… was me getting any kind of childhood cancer, but very especially brain cancer, especially when they intensified their domestic terrorist torture to explicitly unsurvivable naturally levels. My blood oxygen levels had been enforced to remain so permanently low through my whole life, especially while sleeping, that I constantly dreamed with "me falling to a precipice (barranco or communion complete emptiness) while dreaming, and that during my whole childhood and it was extremely common also during the first period of adulthood I remained with them. That entirely stopped when I began dreaming with Mikhael, with Jesus Charity, with the whole New Albor family, my family of heaven, and one of them who remains along Mikhael now… but I HAD NO idea that WAS NOT NORMAL AT ALL TO HAPPEN SO OFTEN, IT COULD EVEN HAPPEN SEVERAL TIMES PER NIGHT. Well, yesterday that happened for the first time while being fully wake up (I was not becoming asleep but becoming unconscious due extremely low blood oxygen levels, again caused due bioterrorist torture) and… then I realized: that what happens when you dream you are falling, anyone who have had such dreams knows that very sudden and automatic sensation… is a brain automatic reflex to force you to "wake up" and regain blood oxygenation at the brain.

Other very devastating scenarios must have been expected of the torture I had been forced to endure my whole life: a permanent disability, entirely stopping being able to have memories and remain cognitively functional, any kind of cancer, not merely brain cancer… but besides that… the how they did this was extremely, extremely cruel, and still is, wherever they have a narcissistic monkey enabling them. They explicitly moved towards denying your very own God-given personhood nature, even to the extreme of knowingly attempting to induce suicide due to the extremely evil and devastating cruelty of how their tortures were being enforced.

My mere biological, cognitive, and psychological survival is miraculous in itself, to affirm my NATURE as "incarnated Eucharist", something that is not the moment to fully explain. Besides that, my relatively cognitive and biological present functional integrity can also be considered highly miraculous: no way anyone at this stage of such an extended period of permanent civil slavery status in which bioterrorist torture had been permanently enforced could be able to survive naturally with this degree of organic and cognitive-neurological integrity. I do have several degrees of dysfunctions directly caused by the bioterrorist torture that still is being enforced… but even considering that factor, there is no natural way at all that can explain a person remaining so biologically and cognitively "intact" after what I had been forced to endure… for almost 40 years.

About the psychological survival, that can only be explained in my circumstances via a VERY extraordinary way too, and although right now this only happens towards Heaven, the fact is that since way early on in my childhood, without anyone teaching me explicitly how to pray or that I had a guardian angel, I learned to pray as my guardian angel taught me… in a way that I never saw extraordinary at all by itself. Although I knew I prayed way more intensely than the ones around me, I had no explicit reasons to assume that when they did pray visibly around me, inside of them happened exactly as it happened inside me. The first thing that began to be

clearly noticed was that I was very clearly NOT socializing like the ones around me… and that I needed the meaning behind what I was learning to "learn it" (if "learning" is merely understood as "memorize it"). The disobedient thing began early on, but nobody saw me as disobedient in my first school: I simply asked more questions and they were answered, at least at that stage of my life, without being seen as any attitude of defying the teacher´s authority merely due needing to ask the how behind the why way more often than my age peers. Really, in primary school, I had issues regarding my hygiene and consequent bullying due to my biological progenitor´s negligent abuse… but no noticeably particular issue, except being awful at math but fully able to "cover the issue" by my own compensations… was noticed. I really loved to observe and grasp the meaning, and I did ask. I didn't felt understood by my age peers, and that had been a normalcy my whole life, but I had great adults around me… I only missed a Tabernacle in that school and will always be grateful on the emphasis they had I teaching biblical foundations and never let me say not a single foul word in school grounds, the only time I dared to do it… the religion teacher handled the issue very appropriately for my early age, and never became interested in trying again. That was my first "shock" when I changed between a Christian school and a Catholic school: the level of bad words used at the elementary Catholic school was so normalized that I had no idea how to be understood without saying one… At third grade, what would eventually become, many years later, as the first visible sign of the psychosocial abuse committed against me domestically… became manifested: I wrote in a whole test what could be understood as "I want to die", but I wasn´t able to understand yet the concept of causing yourself death as "suicide", I simply wanted to be in Heaven. For the first time ever, as a third grader, I said that would become very evident way later in my life: my parents doesn´t love me, I want to die and be in heaven (imagine a third grader saying that to you… well, what I meant without not being able to explain it is that I wanted to be where I could grow together in communion with those who truly loved me…). At that time schools were not required to ask parents explicit evident of any psychological assessment done to a child with that kind of issues, and I got such a huge reprimand for daring to say that at the school that I learned way well to only let my true feelings be seen through prayer, especially through written prayer… that eventually I would find out: my biological progenitors read covertly to learn how to commit their narcissistic abuse more effectively. They knew my self-esteem struggles, even of my hygiene issues… and not only let them happen: they turned them into psychological abuse weapons and turn them worse…

Jesus Charity, via the Eucharist, was the one who began to show me what true Love is and how it is always meant to be a pure giftedness that grows together in communion… And despite all my sinfulness, the mere fact I was open to keep growing and learning from Him how to learn to love me and others as He was teaching and calling me to do it… in my circumstances, yes, can be considered a straightforward psychological miracle and the reason I never committed suicide, not even while very biosocial inducing factors were constated (hormonal imbalance caused due bioterrorist torture, the extreme cruelty of the abuse and crimes committed around me…). I can truly confess He is Jesus Charity, and that He has saved me, literally in every way a woman can be saved… Right now, that means: my WHOLE social communion can only happen towards Heaven due to the extremely criminal and social terrorist level of the civil slavery I am being subjected to.

So, to begin with, when discerning if what Jesus Charity is revealing can be coming directly from God revealing His splendor of Truth through me, please consider: I shouldn´t even be supposed to be alive, nor to be able to have full *soberanía personal* in the organic, cognitive and psychological sense, nor to be able to grasp the meaning behind very necessarily domestic-lived-faith concepts like "communion", "service," "growing together", "Love as God loves…" nor of "God is Love." Those are meaning that are always meant to be understood according to your domestic social context… but in my case, it never happened that way: my primary social communion had always been towards Heaven, even when no one explicitly tell me how to pray nor that I had a guardian angel… who revealed his name way before I could understand what the name meant: Mikhael. I considered the rosary very boring; I learned to love Mary and Joseph way later in life, but because my Catholic School was a HOLY FAMILY SCHOOL, of course, I have prayed to them my whole life, although my main adoration and "sharing" prayer had always been primarily towards the Eucharist, even before my first communion.

Now, there are things that can´t be said yet… but for now, it can be said: the way I had been granted BY NATURE to be able to know and be know… a kind of ontological giftedness that could only be seen in minds like Saint Thomas Aquinas… is also a huge sign of Heaven preparing me by NATURE to eventually "give light" to Jesus Charity, and that can be seen since very early childhood: I had never been an obeyer, I need to see and let become visible the being behind the what is being asked. Really, it was never even conscious, I had always been that way.

Jesus Charity has a very concrete way to call that…

Regarding how to constate my obedience towards God… guess what: I am not the one meant to determine that, I am meant to let the Holy Spirit state that via the fruitfulness of what Jesus Charity reveals as the splendor of His Truth coming through me directly from Him… so you, beloved family of heavens, are meant to be the primary witness of that, and for me that is completely enough… but it should be noticed I had been granted to receive both sacramental confession and Eucharist directly given through dreams… and that when I stopped being able to be vinculated at all in the diocesan sense, it was totally forced, for my own psychosocial integrity due the abuses that were being enforced around me in that social environment also.

Another "obedience sign" can be clearly constated: how I was converted by Jesus Charity from a very intrinsically disordered behavior… to a completely pure, chaste, and celibate life, truly able to enjoy my sacramental motherhood as I keep learning how to raise Him more and more. Jesus Charity Himself explains very biblically how this happens: "*So I tell you, her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little.* [Lk 7:47]"

Whatever anyone discerns about my obedience to God, Jesus Charity asked me to simply repeat Joan of Arc's words: ***If I am not obedient to God, may God put me there; and if I am, may He keep me.***

Nothing else to be said regarding of this.

How can it be constated that what Jesus Charity has revealed through me… can only come from God? Please consider: I am highly creatively gifted in the intellectual sense, and I have studied both ecclesiastical and civil philosophy and theology. However, I was never able to complete a degree due, among other extraordinary reasons, to my being a highly diverse learning style (besides being intellectually, creatively, and artistically gifted, too, I have what is usually understood as ADHD). So, if the intellectual background was there, so how could this be constated to have come directly from God through me… and not from my "creative beautiful imagination"?

Well, this is directly related to what Jesus Charity has already explained as "articulative theology": the HOW this splendor of the Truth had become articulative radiated through me… absolutely can only be coming from God. Well, I myself don´t dare to doubt that: I fully acknowledge myself as a creature totally unable to have this kind of potestas to reveal His Truth by my own in such deeply incarnatedly articulated way this magnum exorcism of light happened… but the very same thing can become quite visible observed in other very highly-straightforward-only-possible-to-be-coming-directly-from-Jesus-Charity revealed Truths.

He Himself chose the example meant to be given here: do you think I was even possibly to be aware by my own… of the meaning behind the second name He gave me as my new identity, that we have already explained when we explained the meaning behind "*Magdaluz*" as "tower of light"? Really? No, I do not have that kind of… whoever you might dare to call that kind of way superhuman intelligence, no, I don´t have it, I am a human creature. Whatever I may be granted to know as God does, He Himself does it as a gift that comes from Him, not meant to be assumed to be mine to "own." Jesus Charity Himself, very directly, articulated all the connections behind the meaning of the name "Magdaluz" He Himself gave me since the very beginning. By the way, Mary Magdalene is my confirmation patron saint, also; I should have mentioned that. In Puerto Rico, it had never been a custom to ask for a patron saint in confirmation, and the cardinal who confirmed me didn´t ask for it, but I chose it on my own.

I am very, very humbly conscious… that there is no way, either naturally or intellectually, of His splendor of Truth becoming visible through all these *crescere communio* He is going to propose in each of the parts of this domestic pastoral letter you are beginning to read… if not coming straightforward coming from Him, yes, through me, but this kind of *emanative power* can´t come from any human creature, the ontological radiance behind this is absolutely like the one seen in already Heavenly-state human creatures… including when the magnum exorcism of light happened and when the whole exorcisms of light as *a not-yet-visible ecclesial reality* was begun to be explained and discerned innerly directly coming from Jesus Charity Himself. Now we are not communicating through shared dreams but through shared incarnated heartbeats (transcresceration). So… I simply have learned to do as He says, so His new albor and the splendor of the Truth may shine in whatever way He wants to be let grow as Who He is, can´t deny Himself to Be and can´t deny Himself being through me as His Beloved Church-Bride…

So, now you know how the necessarily-coming-from-God constancy can be determined in the case of the magnum exorcism of light Jesus Charity did: through the highly straight coming from Him articulation of what He did and how the splendor of His Truth became SO incarnatedly articulated through a way to give light to the Word… that can only come directly from the Holy Spirit, and, as it happens in all magnum exorcisms of light, becoming fully radiated in ALL the socio-cultural dimensions possible to be applied.

Now it can be seen: a "*Magnum Exorcismus Lucis*" —a *Major Exorcism of Light*— is a divine intervention not to expel demons from a body, but to liberate a people from cognitive-cultural bondage, through a supernatural gift of perceiving truth. This could be a theological response to modern forms of cultural possession — materialism, relativism, ideological idolatry — where no ordinary "deliverance" suffices, and only light from the Light Himself can liberate.

The significant details about Fatima as the first fully visible *magnum exorcism of light* don't end here. Let's keep revealing visibly how Jesus Charity connects all these magnums of exorcisms of light.

There is another very significant detail of Fatima that must absolutely become visible now: in the same way Francisco needed lots of Rosaries to "contemplate" our Lady of the Rosary in a different way, that was absolutely NOT asked because he lacked state of grace at all (he was given his first communion directly by the angel of peace: God himself recognized the state of grace of Francisco at that moment).

Well, in the same way Francisco was asked to pray many rosaries towards going to heaven... the MALE hierarchy must pray MANY rosaries towards allowing the peace that can only come from Him to articulate the whole ecclesial body as all members growing together in communion, all properly hierarchically vinculated according to their God-given state-of-grace... The male hierarchy needs MANY rosaries to be able to grasp as "kingdom of Heaven among us" the ecclesial personal formation Jesus Himself articulated at the feet of the cross for His Beloved Church-Bride, both consummating (mystical Holy Orders instituted as female Holy Orders) the Eucharist after the already consumed Eucharist at the Last Supper, so the Eucharist would become incarnated for the first time in fully fused-by-the-Holy-Spirit unity of "Esse in Persona Ecclesie" and "Act in Persona Christi" at the feet of the cross for the first time, when His Heart was unconditionally open and water and blood was poured out from His Heart... Then Mary, the only already empowered by the Holy Spirit to be able to do that on Earth, fully incarnated another fiat that incarnated the Word... now as an Incarnated crescere communio: she became the first living Eucharist on Earth and also Our Mother Church, giving light to the beloved people of God, that began to be instituted at the feet of the cross via Order of Charity (primacy of charity of the woman at the feet of the cross) and eventually "given light" at the emanation of the Resurrection, although it wouldn't be until Pentecost that that beloved people of God would become to be empowered to walk together in the light, beginning to walk together like He walks... walking as a holy and blessed people of God, more and more radiated by the new albor that begun to be emanated at His resurrection and that keeps being radiated presentially

through the work of the Holy Spirit. All the ontological radiance behind all this is HUGE, beautiful, a mystery of His glory dwelling among His people of new albor.

This is literally, a theology of the light becoming fully incarnated; the liturgy of light of the Resurrection Vigil —we live for that light— is becoming fully incarnated as a personal formation directly plasmated by the Holy Spirit in the very exact way the Tilma of Guadalupe was plasmated with light... a light that comes from the *energia* emanated at the resurrection, as it can be seen plasmated in the Shroud of Turin. We are still first witnesses of the resurrection exactly as Mary Madgalen was: as a beacon-lamp that radiate all the new life that came from His growing-together-in-communion, as a new being, converting into new creatures, precisely in the same way Mary Magdalene let Jesus Himself convert her... and she, as the social-filial church at the feet of the cross and also as the first witness of the resurrection, became the direct opposite of the tower of Babel: the permanent disobedience to God of the tower of Babel became a permanent witness of conversion in Mary Magdalene seen as a “tower of light” that is not merely “visible”, it is incarnated light that becomes visible as we, as His beloved holy and blessed people of God, keep being built by the Holy Spirit as a "tower of conversion", as a "house of conversion" that radiates more and more conversion in the social-filial sacramentizing vinculating sense of the articulation of the ecclesial personal formation, beginning with our own conversion, exactly as Mary Magdalene was a massive sign of conversion… and eventually also became the first witness of the Risen Christ.

Just to help you to see the "biblical connection": the name "Magdalene" means "*tower*" in Hebrew. The first witness of the Resurrection was not "Mary of Cleofas" (the name of her husband), but Mary of Magdala (Magdala was a city, but the word “Magdala” means "*tower*")… so we are meant to both let the Holy Spirit work to convert us into the living work of Divine Love-with-us we are called to be and also let the Holy Spirit work through us to radiate more and mor conversion in the whole articulation of our ecclesial filiative-pastoral personal formation dimension… Please note: Mary Magdalene was chosen to be the pastoral dimension of His Beloved Church at the feet of the cross and eventually as the first witness of His resurrection… due to her conversion witness, period. This is not a matter of her being celibate or not, single or not. She was the hugest feminine evangelical example of conversion, she was not merely freed directly by Jesus from the possession of 7 demons (what a number to be used in that sense) but she was a known follower of Jesus, her conversion was not something that happened “instantly” but also seen in how she followed Jesus afterwards… and the ecclesial primacy of charity of the whole beloved people of God at the feet of the cross was feminine, so the one chosen to be “visible sign” of the pastoral dimension of the beloved people of God at the feet of the cross was her as “tower of light” (in case anyone wondered… to where Jesus Charity wanted to lead me with the name “*Magdaluz*” as second name of my God-given new personal identity… Sorry, I won´t use “*torreluz/towerlight*” as a second name after the name “Victoria”: for Jesus Charity “*Magdaluz*” sounds way more beautiful…).

This discernment becomes way more deeply beautiful if you consider the Gospel in which my pocket Gospel was opened, chosen by Jesus Charity. I will explain how this happens: I simply open the Gospel randomly while praying to Jesus, Charity to choose which Word He means us

to give light in each present… and then read and apply to what was already prayed, whatever reading He decides to be used as "truth-based context" to interpret what has been prayed and discerned together. I don´t know where this reading exactly is, but because both sides were green… that meant: He Himself had to choose if I read the gospel reading on the left or the right side. When the pocket Gospel book opens randomly in a feast, the feast readings have priority over the ordinary time readings… but if both sides are green, He Himself must tell me which side to choose… and this was the Gospel He chose me to read the last time we gave light to the Word together, as beloved family of heaven that keeps choosing to grow together in communion with Him, by Him, for Him and in Him… as it can be read in Lk 14, 25-33:

Great crowds were traveling with him, and he turned and addressed them,

> **"If anyone comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple.**
>
> Whoever does not carry his own cross and come after me cannot be my disciple.
>
> **Which of you wishing to construct a tower does not first sit down and calculate the cost to see if there is enough for its completion? Otherwise, after laying the foundation and finding himself unable to finish the work the onlookers should laugh at him and say, 'This one began to build but did not have the resources to finish.'**
> Or what king marching into battle would not first sit down and decide whether with ten thousand troops he can successfully oppose another king advancing upon him with twenty thousand troops? But if not, while he is still far away, he will send a delegation to ask for peace terms.
>
> In the same way, none of you who does not renounce all his possessions can be my disciple.

Let´s comment on two discernments of this Gospel: one that has already been done in the past and one that happened today.

Let´s begin with the one that was already done somewhere in the past. I have no idea of exactly when, but I am so permanently illegally surveilled that anyone can corroborate exactly when it was written, either in social media or in any other media.

Well, when Jesus says "hating" your mother, father, wife, and children, brothers and sisters… be careful how you apply that kind of "hate" wording… It is not meant to be understood as we would understand today the word "hate." If you have a marriage sacrament, you are given by God a state-of-grace with proper sacramental duties and charisms to be fulfilled in the most faithful way towards His spousal alliance also… This is not that Jesus is commanding to hate anyone, especially your own relatives… even if… it may happen that your own relatives hate you. Jesus never teaches to repay evil with evil… [Mt 5:38-39] nor ever teaches to hate anyone, because you will be known as Christians according to how you love each other [Jn 13, 34-35], which includes loving EVERYONE.

So, what He means here should be understood with other biblical grounds in which Jesus deepens what He means to be a "sacramental family bonding."

-You are called by Jesus Charity to be bonded as a Christian family (as a domestic church) as the Holy Family was: growing together in wisdom, age, grace, and favor, upon God (according to the Heavenly Father´s will) and upon man… [Lk 2:52]

-You are called by Jesus Charity to love Him above anyone… and that does not only include father and mother [Mt 10:37-38]: it explicitly includes loving HIM more than YOURSELF [Mk 8:34]. That means: the whole family is called by Jesus Charity to be bonded living a charity that loves Him in the first place, loving each other as He loves us first… and because you love Him more than yourselves, you will be able to see Him in those you are called to serve and minister as a growing-together-in-communion… including as a domestic pastor. Notice the "sacramental vision shift" that this means: you will love EVERYONE through how Jesus Charity orders your heart to live charity according to His ecclesial primacy order of charity (sorry for the redundancy, but it makes His point more explicitly visible)… and of course, your sacramental bonding duties will always begin as a domestic church being formed together as a living icon of His Divine Charity-dwelt-in-us-and-through-us.

-So, what He means you to understand **there** is that you are meant to be sacramentally bonded to give light to the Word together, to let Him grow more than anything or anyone else among you. He says this about His own brothers and sisters: they are blessed because they hear the Word of God and practice it, especially Mary, not merely for her being the one who breastfed Him [Lk 11:27-28]. In Luke 8:19-21, Jesus says:

> Then His mother and his brothers came to Him but were unable to join Him because of the crowd.
>
> He was told, "Your mother and Your brothers are standing outside and they wish to see you."
>
> He said to them in reply,
>
> **"My mother and my brothers are those who hear the Word of God and act on it."**

Now, make the connection Jesus Charity wants you to make between the two bolded biblical quotes: You are His family because you hear the Word of God together and practice it. You are His beloved domestic church, sacramentally raising Him as a mother and a father, and brothers and sisters are called to help to be, help to do, help to grow, help to glow, and help to bloom each other as if Jesus Charity Himself would be the one living charity through you as you help each other to keep growing together as a loveful harvest, growing together in more and more communion in Him, for Him, by Him and with Him… Being family, according to Jesus Charity´s sacramental vision, is not merely a "blood vinculation": it is a mystical domestic communion bond, a charity alliance that bonds you to help each other to grow in a more and more incarnated communion, self-giving sacramentally as the Trinity does… and that SACRAmentality bond of a domestic church is way more stronger than any other blood vinculation possible. Any "domestic bonding style" whose "primacy" domestic bonding is not bonded according to His ecclesial primacy of charity´s SACRAmentality bond… it is meant to be hated, yes. You are meant to be a domestic church whose SACRAmentality bonding vinculates you in the very same way

He vinculates with us as His Beloved Church-Bride. Anything that breaks the faithfulness to that spousal alliance of the Beloved must be hated, even if that happens due a relative of blood trying to enforce to you any form of domestic bonding that is incompatible with you remaining faithful to His spousal alliance according to the state-of-grace He Himself gave to you as primacy of charity way of "ordering of your heart" and also "ordering your domestic communion."

What He means to be **hated**… is any unfaithfulness to His spousal alliance, whenever and wherever it is tried to be enforced and forcing you to comply with committing such unfaithfulness, even if it is tried to be enforced by your own blood relatives. Got it? This can become painfully seen in sons and daughters whose parents disagree with them following a religious vocation. Still, they are of major age and in all due conscience they are willing to embrace a properly discerned religious call, even if their own parents oppose that (usually because they want grandchildren…). Well, even in those circumstances, the effort must be made to help the grieving parents (what they are grieving is the future they planned, not precisely the "death" of the son or daughter that was called to follow Jesus Charity as a religious vocation) to see the apostolic fruits of their religious son or daughter, those who they help to grow as beloved children of God as part of their apostolic sacramental duties as a religious vocation, as their sacramental grandchildren, and that is a very beautiful way to see "sacramental grandparenthood" too.

Now, let´s explain the next biblical connection here: <u>two very specific criteria to be His disciples (the biblical quotes that are only underlined, without being bolded at the same time).</u> One is "taking the cross and following Him," and the second one is "to renounce to all your possessions." Well, part of being a domestic church bonded with the proper SACRAmentality is helping each other to keep following more to the cross… and is not meant to be understood as "painful" by itself: Christian faith is first of all an incarnated communion celebration… but, as it can be constated in any true Christian… there will be highly sacrificial adoration offerings in any truly faithful "follow Me" given by the Beloved, exactly as it happens when a mother gives birth to a new life. BUT PAIN NOR ANY KIND OF SACRIFICE DEFINES OUR FAITH, WHAT DEFINES OUR FAITH IS FOLLOWING HIS GIVEN ECCLESIAL PERSONAL FORMATION, HOW HE DEFINED US AS HIS BELOVED PEOPLE OF GOD, AS HIS BELOVED APOSTLES, AS HIS BELOVED CHURCH AND AS HIS BELOVED WITNESS AT THE FEET OF THE CROSS AS WE ARE CALLED TO DO IT BY HIM, WITH HIM, FOR HIM AND IN HIM… and that, essentially and ontologically seen… is renouncing *to possess yourself* and let the Holy Spirit literally move you through all the way you are carrying your cross as He calls you do it. This can also be said in another sense: in the way I possess myself, I always possess myself remaining ordered to self-give as Jesus Charity does, growing together in communion serving God and adoring Him with our whole growth in the way it is more glorifying to Him, always remaining unconditionally open to new life and grace. It's the same thing that happens when a mother gives birth and literally renounces possession of herself to be able to care for the child as she is called by God to do it. The thing of "renouncing to all your possessions" will be absolutely obsolete and worthless if you don´t *renounce to possess yourself* and let the Holy Spirit fully empower you, so He can move you to become more faithful to the Beloved´s spousal alliance according to the most glorifying way visible as fulfilling the Father´s will in the most fulfilling sense. By the way, the thing of letting the Holy Spirit breathe in you and

fully move you and empower you… trust me when I say: it can become HIGHLY SUPERNATURAL, supernatural enough for you to be able to literally keep breathing, walking, and having the capability of remaining consciously and able to sees like only He can grant you to be able to embrace His vision… even when it becomes quite highly clear there is no ordinary BIOLOGICAL way possible to that remain happening…. Besides being granted very supernaturally to remain very calm and in an explicit merciful state-of-grace… when there is no ordinary BIOLOGICAL OR SOCIAL WAY to that happening, like it is being granted by the Holy Spirit to happen. The thing of all of us baptized, including women and lay people, truly being called to be incorporated as a living organic body, ALL, not merely a male-only hierarchy… well… the way that ecclesial reality may become *deeply known* and highly visibly revealed as a living organic vision capability coming directly from Him… in highly biologically evident and explicitly supernaturally revealed ways too, with all due scientific evidence to confirm "*no way this woman lay can be doing this if she is not being empowered by the Holy Spirit very explicitly as an ecclesial living organic body, literally only able to remain beating in an organic constated state, in a way compatible with sustaining bodily incarnated organic life, as a more and more personally incarnated Eucharist, including in a very organically incorporated sense: a living body that remains living simply because the transconsecrated heart keeps becoming through the empowerment of the Holy Spirt a goeiz that lets Him grow more and more, ever more*…"

Finally, the last biblical connection can become beautifully visibly explained by Jesus Charity as He himself told it in the **parable of the tower**: we, as a pastoral church… as His Beloved Church that begins to fully walk as He walks at Pentecost, and that keeps happening in every confirmation sacrament, when the baptized begin to be fully empowered by the Holy Spirit to start being able to exercise their all due ecclesial potestas as domestic pastors in complete correspondence to their God-Love-given state-of-grace… the fact is: the pastoral-filial dimension of the ecclesial personal formation that Jesus revealed Himself at the feet of the cross (wait to read the following *crescere communio* to discover how that was very biblically revealed if you know how to read the gospel of John reading of the Passion framed with *a very incarnative ecclesial personal formation context*) literally is commissioned by Him to preach and witness His Resurrection (Mary Magdalen was at the same time the first preacher and the first witness of His resurrection) *as a house of conversion* (this begins to happen at the domestic church hierarchical level) that is also… A TOWER OF LIGHT, what eventually will be proposed by Jesus Charity Himself as His beloved holy and blessed people of God becoming together, as we walk together as He walks, into an eucharistical beacon-lamp, radiating His growing-together-in-communion in the middle of the world, as a beloved eucharistical benediction (the liturgical blessing that is done with an Eucharist Monstrance).

Well, if we understand our vocation as "Mother Church of all His baptized children of God" as He reveals in the parable of the tower… we are mean to do the calculations right: EVERYONE along His whole ecclesial body is meant to be formed with the proper SACRAmentality, building this "tower of light" does requires material and economic resources that are meant to be earned in an evangelical and fraternizing way… We can´t be a "Mother Church" that only forms with all the proper SACRAmentality, either only the male-only hierarchy, or only to those in religious vocations ecclesial institutions… or… only to those lay who can afford to pay for such

formation to be provided. Ask yourselves: a mother who is unconditionally open to grace and new life would ask their own still-needed-to-be-properly-educated-and-formed children to… pay their own formative and educative needs? No, no sane mother would do that. So, why should His Beloved Church be expected to provide the proper SACRAmentality formation, given free and in a fully organic sense, only to those at what it is currently seen eclessially as a male-only hierarchy or as religious? Why His Mother Church is not fully expected to assume all due responsibility to raise Him as she is called to, raising Him in every child of God that becomes raised to the maturity of faith, so His Beloved Church can also assume with the most whole responsibility possible the service she is called to provide always as a giftedness? Of course all the beloved people of God are called to collaborate in every way we are called to with the nourishment of His Beloved Church, including giving to her all the economic fraternal support we can provide her… but that is called by Jesus Charity to always remain happening as an offering that is being offered as a free giftedness, never as a required payment to receive the proper SACRAmentality formation that you have your all due ecclesial right and even sacramental duty to be given and receive with unconditional openness to grace and new life that comes from the Holy Spirit. That begins with providing to all the domestic churches a very organically incorporated SACRAmentality formation, and for that Jesus Charity is letting you see in this domestic pastoral letter His Order of Charity as instituted in the people at the feet of the cross… and such pastoral formation as domestic pastors can´t be expected to be required to be paid, they can give an offering, as generous as they are granted to give it… at the Dignitas Sunday… but we can remain functional as a Beloved Mother Church that fully assumes the proper SACRAmentality formation of all His children of God… requiring lays "required donatives" to them being able to receive something that is meant to be given as a giftedness: "*Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give*… [Mt 10:8] *Stop making my Father´s house a marketplace." His disciples recalled the words of the scripture: "Zeal for your house consume me…"* [Jn 2:16-17]

As you can expect to assume, as Jesus Charity Himself reveals it: most of the beloved holy and blessed people of God are meant to be marriages with their own all due sacramental duties with their own domestic churches first, in the very same way that the other person who was at the feet of the cross along Mary Magdalen as His first Beloved people of God… was MARY OF CLEOPHAS (she was married). You can´t expect from all the married lays, already with their own economic duties that are meant to be met in all due charity towards their own domestic churches first… to be able to pay for the formation they faithfully need to grow together in communion as a domestic church that fully incarnates together His Eucharist as they keep walking together as He walks, growing together in more and more communion in Him, for Him, by Him and with Him... but sometimes, due the very nature of their unconditionally openness to grace and new life, they won´t be able to afford to pay all the formative resources they need to be appropriately formed as the domestic church Jesus Charity calls all domestic pastors to build… as a living temple and a *domestic Divine Charity sanctuary* that is called to be built appropriately **empowered through the Holy Spirit** as the "*construction architect",* providing to the domestic churches in a very organic and totally gifted way all the formative fraternal assistance they may need… always given via primacy of charity, remembering that for Jesus Charity, living charity is not only an ecclesial constitutional order but… the most radiative

charismatic action of the Holy Spirit as we remain being converted and built as a building of light, as a tower of light, as a house of conversion, as a *torreluz* of conversion we are called to be built incarnative as we let His Divine Charity keep dwelling-in-us-and-through-us through the work of the Holy Spirit upon us, because God-Love-with-us is the only One able to cause us grow in more and more *belovedly incarnated communion* as a progressively and presentially more faithful living work of God that can´t be nor won´t be ever able to be chained, because all living works of Divine Love are plasmated by the Holy Spirit´s work that will remain building us as the tower of light we are called to be in Him, for Him, by Him and with Him, as Saint Paul very brilliantly explains it very biblically in the biblical quotes will connect now as Jesus Charity does, but let[s give His proper "advice" first towards this kind of articulative theology style.

W*hat is written in italics along the following biblical connected quotes is incarnative context explicitly asked by Jesus Charity to be added so how He connects all these readings can become the most humbly-able-to-become-visible-to-all possible. <u>What is being written both in italics and underlined are living Words discerned according to the biblically-given context, but discerned coming from Him directly…</u>* **What is written in bold letters are key words that are meant to be connected to understand Jesus Charity´s sacramental vision… because we know we are meant to keep a domestic pastoral church tone and well, not all domestic pastors may be able yet to interconnect biblical readings in the most charitable way He may grant and commissions us as His Beloved Church-Bride to do it, they may need more formation to be able to do that properly empowered by the Holy Spirit, exactly like Apollo needed to be formed better by a domestic church first…**

So, for now, the connections are let explicitly become visible as He does, but… you are totally encouraged as domestic pastor to discern these connections letting the Holy Spirit properly empower you to be able to do so in the most faithful way possible to His spousal alliance that will always remain to be more and more consummated also through growing in incarnative faithfulness towards His Revelation, to a domestic magisterium properly empowered by the Holy Spirit and to Magisterium, that are meant to become connected via the human-ecclesial-domestic personal formation model as "base" that connects the lowest level of Revelation (Tradition) with the domestic churches that begin to affirm their faith more and more personally incarnated as domestic magisterium first. Don´t expect Jesus Charity always let the connections explicitly seen, you are expected as domestic pastors to allow the Holy Spirit empower you more and more presentially and progressively for you being able to keep connecting what He teaches, connecting you yourselves the incarnated Word, the Revealed Truth and the personal formation model via domestic magisterium first, remaining the most faithfully possible to Magisterium that the Holy Spirit inspires you to remain in all due conscience upon God and towards fully assuming your sacramental formative duty of the domestic church you are commissioned to Shepperd as He empowers you to remain giving light to the Word…

Now, after the articulative theological exegesis nature has been humbly explained, you can read the following biblical articulation done through Jesus Charity, *<u>and when it is explicitly told so, that was done explicitly by Himself too</u>*:

All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work [2 Tim 3:16-17].

The hardworking farmer ought to have the first share of *His loveful harvest*. Reflect on what I am saying, for the Lord will give you understanding in everything. Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, for which I am suffering, even to the point of *a personhood bloodshed*, like a *civil slave*. But the word of God is not chained [***But the work of God is not chained, it belongs to the work of the Holy Spirit, whether we live or die…***]. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory.

This saying is trustworthy: If we have died with Him we shall also live with Him; if we persevere we shall also reign with Him. But if we deny Him, He will deny us. If we are unfaithful, he remains faithful, for he cannot deny Himself [2 Tim 2:6-13]… where sin increased, grace overflowed more [Ro 5:20]: He must increase and I must decrease… *Illum oportet crescere, me autem minui* [1 Tim 3:16-17].

When I came to you, brothers, proclaiming the mystery of God, I did not come with sublimity of words or of wisdom. For I resolved to know nothing while I was with you except Jesus Christ, and him crucified, came to you in weakness and fear and much trembling, and my message and my proclamation were not with persuasive (words of) wisdom, but with a demonstration of spirit and power, so that your faith might rest not on human wisdom but on the **power of God**.

Yet we do speak a wisdom to those who are mature, but not a wisdom of this age, nor of the rulers of this age who are passing away. Rather, we speak God's wisdom, mysterious, hidden, which God predetermined before the ages for our glory, and which none of the rulers of this age knew; for if they had known it, they would not have crucified the Lord of glory.

But as it is written: "What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him," this God has revealed to us **through the Spirit**. For the Spirit scrutinizes everything, even the depths of God.

Among human beings, who knows what pertains to a person except the spirit of the person that is within? Similarly, no one knows what pertains to God except **the Spirit of God**. We have not received the spirit of the world but the Spirit that is from God, so that we may understand the things freely given us by God. And we speak about them not with words taught by human wisdom, but with words taught by the Spirit, describing spiritual realities in spiritual terms.

Now the natural person does not accept what pertains to the Spirit of God, for to him it is foolishness, and he cannot understand it, because it is judged spiritually. The spiritual person, however, can judge everything but is not subject to judgment by anyone. For "who has known the mind of the Lord, so as to counsel him?" But we have the mind of Christ [*ad mentes Patris* and *cum cordis Mater*] [1 Co 2]

What is Apollo, after all, and what is Paul? Ministers through whom you became believers, just as the Lord assigned each one. I planted, Apollos watered, but God caused the growth. Therefore, neither the one who plants nor the one who waters are anything, but only God, ***because God is the only One*** **who causes the growth.** The one who plants and the one who waters are equal, and each will receive wages in proportion to his labor. **For we are God's co-workers; you are God's field, God's building.**

According to the grace of God given to me, like a wise master builder [*the Holy Spirit is the architect; Paul is the master builder… as we are now called to be master builders of this tower of light that is a house of conversion that forms the domestic churches, enabling them to become properly empowered*

> *by the Holy Spirit that plasmates us as the living icon of Divine Charity-dwelt-in-us-and-through-us we are called to be as domestic pastors that keep raising Him as the eucharistical beacon-lamp we are called to be, forming His domestic churches with all the proper SACRAmentality in a fully organically incorporated sense also, so His growing-together-in-communion can remain be radiated in the middle of the world, and He can let be grown as He is asking us as the Mother Church the Holy Spirit empowers us to be incarnating His Eucharist as the Holy Family did it first: adore Me with our whole growth, form My Beloved people of God to be able to keep becoming a more presentially faithful and incarnative fruitful ipse Christus crescere… let My Beloved people of God grow in Me, for Me, with Me and by Me as a living icon of Divine Charitiy… as I learned to grow together in communion towards Our Heavenly Father first: through the domestic communion of a Holy Family, a domestic church that remains unconditionally open to grace and new life that dwells Trinitarian communion in us, as they stay open to keep being built through the work of the Holy Spirit as a domestic sanctuary of Divine Charity-with-us...This is kind of a Divine Charity Basilica full of new albor light, through which the splendor of My Truth will remain shining, like it happens through the windows of the medieval cathedrals, that were meant to catechize the people of God then, but this Divine Charity Basilica will remain being built forever, incarnatively forming Me personally as all My Beloved holy and blessed people of God remain being built as a house of conversion, as a domestic church that will remain growing together in a communion more and more eclessially personally incarnatedly built as a torreluz… forever, ever more*], I laid a foundation, and another is building upon it. But each one must be careful how he builds upon it, for no one can lay a foundation other than the one that is there, namely, Jesus Christ. If anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw, the work of each will come to light, for the Day will disclose it. It will be revealed with fire, and the fire [itself] will test the quality of each one's work.
>
> If the work stands that someone built upon the foundation, that person will receive a wage. But if someone's work is burned up, that one will suffer loss; the person will be saved, but only as through fire.
>
> Do you not know that you are the temple of God, and that **the Spirit of God dwells in you**? If anyone destroys God's temple, God will destroy that person; for the temple of God, which you are, is holy. Let no one deceive himself. If anyone among you considers himself wise in this age, let him become a fool so as to become wise.
>
> For the wisdom of this world is foolishness in the eyes of God, for it is written: "He catches the wise in their own ruses," and again: "The Lord knows the thoughts of the wise, that they are vain."
>
> So let no one boast about human beings, for everything belongs to you. Paul or Apollos or Cephas, or the world or life or death, or the present or the future: all belong to you**, and you *belong* to Christ**, and Christ to God [1 Co 3:5-23]. None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, ***we belong to the Lord*** [Ro 14:7-8].

Because this organically incorporated SACRAmentality formation is meant to be provided to all domestic as a giftedness of a Beloved Mother Church that is commissioned to give such formation in a fully presential context, gifted without taking into consideration at all the capability that any domestic pastor or beloved children of God may have to provide any minimum amount of money… what is only meant to be asked is a generous offering at the Dignitas Sunday and any other generous offering anyone can be moved directly by the Holy Spirit to give in a totally voluntary way, in the very same context that, within a domestic church, everyone is expected to collaborate to sustain their domestic church together… Of course, our

youngest children of God can´t be expected to pay anything for the formation they are called to receive according to their Creator-given dignity, but they are already collaborating as they let themselves become fully formed as the domestic pastors and the domestic churches they are called to be, following eventually whichever vocational way Jesus Charity gives to each one as His "Follow me…"but, whichever that way may become to take His cross, denying ourselves and follow Him… it will ALWAYS begin as being properly formed, in a very organic sense, as domestic pastors and domestic churches that incarnate His Eucharist as domestic communion first; as Divine Charity-dwelt-in-us-and-through-us as children of God growing together as His domestic church first.

All this means: really, an Order of Charity is genuinely needed to handle the formative duty of a Beloved Mother Church that assumes such evangelical formative duty with the fullest evangelical faithfulness to His spousal alliance with her as His Beloved Church-Bride… and that is why since the very beginning of this particular Jesus Charity´s *crescere communio* proposal (that you will read in Part V) the own Order of Charity had been commissioned to fully assume that *everblessedness* duty —that also requires in all due justice to being able to have all the proper economical resources— in the most charitable and fraternal way possible, at a whole ecclesial level… so lays and domestic churches become fully empowered by the Holy Spirit as a new common language begins to unite His Beloved Church as they also begin being to become organically formed with the proper SACRAmentality and fully granted the state-of-grace to build, as *a tower of light* that radiates His growing-together-in-communion in the middle of the world in a very ordinary sacramental way…. what Saint Augustine would call "the city of God": living charity as a common language that helps to be, helps to do, helps to grow, helps to glow, helps to bloom… growing together in communion with the Beloved, for the Beloved, in the Beloved, by the Beloved... In the civil sense, that becomes another common language: living fraternally, growing together in fraternal communion, literally "communicating" an incarnated social communion that comes directly from the Holy Spirit. That is why all the first Christians in the nascent Church call each other "beloved brothers and sisters/beloved brethren."

Sister Lucia herself was pretty straightforward, in a way that was highly empowered by the Holy Spirit, about the crucial importance of family, marriage, and what we today know as *domestic pastors* and *domestic churches*:

> The final battle between the Lord and the kingdom of Satan will be about marriage and the family. Do not be afraid, because anyone who works for the sanctity of marriage and the family will always be fought and opposed in every way, because this is the decisive issue. However, Our Lady has already crushed his head.

Other essential details should be noticed now about Fatima to let it become fully seen as the first fully visible magnum exorcism of light:

They were shepherds. The children of Fatima were shepherds. The details is not minor at all.

The children of Fátima—Lucia dos Santos, Francisco Marto, and Jacinta Marto—were actual shepherds, not just learning to be shepherds. They regularly tended their families' sheep in the fields near Cova da Iria, outside the town of Fatima.

So yes, they were literally shepherding sheep at the time of the apparitions in 1917, and symbolically seen as "little shepherds" (*pastorinhos)*, which has theological resonance, since Christ Himself is the Good Shepherd, and many saints and biblical figures were also called from shepherding (like David and Moses). In the spiritual sense, the events at Fátima initiated a spiritual formation in them that led to a life of prayer, sacrifice, and witness. In that sense, yes, they were also formed to be spiritual shepherds by grace, particularly Lucia, who later became a Carmelite nun and dedicated her life to spreading the message of Fatima.

The children of Fátima can rightly be seen as being formed by grace into "domestic shepherds" or "**pastores domésticos**" in a spiritual sense. Here's why that expression is quite radiantly accurate:

1. They were literally domestic shepherds: They tended their family's flock, a domestic, humble task deeply rooted in biblical imagery. Like David, Moses, and the patriarchs, they were called by God while doing ordinary shepherding work.

2. They were spiritually formed to shepherd souls by grace, through the apparitions and their interior response, they grew in:

-prayer: especially the Rosary.
-penance: offering sacrifices for sinners.
-intercession: praying for the salvation of others.
-witness: they bore public testimony despite ridicule and persecution.

3. They practiced pastoral charity within the domestic Church: Their mission began in the family and local community, much like the vocation of all baptized persons to live priestly, prophetic, and royal roles in the domestic Church (*Lumen Gentium* §10-11). Lucia especially, through her writings and religious life, shepherded others spiritually by sharing the messages of Fátima.
So, yes, Lucia, Francisco and Jacinta were learning through Our Lady of Fátima how to be "domestic pastors"—not in the ordained clerical sense, but in the graced lay and prophetic sense, embodying a spiritual shepherding rooted in the domestic Church and shaped by divine instruction.

In her memoirs, Sister Lucia reflects on the spiritual transformation she and her cousins underwent, evolving from humble shepherds into instruments to channel divine grace, exactly as all domestic pastors are called to do it in the domestic sense. While she doesn't use the exact phrase "domestic shepherds," her writings convey this profound journey. *In Fatima in Lucia's Own Words*, Sister Lucia recounts how their daily lives, centered around tending sheep, became intertwined with a higher calling:

> "We were just poor shepherd children, who did not know how to read or write. But Our Lady condescended to use us to make her message known to the world."

This passage illustrates how their ordinary roles as shepherds were elevated through divine intervention, guiding them to become spiritual shepherds for humanity, for the whole human family, seeing all as unconditionally beloved children of God, called to let Divine Love convert their hearts and honor their human creature dignity in the fullest sense. Furthermore, Sister Lucia describes the deep sense of responsibility they felt after the apparitions:

> "From then on, we began to offer to God all our sacrifices and mortifications for the conversion of sinners."

Well, now that "sacrifices and mortification" context, usually understood as "penance", takes a more profound meaning with Jesus Charity: "penance" now is more related to incarnate His Word in the way you are called to do it to let His Divine Communion become more and more personally incarnated and formed with more and more unconditional openness to grace and all the new life that will always remain being emanated from the Trinitarian Omnicrescent Communion as you keep incarnating His Eucharist radiating His growing-together-in-communion with more and more humble and amazed faithfulness to His charity alliance… Giving light to His Word in the fullest obedience to the Father´s will, allowing the Holy Spirit to empower us to adore Him with our whole growth in the way that is most glorifying to Divine Charity-dwelt-in-us-and-though-us. "Penance" now is not exactly "suffering for the sinners": is seeing everyone as an equal and dignifying brother and sister, called to grow together in communion, unconditionally beloved as God Loves us all… and whatever charism and way you are asked by Jesus Charity to do that, you are in all due sacramental-obedience-bonded to do it as a lay and domestic church, no need of a religious superior commanding it to be done, now it is Divine Charity what asks you to do whatever Jesus Charity calls you to do so His Divine Charity keeps dwelling unto everyone unconditionally… and that must also being done exactly how He ask it to be done: it is your own personal conscience that must become properly formed to discern that as domestic pastor first.

However, how these children of Fatima were granted to understand "penance" in the presential way they did, reflects their transformation into caretakers of souls, embracing a pastoral mission within their community and beyond. These excerpts from Sister Lucia's memoirs highlight how, by grace, the children of Fátima transitioned from tending sheep to become domestic pastors guiding souls, embodying the essence of "*domestic shepherds*" in their spiritual journey.

It should be mentioned now: the term "domestic church" and "domestic pastors" would not begin to be properly articulated by the Catholic Church until way later than Fátima.
Although the family was seen as a "domestic Church" (*ecclesia domestica)* already by early Fathers like St. John Chrysostom and Tertullian, who exhorted parents—especially fathers—to lead their households in faith… the humble factual truth that can be constated with unrefusable historic evidence through the whole History of the Church after the Nascent Church is that all ecclesial shepherding language was mostly reserved for the male-only ecclesial hierarchy

(bishops and priests), drawing on Christ the Good Shepherd. After the Nascent Church period, a male-only hierarchical organic body began to be incorporated at the whole ecclesial body level as the only "apostolically instituted by Jesus" Holy Orders, and since then, only ordained males were granted to be recognized and appropriately incorporated in an "institutional" organic sense as ecclesial hierarchical body... and —as a direct consequence of such "institutional-apostolic" ecclesial socio-sacramental context along the whole Church history— as the only possible "apostolic shepherds/ecclesial pastors."

Early Church leadership included bishops (*episkopoi*), presbyters (elders), and deacons, and by the end of the 1st century, a clearer distinction among them began to appear (especially the monarchical episcopate, like in Ignatius of Antioch). Women played active in the Nascent Church, including roles that would become visible in part V of this Crescere Communio as "Order of Charity" domestic ordination and even proper of priestly feminine Holy Orders, including the possibility of women who are instituted ordained via Order of Charity becoming apostolic heads: at the Nascent Church there were deaconesses, prophets, and heads of house churches (Phoebe, Priscilla, Junia in Ro 16). However, this must be explicitly noticed: due Jesus Himself choosing not to let the mystical Holy Orders He instituted at the feet of the cross as a feminine Holy Orders to be able to become as visible and "seen" as the other Holy Orders instituted by Him, the masculine Holy Orders that had been currently known as the only "apostolic ordination" hierarchically-organically possible... due that Jesus deliberate choice, all these roles women had at the Nascent Church, although de facto performing as head of domestic churches (apostolic heads), with clear magisterial and priestly roles that would eventually become reserved only to male-ordained only... these were not considered sacramental ordinations as later defined as "hierarchical apostolic male-only Holy Orders."

As you will be able to fully realize later, all the beloved articulation of the ecclesial personal formation at the feet of the cross is that of "apostles". Mary Magdalen would be called later "*apostola apostolorum*"; John was already visible known as the "*beloved apostle*"... and we may right now let you discern exactly who at the feet of the cross was the "Mother Apostle" in the same way she was "the Mother Church"... and why specifically her, and not Joseph as male (detail that should not be considered minor considering that according to the patriarchal cultural context, the “logical” thing God would be expected to do is letting Joseph being at the feet of the cross also) when thinking and discerning why would Jesus want only "males" seen as "apostles" when his own earthly father, his own "apostolic father" on Earth designated by the Father of Heaven, was explicitly NOT meant to be at the feet of the cross as an “domestic apostolic head”… but they were clearly both (Joseph and Mary) the domestic church who formed Jesus Himself apostolically and they were clearly BOTH transconsecrated as first living Eucharist (Joseph on Heaven; Mary on Earth).

The absence of Joseph on Earth was necessary for Mary to be explicitly affirmed as "Apostolic Head Mother" as a woman, the Church, according to her own feminine Beloved Church essential identity given by God and honored by Jesus. Notice: she was not "Mary" as "Mary of Joseph", as it happened with "Mary of Cleophas", nor as Mary of Nazareth", as it happened with "Mary Magdalene"... She was "Mary, mother of Jesus", she was the Apostolic Mother at

the feet of the cross... still, because Jesus Himself wanted it to happen, nobody realized the crucial identity of Mary as the first living Eucharist on Earth and the importance of Mary and Joseph as first ecclesia domestica: it could surprise you that among first Christians the devotion to Mary was not of particular interest, besides affirming her virginal conception (what would later evolve to Mary herself revealing her Immaculate Conception in Lourdes). The first historical pieces of evidence of Marian devotion began to appear around the 2nd Century. However, they are scarce enough to assume this was not yet something still done at a whole ecclesial level, but as spontaneous manifestations of particular Christian communities. So, Mariology begins way later after the hierarchical male-only ecclesial constitution began to be configured: the first official ecclesial teaching about Mary at a universal ecclesial level, including approval of her veneration and recognition of her role in salvation history, came during the Council of Ephesus in 431 AD. This is the first ecumenical council that explicitly and dogmatically affirmed a Marian doctrine for the entire Church. The proclamation of Mary as *Theotokos* (Greek: Θεοτόκος), meaning “God-bearer” or “Mother of God”, became the first ecclesial dogma regarding Mary. This title affirmed that the one she bore in her womb was truly divine from the moment of conception. This was a defense of the full divinity of Christ, not just about Mary. By affirming Mary’s divine maternity, the Council authorized and strengthened public devotion to her, because the faithful could now publicly honor her as Mother of God, not just as the mother of Jesus in a human sense.

Please notice: the first Marian dogma happens at the 431 aD, and although she was the Mother Church since the very beginning of she becoming the first living Eucharist at the feet of the cross (the Church is totally unable to "conceive" without her womb as Mother Church...), around 100 aD the celebration of the Eucharist begins to be restricted only to male bishops and the currently hierarchical-male only ecclesial body incorporation begins to be institutionalized... Then, around the 2nd to 3rd Century (100–300 AD), ordained ministry became more structured, with growing emphasis on apostolic succession and the exclusive role of bishops, presbyters, and deacons as shepherds—by now all male. Canon law and local synods began restricting liturgical-shepherding roles to men, often based on interpretations of Pauline texts [1 Tim 2:12]. All that happened BEFORE the role of Mary and the Holy Family began to even BE ABLE TO BEGIN TO BE ASSUMED at the ecclesial level. The detail is not minor at all: the socio-cultural context of patriarchy clearly had more constitutive weight when interpreting the biblical Scriptures, especially of the Paschal Triduum... than assuming first ***the incarnative principle*** clearly stated in the beginning of the Gospel of John: *The Word becomes flesh...* **That ecclesial incarnative principle means: before anything ecclesial can be affirmed... the Word must become incarnated and given light personally formed first, not merely as a rite that is not meant to become incarnated by all the faithful in the proper SACRAmentality sense according to their charismatically infused state-of-grace.**

The historical evidence about the TOTAL lack of understanding of the crucial role of Mary and the Holy Family regarding how the Word becomes flesh according to the Father's will is unequivocally clear: their "formative role" as called by God to incarnate the Word and give light to the Word (they were not merely called to "govern" the domestic house in which Jesus was called to become incarnated: they were also called to FORM Him to be able to be conceived

socially and humanely as Divine Love-with-us, knowing Himself as they as His first domestic church grew together in communion with His Father of Heaven and according the will of their Father of Heaven, with the direct action of the Holy Spirit empowering their living work of Divine Charity-dwelling-in-us-and-through-us)... was not even begun to be able to be seen at a whole ecclesial level when the Church started to articulate as a male-only hierarchy.

Remember: the first Marian dogma, merely the first, happened at 431 aD. Her Immaculate Conception, one crucial dogma to be able to understand her eventually as the first living Eucharist on Earth and His first domestic church on Earth, properly empowered as Beloved of God since birth to fully pronounce the first fiat exactly as she was meant to pronounce it fully incarnated at the feet of the cross, became recognized as a dogma at the ecclesial level after the Lourdes Marian Apparitions, and that happened... at 1858, less than 200 years ago. The Fatima Marian Apparitions... happened even more recently, a little over 100 years ago. Although the Divine Heart Apparitions happened way before than these last two, in the surroundings of the 1600s, the Divine Mercy Apparitions happened way more recently too: between 1931 and 1938 (after Fatima... although, as far as I remember, Fatima is not mentioned at all in the Diary of Divine Mercy). MANY ECCHESIASTICAL TEACHINGS regarding Mary have to be very solidly grounded first before even being able to begin to see all that Jesus Charity is proposing in all these *crescere communio*. As a matter of fact, the Asuncion of Joseph in body and soul to Heaven —something that must had happened if he eventually was the first living Eucharist of Heaven via mystical consummation of his spousal alliance with Mary when she became the first living Eucharist on Earth— had not even been in the "panoramic ecclesial view" of being affirmed as a "Josephine Ecclesial Dogma:" not only the Church had needed a lot of time to understand better Mary's role, but Joseph's role remains even less understood than hers, due the complete lack of words of him in the Gospels. There is currently no official “Josephine dogma” AT ALL, nor any dogmatic affirmation of the whole Holy Family AT ALL, and of course if that is not there, no ecclesial official recognition of all of them becoming the first incarnated Eucharist can even be possible to be seen eclessially yet, as Jesus Charity proposes it.

Now, after all these crucial mystically revealed details along the Church history had been properly let become visible according to Jesus Charity´s vision, let's stop for a moment now to explicitly discern, in a way that is very visible and gives light to the Word, the crucial importance of the whole Holy Family in making possible our restoration with the Father and Divine Communion.

How does our restoration to a vinculated relation with the Heavenly Father —*I am Who I Am*— happen in the Old and New Testament?

In the Old Testament, it's a collective restoration, not even possible to be explicitly personal because no one can see the face of God and not die: “*You cannot see my face, for no one can see me and live*. [Ex 33:20]” This reflects the divine transcendence and holiness—God’s face is too holy for sinful man to behold directly. Encounters with God were mediated by prophets, the Law, rituals, the tabernacle, the cloud, or angelic figures. So, reconciliation was primarily corporate in the Old Testament: through the Day of Atonement [Lev 16], the High Priest offered

sacrifice for the whole people. God's covenant was with Israel as a people, not yet experienced as interpersonal divine filiation in the way revealed in the New Testament. In short, God was close to His people, but remained veiled. Intimacy with the Heavenly Father was promised, but not yet fully personalized or incarnated.

In the New Testament that changes A LOT: in the New Testament the reconciliation with the Father becomes a PERSONAL restoration into Divine Communion, that can be seen in how each "Jesus's parent" on Earth named Him... and how they raised Him altogether as the fully incarnated Divine Communion-dwelt-on-humanity the whole Holy Family incarnated together in Him, for Him, with Him and for Him... exactly as it happens in the Trinity: in Him, for Him, with Him and for Him.

Please notice now **how** Jesus was asked by God to be named by Mary and by Joseph, and when God the Father reveals publicly how He names Jesus... and how Jesus began to be able to known what being a "beloved Son" can possibly mean… through the domestic communion of His Holy Family first.

Mary: is called to incarnate the Word and name her holy Child "**Emmanuel",** according to Old Testament prophecies [The Virgin will conceive and name her son **Emmanuel, God-with-us**]. In the New Testament, Jesus Christ is presented as the only begotten Son [Jn 1:14, 3:16], the God who dwells **personally incarnated** among His people. Still, Mary is who incarnates that begotten Son as "God-with-us."

Joseph: he is called to be an adoptive father (not a biological father) of Jesus, in the same way we are all called to be adoptive sons of the Father. God asks him to name the holy Child in Mary's womb "**Jesus**", the one who will save his people from their sins... Yes, that is the very same way we, as His beloved people of God, become saved as children of God, because through Christ, all believers become adopted children of God: "*God sent His Son… so that we might receive adoption… You are no longer a slave but a son." [*Gal 4:4-7*] All who are led by the Spirit of God are sons of God… we cry, 'Abba, Father!'* [Ro 8:14-17]" Whoever declared at a whole ecclesial level that Saint Joseph is the custodian of the entire Church definitely had the proper Holy Spirit empowerment to begin to realize what was just explained with straightforward words of a lay: how Joseph adopts Jesus enables Jesus to be able to learn in the *most incarnative way possible* how He is called to know how to become our Savior and allow the salvation of children of God according to the Father´s will.

How the Holy Family makes possible for us to reconcile with Divine Communion: in the very same way their participation in the dwelt Trinitarian communion is what makes the Holy Family able to raise Jesus according to the Father's will, our participation in the Sonship of Christ is what makes our personal reconciliation with Divine Communion incarnating more and more personally His communion, shared with all His Beloved people of God through Baptism [Gal 3:27], Eucharist [Jn 6:56, 1 Cor 10:16] and Living in the Spirit [Rom 8:9-11]... and then that incarnated communion becomes more and more Eucharistically incarnated and personally incarnated exactly as it happened with Jesus Himself first, according to the Father's will: through

the Holy Family as His first domestic church, growing together in communion as domestic church first, becoming more and more personally formed incarnating together the Trinitarian communion that the Son keeps revealing incarnated first... exactly as Mary and Joseph did together as Holy Family first and we are now called to do it as domestic churches that first incarnate the whole personal formation more and more Eucharistically, growing more and more together in communion in Him, by Him, for Him and with Him…

God the Father: Then, our reconciliation with Divine Communion happens through the Cross. This begins in the *mystical Baptism* of Jesus, when the Heavenly Father names Him "*You are **My Beloved Son**; with You I am well pleased* [Mk 1:11]" Notice that such personal revelation of Jesus' Divine identity (anyone in the Jewish context would had been shocked of being called "you" by God Himself; that is a way too personal and intimate relation to have with God according to the Jewish context of Jesus's times) was able to begun becoming public after 30 years of Jesus being personally formed through growing together in a domestic communion that revealed the Trinitarian communion more and more incarnated according to the Father's will, through which the Son learned —always according to the Father's will, but also through how the Holy Spirit worked in both Mary and Joseph— how He was called to grow, mature and incarnate the fullness of History's plenitude: "*But when the fullness of time had come, God sent his Son, born of a woman…* [Ga 4:4*] ...to bring all things together in Christ, things in heaven and on Earth.* [Ef 1, 9-10]"

I will let Jesus Charity´s question to us, beloved family of heaven, here: Do we know God Love *personally enough* as a creatures belonging to Him and as a family that serves Him together, and do we let God Love know us *personally enough* in the heart-to-Heart sense, so He can fully say, as it happened with Jesus: "*You are My Beloved domestic church; with your growing together in communion with Him, by Him, in Him and for Him… I am well pleased*"? Why living faith must always be understood in *suffering terms*, never being assumed primarily as a pleasing celebration of faith that becomes more and more incarnated in us according to the Father´s will and through how the Holy Spirit empowers us to radiate the Trinitarian Omnicrescent growing-together-in-communion?

Now it can be seen: it is through the Holy Family that our reconciliation with the Father was able to be fulfilled lovefully according to His will, consummating the reconciliation of the whole humanity into Divine Communion through the cross, along the "fusing" work of the Holy Spirit that fully fused the consumed and consummated Eucharist as a fully fused ecclesial personal formation of the new beloved people of God. When that happened, the whole Holy Family, all together, came transconsecrated as the first fully consummated and consumed incarnated Eucharist in complete obedience to the Father's will: Joseph in Heaven, Mary on Earth, and Jesus totally self-given, totally obedient to the Heavenly Father even unto death... At that moment we begin to be birthed at the feet of the cross by "Jesus second baptism (the *organic baptism* of His Beloved Church-Bride)" as beloved children of God that grow together in communion in Him, for Him, by Him and for Him: as the beloved people of God that would eventually be given light with a new being at the resurrection's new life emanation... after the Son' obedience to the Father even unto death restores humanity to Divine Communion:

"*Through the obedience of the one man the many will be made righteous* [Ro 5:19] ...*God has reconciled us to Himself through Christ.* [2 Co 5:18]"

Of course, our reconciliation to the Father's Communion and to the Divine Communion of the Whole Trinity happens personally not only in the human incarnative sense but also in the Trinitarian sense: in the Son, with the Son, for the Son, by the Son.

That phrase is meant to be understood rightly in light of both Trinitarian and Christological theology:

In the Son: The Father's love and self-gift are entirely given in the Son, who is the perfect image and Word [Heb 1:3, Col 1:15]. This reflects intra-Trinitarian communion.

With the Son: All that the Father does, He does with the Son: "*the Son can do nothing of himself but what he sees the Father doing*" [Jn 5:19]. They act inseparably *ad extra* (said in way more technical words to those who know how to handle them: *opera Trinitatis ad extra sunt indivisa*).

For the Son: the eternal delight and glory shared within the Trinity [Jn 17:24] is being emanated without subordinating the Father to the Son; this is mutual glorification [Jn 17:1].

By the Son: All things were made through the Son [Jn 1:3], and the Father acts in salvation history through the Son. This also includes the Incarnation: the Father sends the Son to be incarnated by a Virgin to redeem the world, also delegating in Joseph the adoptive parent role that made Jesus able to understand in a very incarnative sense what enabling all to become "an adoptive children of God" is meant to mean by the Son.

So, Jesus now can be seen as the Revelation of the Father as Divine Communion-dwelt-in-us in the Son, for the Son, with the Son and by the Son: *"No one has ever seen God; the only Son, who is in the bosom of the Father, has made Him known*. [Jn 1:18]" *Whoever has seen me has seen the Father.* [Jn 14:9]" Jesus is the Face of God, now visible, knowable, and *incarnationally personally relational*. Through Christ's Incarnation, the Divine Communion is no longer distant or mediated only collectively: it is now offered personally, intimately, and concretely. With Jesus, the reconciliation with Divine Communion becomes personal: "*We were reconciled to God by the death of His Son… we now rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.* [Rom 5:10-11]" This reconciliation is not merely national or tribal—it is extended to each person, by name, through baptism, and within the communion of the Church.

And now it can be understood, finally: the Holy Family is the First Domestic Revelation of Trinitarian Communion, the Holy Family is the first human "dwelling place" of the Trinitarian communion as the Son incarnate in Mary's womb when the Spirit overshadowing Mary [Lk 1:35] and Joseph, obedient to the Father, protects and serves the mystery of God's Incarnate Son and His mother. Jesus' radical obedience to the Heavenly Father, eventually becoming obedient to death, and a death of cross…. was learned first through the complete obedience of BOTH Mary

and Joseph to the Father´s will to His Son entrusted to them to be formed growing together in communion with Him, by Him, in Him and for Him as His first domestic church on Earth. In the Holy Family, Divine Communion begins to dwell bodily, daily, personally, and relationally.

This is the beginning of Divine Omnicrescent Communion becoming flesh in the most tender, relational, and non-violent way. The divine pedagogy shifts: from collective mediation (temple, law, priesthood) to personal communion, made possible by the incarnation of the Son... and that is precisely how we are radiating now Jesus Charity's beautiful new albor, beloved family of heaven: let My personally incarnated communion grow.

In the Old Testament, humanity could not see the face of God and live, for the fullness of divine communion remained veiled in majesty. Reconciliation with God was genuine but mediated and primarily collective, through the covenant with Israel as a people. But in the Incarnation of Jesus, the Father's face is revealed. Through Him, reconciliation becomes personal—not in isolation, but in communion, beginning in the Holy Family, where divine love takes root in human relationships. In Christ, each person is now called to share in the Trinitarian life personally, as a child of the Father... and that us how our restoration with Divine Communio happens: not in an "in-vitro" way, but in a growing-together-in-communion-according-to-the-Father's-will-as-we-let-the-Holy-Spirit-work-more-and-more-in-us-and-through-us way, exactly as Jesus learned to do it through the work of the Holy Spirit in Mary and Jesus as His first domestic church.

Now that the crucial importance of understanding properly the role of the Holy Family in making possible our restoration with the Divine Communion as a personally incarnated restoration, encountering with God's Omnicrescent Communion personally... let's notice the current dogmas proposed about the Holy Family right now. The fact is: their crucial role right now hasn't been recognized at all in a dogmatic sense, but the magisterial grounds are there... and Jesus Charity and the whole Holy Family of New Albor are very clearly setting the mystical grounds. Right now, Saint Joseph holds an exalted place in Catholic devotion and theology; no specific doctrine about him has been defined as a dogma by an ecumenical council or declared de fide by a pope (infallibly binding on all the faithful), but his importance has been steadily elevated by magisterial teaching… although there is no "Josephine dogma" yet at all. The same happens with the whole Holy Family: the ecclesial recognition of the Holy Family as the first and perfect model of the domestic Church is already firmly embedded in the Magisterium, but still not a dogma. As a matter of fact, before Marian dogmas could begin to appear, Christological and Trinitarian dogmas had to be grounded first... in the very same way that understanding how God is Omnicrescent Communion (the Trinity's Omnicrescence is their self-giftedness that never stops growing-together-in-totally-free-perfect-communion among the Three Trinity's Divine Persons) and understanding Christ as incarnated communion (as Divine Charity dwelt-in-us-and-through us as a Christcentered domestic church ordered to let Him grow, incarnating together His communion through both His Omnicrescence dwelling-in-us and His Omnicrescence dwelling-evercrescently-through-us) is also crucial to been even able to begin to see all the crescere communio Jesus Charity is proposing in this domestic pastoral letter.

Please notice: all these "magnum mystical revelations" of Divine Communion [Guadalupe Apparitions, Sacred Heart Apparitions, Lourdes Apparitions, Fatima Apparitions, Divine Mercy Apparitions...] all happened in woman, and ALL kind of woman (religious woman, lay children girls without any formal education or even be able to read...) except for two: Juan Diego and Francisco, the Fatima Shepperd, and there was an explicit reason for that happening: Our Lady of Guadalupe was teaching that men need to be deeply bonded to Her in order convert and to be able to incarnate the Word as a true living Church [His communion must become incarnated first, and that can only happen through her intercession], and Our Lady of Fatima was teaching that men at the ecclesial body [there are already incarnating His communion; now they need to become able to give light to the Word] need to pray the rosary deeper to be able to see what women are revealed mystically... and begin able to see that was meant to be seen now, but happened since the very beginning, and they are granted to start to be able to see that even while the ecclesial body male hierarchy still remains limited to be incorporated only by ordained-male hierarchy only. Just pray the rosary properly, gentlemen.

There is also a clear connection of Jesus Charity with Corpus Christi and with the feast of the Holy Family Hearts that is meant to be prayed properly, gentlemen at the hierarchy. At some moment of the past Jesus Charity proposed a “Growthful Fest” to happen in Los Angeles, ending at July 4, celebrating growing together in communion as the best “we the people” we can be, walking together as BELOVED equal and dignified brother and sisters… Well, a few hours ago the Gospel we use to discern what Word we are giving light together, beloved family of heaven… opened in the pages of the feasts of the Sacred Heart of Jesus and Immaculate Heart of Mary (June 27 and June 28). Jesus Charity explained to me that the feast of the Chaste Heart of Saint Joseph is meant to be celebrated along with the feast of the Immaculate Heart of Mary because they are a mystical marriage… but the next day, June 29, is the feast of Saint Peter and Saint Paul… Jesus Charity eventually clarified me:

Both the Immaculate Heart of Mary and the Chaste Heart of Joseph are meant to be celebrated together, not one day following the other; they are a mystical marriage, their hearts are joined according to God´s will… A marriage that is consummated mystically also consummates My spousal alliance with My Beloved Church-Bride, that is why they both became incarnate Eucharist along with Me, he in heaven and she on earth. And now you now: the feast of Corpus Christi, the feast of My Sacred Heart and the feast of the Immaculate Heart of Mary and the Chaste Heart of Joseph… are literally together, that is how my loveful kingdom keeps growing on, glowing on and blooming on as a lovefull field, more and more radiated by My new albor as My heart is let grow in everyone, in all stars of heaven and all fraternizing living stars on earth… as Mary and Joseph´s heart helped me to be, helped me to do, helped me to grow, helped me to glow, helped me to bloom: growing together in more and more personally incarnated communion with Divine Love, in Divine Love, for Divine Love, by Divine Love… ever more. The evening before the start of the Loveful Fest, the evening of the 26, a whole Eucharistical procession can be done so those who are Christians can adore Me with our whole growth as the Loveful Fest is about to start. If those who coordinate the Loveful Feast (that is meant to be a family festival of civilian nature, but is there is fraternal civilian will, of course this can be done) does choose to include an Eucharistical Procession and

Adoration Night of Light as part of the official Loveful Fest, then the Loveful Fest would start at 8:33 pm on June 26, with an Eucharistical Procession starting while there is still daylight… but as the darkness starts to appear, the Eucharist is meant to become a Star of Heaven that radiates all, as a beacon that radiates everyone with more and more growing together in communion, ever more. There can be an adoration night of light, and the Eucharistical Monstrance can be adored with an ecumenical adoration worship and singers from any Christian denomination that affirms the Eucharist as Real, Beating, Personal Presence (not as symbol) and that affirms that My whole Body is a living organic Body that becomes Incarnated Eucharist becoming an ipse Christus Crescere that is also a crecens dignitas as you walk in civil fraternity as beloved brothers and sister that walk together as I walk. If there is an Eucharistical Procession and an Ecumenical Adoration of the Eucharist as an Adoration Night of Light, let the Archdiocese of Los Angeles coordinate the procession and adoration schedule and those who are to perform at the ecumenical adorative worship. If there is no Eucharistical procession, the Loveful Fest can start from midnight on June 26 to June 27

With this new understanding given by the Holy Spirit about how you are meant to use and see a goeiz in this Loveful Fest, if embraced as you are called to be radiated by My new albor as beloved brothers and sister that are also a beloved loveful harvest… now you can see a goeiz with a deeper beautiful meaning: the radiative power of the Holy Spirt that dwells unto you as My Beloved, Holy and Blessed people of God that grows on, glows on and blooms on more and more as we did together as Holy Family, as an incarnated Eucharist through the unity of our hearts, like a goeiz that will always keep growing together in more and more fraternal communion personally incarnated in Me, for Me, with Me and by Me…ever more.

Just to let the detail of “whole organic Body” more clear: as it will remain be noticed through all this domestic apostolic letter, lay and woman had never been seen as hierarchical organical ecclesial body, ever before, nor an apostolically-formative institutional mystical Holy Orders had even seen before, nor in the institutional-formative sense (an Order of Charity that was initiated with the primacy of charity at the feet of the cross), nor in the institutional-apostolic sense (the mystical feminine Holy Orders instituted by Jesus by direct action of the Holy Spirit at the feet of the cross... unto Mary, his Mother, first living Eucharist on Earth and the Mother Church, beside already being the Apostolic Mother...). That hasn't been able to be seen differently through the whole history of the Church... until now, as you will eventually be able to see in a very radiative way as each *crescere communio* proposed by Jesus Charity in this domestic pastoral letter radiates His new albor more and more humbly radiantly: I confess myself a creature totally unable to embrace and radiate such new albor if He Himself wouldn't be granted me as human creature to be able to incarnate His communion and to give light to the Word as we are doing together, beloved family of heaven... and that includes a very evident fact: I am totally unable to radiate a magnum exorcism of light as a human creature, only Jesus Charity can be able to do that as He chose to do it... and as the whole Holy Family enables us to do it through the empowerment of the Holy Spirit embraced with unconditional openness to all the grace and new life that is meant to be radiated as Divine Love's Omnicrescent communion keeps being formed and incarnated as human personal formation, ecclesial personal formation and domestic ecclesial personal formation exactly as the Holy Family did it first: according to the

Father's will. Please notice: the Divinity and Humanity of Jesus IS already a dogma... but HOW the Father willed Him to reach that fullness on Earth (via domestic church/the Holy Family where they grew together in communion incarnating together as "domestic communion" first the communion of the Trinity... but eventually ALL of them would become the first incarnated Eucharist...) has not ever been, never, even in the "visible range" of the "panoramic ecclesial vision" to be able to proposed as dogma, as Jesus Charity and the whole Holy Family of New Albor are clearly making it possible now, beloved family of heaven, as all the light of His new albor keeps being more and more in us and through us... ever more.

Another necessary incarnative articulation is meant to let be visible right now, in the most humble way I can palabrize it right now, so how Jesus Charity is choosing to reveal the splendor of His Truth through me, but done directly by Him since the very beginning of my social conception… because I still don´t understand many ontologically gifted exceptionalities given by the Creator in a very natural sense (to be said in plain simple language: there are ways in which I am being ontologically gifted that you had no idea about, but well, it had been happening through my whole life and me myself wasn´t aware… until Jesus Charity Himself or Mikhael let that know… my NATURE is not exactly what anyone would expect to be an ordinary creature nature… but I am not saying that I am God, nor I am saying I am as Mary either, although the social immaculate conception of Jesus Charity along my own social immaculate conception… well, it becomes more and more clearer that can be very constated too…)

Well… one of those exceptional giftedness that can be constated right now is something that Jesus Charity calls “cognitive incorruption.” Some may think that He is referring to me being able to survive what I survived, remaining cognitively functional… but He is not meaning exactly that. You see incorrupted bodies, like the body of Jacinta, right? Well, there can be also… kind of “incorrupted minds”… and that, if truly coming from God, can become very well constated… since the very beginning of the social conception… that it is usually understood as the beginning of language: when you begin to be able to talk you are understood to begin to be able to socialize… Think that twice. Thrice if you want. The fact is that I began to *socialize*… even before being able to talk, and I have that moment somewhere in my cognition…

It is meant to be understood: you don´t begin to be able to socialize exactly when you begin to talk… You begin to socialize as soon as you start to have conscious memory… Anyone could observe that it usually happens way after you start to speak. Well, not in my case. My first memory is… before one year of age. That has always been an exception, believed to happen due… well, me always being a diverse learner, being able to think “inversely…” in relation to how others think… it has been tried to be explained in several ways, including the trauma involved in that first memory and the fact that I remembered more phonemes and eventually meanings… than remembering the words by themselves.

Prepare to be surprised to how Jesus Charity has explained me this…

Usually, babies are baptized as soon as possible after birth. That was not my case, and as I had been explained why, it was due to economic reasons: my biological progenitors didn´t want to

spend money on two different parties, so they joined my baptism party with my first year birthday party. If that is true or not, I have no way to corroborate, but the fact that I was baptized a little bit earlier than my first birthday can be quite straightforwardly corroborated by the parish that administered the sacrament: the MIRACULOUS LADY parish. I had been embraced as a miraculous child by Our Lady of New Albor since the very beginning.

This has to be properly explained: the date to choose a baptism of a child is NEVER meant to be assumed only, nor merely, due to economic reasons. Jesus Charity says more: if the own parish can facilitate a fraternal agape when there are baptisms (it can be once per month, it can be once every three months…), so the families can distribute fraternally among themselves the expenses of sharing together a common fraternal meal to celebrate as parish family those baptisms along their guest family members, that would be a very beautiful, evangelical and lovely fraternizing gesture from the parish, never charging anything to these families for using whichever parish facility they are granted to use as "agape room" (*en español se le suele llamar "salón parroquial": un espacio multiusos abierto en la parroquia donde se celebrant actividades parroquiales comunitarias que no son litúrgicas*); they would only need to distribute among themselves the reasonable expenses of sharing a fraternal agape to celebrate together the baptism of their children of God (one would bring Coca Colas; other would bring plastic forks, napkins and that kind of stuff; other would bring a charcuterie board; other can bring mac and cheese… you get it: they all would collaborate as brother and sisters to bring whatever is shared fraternally in that sacramental baptismal agape… In the case of first communion and confirmation, the same applies, but in the case of confirmation, it is meant to be understood: they begin to be a domestic pastor fully empowered by the Holy Spirit… so, in the specific case of a confirmation agape, EVERYONE is meant to share that agape meal, the whole parish along the celebrant bishop, and that for Jesus Charity is a deeply beautiful fraternal family gesture at the parish as "family of families" along their bishop.

As you will read eventually in the Part IV of this domestic pastoral letter, Jesus Charity is proposing a deep change in the how the sacrament of baptism is meant to be provided: if there is no constancy of the sacramentality of the parents requesting the sacrament of baptism to be administered to their baby in the ordinary sense… the parents must be properly formed with a 77 weeks sacramental Crescere to confirm the sacramentality constancy and once that constancy can be eclessially confirmed, then the sacrament of baptism would be given to the baby. The only exception to that rule is if there is a *neofite crescere*: it can be reasonably concluded that the parents of the baby were already living a domestic liturgy Crescere in an ordinary basis when the baby was conceived… so in that case there is no need to wait a whole 77 weeks Crescere to administer the sacrament of baptism to the baby as soon as he or she is born and the sacramental date is agreed correctly: that baby is already a beautiful fruitfulness of the Holy Spirit.

What happens with the babies of parents who would need to be formed through a whole 77 weeks *Crescere*, that in this case would usually be expected to begin along the pregnancy process… Would it be wrong to deny these children of God the gift to be baptized as soon as possible, as a neofite crescere would?

Please hear how Jesus Charity explained this to me, so beautifully.

No, is not wrong to wait until the proper sacramentality of the parents or custodians is properly constated through a 77 weeks crescere, and there is also a very Holy Spirit fruitfulness in this, as it actually happened with me, although not exactly for the right reasons, but Heaven had always known best how to plan the way I was becoming raised… in their own way.

We as His Beloved Church-Bride have a sacred duty of forming everyone´s sacramentality properly before administering a sacrament that is meant to be able to become fully operative according to the state-of-grace of that faithful who receives the sacrament. In the case of baptism, this is slightly different: what must be constated is the sacramentality of the parents. Why? Because baptism can´t be given merely to have a nice social party. Just to let you be assured: I was not baptized merely due to the party, there was sacramentality in my biological progenitors, in the way they could be able to understand it… But the real issue here is: no one can be baptized if there is no proper constancy that the parents of the child are properly constated to have the sacramentality to raise that baby with an incarnated faith, not merely with a denominative faith. The thing of baptizing people who won´t be back to a parish ever again can´t keep happening in an ordinary way. That is not how Jesus Charity means baptism to be given. Of course, there are clear exceptions possible: the baby is in mortal danger (that would be a Immediate In Extremis baptism… that depending on how it was able to be given, if an ordained minister was able to provide it for the parents, it can constate or not in the parish records if eventually the baby goes to the eternal glory; if the baby survives they are meant to be asked to proceed to the ordinary given baptism), the baby has a serious congenital health issue or there is a perinatal hospice case (those parents are meant to be appropriately and tenderly prepared in the sacramentality sense and even thanked for such unconditional openness to new life and grace and be provided with an on-call minister to be present to baptize that baby as soon he or she is birthed clearly knowing he or she won't be able to survive much longer… and that being able to constate at the parish records as an In Extremis Baptism given by an ordained minister wherever it was able to be provided by the ordained minister via In Extremis, the only way a valid sacrament could be provided outside a parish; don´t expect a valid sacramental wedding or baptism happening at the beach; the parish is the proper sacramentality context of a sacrament administered in a valid way in the ordinary sense to all domestic churches).

Well, there is a beautiful meaning behind waiting the 77 weeks Crescere of the parents to baptize a baby: if you do the usual math… that would mean, if the Crescere is begun during pregnancy… that these parent are granted, like I myself was given, the beautiful fruitfulness of the Holy Spirit to baptize their children… around when their babies are LEARNING TO WALK or about to begin to learn how to walk, both learning to walk together as domestic church that lives a domestic liturgy walking together as He walks… and in the case of the baby, the creature would literally be in the learning-to-walk growth stage. It was a well-known "infancy tale" about me among my blood relatives while I was little, a funny thing to say about me: I did not stop walking around the parish when I was baptized. I wandered everywhere in parishes… and as far

as I remember, there were even photos documenting that memory, so that wasn´t invented, although all my photos disappeared. There is a beautiful meaning if you, as parents, are totally willing to learn to learn together to walk as Jesus Charity walks, so that the child of God eventually literally joins you walking together as He walks at the moment of baptism.

Why does this matter towards my first memory moment? Well, this is meant to be mentioned: my first memory is me struggling to remain in balance besides a trash can way higher than my own baby height, still learning to walk and stand by my own, because I wanted to take my blanket, that was thrown to the trash because it was full of tears and holes due me using literally everywhere. That was a first sign, very early on… of the eventual adoration blanket Jesus Charity would give me in the same way it is mentioned in the Old Testament:

> No eye looked on you with pity or compassion to do any of these things for you. Rather, on the day you were born you were left out in the field, rejected.
>
> Then I passed by and saw you struggling in your blood, and I said to you in your blood, “Live!”
>
> I helped you grow up like a field plant, so that you grew, maturing into a woman with breasts developed and hair grown; but still you were stark naked. I passed by you again and saw that you were now old enough for love. So I spread the corner of my cloak [adoration blanket] over you to cover your nakedness; I swore an oath to you and entered into covenant with you—oracle of the Lord GOD—and you became mine.
>
> Then I bathed you with water, washed away your blood, and anointed you with oil. I clothed you with an embroidered gown, put leather sandals on your feet; I gave you a fine linen sash and silk robes to wear. I adorned you with jewelry, putting bracelets on your arms, a necklace about your neck, a ring in your nose, earrings in your ears, and a beautiful crown on your head. Thus you were adorned with gold and silver; your garments made of fine linen, silk, and embroidered cloth. Fine flour, honey, and olive oil were your food. You were very, very beautiful, fit for royalty. You were renowned among the nations for your beauty, perfected by the splendor I showered on you—oracle of the Lord GOD. [Ez 16:5-16]

The most beautiful of all beauties about how my memory began as such early stage, although of course I don´t have the document to prove it… is that both moments must have happened as Jesus Charity explained it: both happened during my learning to walk stage; my memory begins at the same growth stage I was baptized, AT THE SAME GROWTH STAGE I BEGAN TO WALK LIKE I WALK AND BEGAN TO INCARNATE HIS MEMORY [DO THIS IN MEMORY OF ME] IN WAYS NOT EVEN MYSELF WAS AWARE. And my “cognitive incorruption giftedness” poured unto me started then, in a very particular way seen in minds like Saint Thomas Aquinas: really, this had happened since childhood, I have this very natural tendency of… looking for truth, in the most incarnated way possible, for me duality between being and act, done deliberately, is absolute non-sense. It is not that I don´t have the capability of “thinking evil”: it is that I only do it, if necessary, I always think based on looking for truth first. This had been SO true that when I was finally able to begin studying philosophy, and I was asked what my plans were, I said something kind of like: be a professor… and know the truth. I know this could be shocking to some, but it is the plain truth: the rarest reason to study graduate philosophy or even ecclesiastical philosophy is to know the truth and want to live the truth; everyone simply wants to get their PhDs and go wherever they are going to work or are sent ecclesiastically afterward. I wanted to study

philosophy in the most truest sense possible… and that was among of the reasons of me wanting to observe real classroom settings as I began to articulate the philosophy of education I was supposed to be doing as PhD thesis… but well, *Iesu Amor* began to be creatively conceived, choices must be made, I chose to give light to Him, and due the circumstances that meant leaving behind the PhD… and the whole change of plans that meant. The issue that Jesus Charity calls a "incorrupt cognition" gifted capability always seeking to be… courageously loyal and truly faithful to Truth… yes, has costed me dearly since I began to be at fourth grade and questions began to be seen as authority defiance, something that did not happened in that such extreme way in the primary school I was, where I could make questions more openly… That is the biggest issue with staying loyal to truth, wherever it may be found in the truest sense: it is 99% assumed as an authoritarian defiance. Nope, that is way part of my nature… in such a way that… well, I am even totally unaware of conceive particular kind of evils cognitively by my own, and in that sense I have a clear common factor with Mary: I do need to have my prayers with Saint Joseph of New Albor regarding… those kinds of necessary issues to be handled regarding what happens around while raising Jesus Charity.

Well… the fact is: the solely constancy of incorrupt cognition is already a huge sign of an extraordinarily capability to communicate with God in a way deeper sense than anyone else… and that by itself can become eventually a sign of God telling: the how this is magnum exorcism of light can only be coming directly from God can clearly be constated in the uncorrupted cognition state that can be constated since infancy… in the how I self-give and communicated primarily. Well… He is right: the part of giving gifts in a way no one around me gave them… well, yes, it happened since the very beginning too, I loved to gift drawings with beautiful meanings and vivid colors, not merely scribblings; I was the only one interested in celebrating my progenitor´s anniversaries preparing them a special meal —I actually remember them giving themselves a kiss literally forced by me… they NEVER celebrated their own anniversary with a date night… as a matter of fact, they never went on date nights or prepared themselves a date night at this house—; when my first grandfather died, I wrote a totally unexpected to be written by someone of my age thank you letter that was put in his coffin, and no one asked me for that; I was so thankful of my math teacher at elementary level that I gave her as a gift.. a mud cookie, because she liked cookies. Yes, you read that right, at the ELEMENTARY LEVEL I was still giving such kinds of gifts that were more valuable due to their meaning than the gift itself. The issue of me always looking for the truest way to give, as He teaches incarnationally through the Eucharist, can be actually well stated by those who saw me grow. In the very worldly sense, there was another… more vulgar way to denominate that: I was the *pendeja a la que cogen de boba*. I was literally told so once, at the school bus*: we hit you and bully you because you really believe we are hurting you...* Why would someone not believe something you are EVIDENTLY doing, while seeing the hurt you are causing, is not TRUE? How could someone enjoy hurting others or even dare to do something they know is hurting others deliberately? Jesus Charity says that I shine like a sun like Natanael: a sun that shines with no duality possible, for me being and act are fused, I am a truly beautiful creature, not a *pendeja creature* at all. There are very beautiful biblical ways to understand how Jesus Himself tells that the righteous **will shine like the sun in their Father's kingdom** [Mt 13:43], exactly as Natanael shone like a sun, as a true Israelite:

> Arise, Jerusalem, and shine like the sun; The glory of the LORD is shining on you! Other nations will be covered by darkness, But on you the light of the LORD will shine; The brightness of his presence will be with you.[Is 60:1-3]
>
> The one who sat on the throne said, "Behold, I make all things new." Then he said, "Write these words down, for they are trustworthy and true."
> He said to me, "They are accomplished. I [am] the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son. But as for cowards, the unfaithful, the depraved, murderers, the unchaste, sorcerers, idol-worshipers, and deceivers of every sort, their lot is in the burning pool of fire and sulfur, which is the second death."
>
> One of the seven angels who held the seven bowls filled with the seven last plagues came and said to me, "Come here. I will show you the bride, the wife of the Lamb." He took me in spirit to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. It gleamed with the splendor of God. Its radiance was like that of a precious stone, like jasper, clear as crystal. […]
>
> I saw no temple in the city, for its temple is the Lord God almighty and the Lamb. The city had no need of sun or moon to shine on it, for the glory of God gave it light, and its lamp was the Lamb. The nations **will walk by its light**, and to it the kings of the earth will bring their treasure. During the day its gates will never be shut, and there will be no night there. The treasure and wealth of the nations will be brought there, but nothing unclean will enter it, nor any[one] who does abominable things or tells lies. Only those will enter whose names are written in the Lamb's book of life. [Rev 21:6-11;22-27)

How beautiful the splendor of Jesus Charity´s new albor is! How beautiful is the shine he shines through us and upon us… as His new Jerusalem, as His lovefull harvest, as the true *Rey Soberano* of our *soberanía personal!* How beautifully He adorns us and makes us so radiantly dressed in light garments as His Beloved Church-Bride! How beautiful is walking together as He walks… **walking together by His light!**

Sorry to tell you, but it results in a kind of funny way of who you assumed as *boba*. It even happened in a very funny way today at the overnight shift I am forced to work in, and in a very fabricated sense via civil slavery. We simply smiled, really, I have nothing, absolutely nothing to demonstrate to anyone, especially when there are no more tests to need to be passed to "prove true knowledge." La pendeja les salió estrella, y además tremendamente bella towards His sacramental vision… so I really don´t bother anymore about being seen or treated openly as a pendeja, as it happened today at the works of tortures. *Un placer servirle sirviéndole a Él* mientras estaba sencillamente esperando lo que eventualmente sería dicho directamente por Jesús Caridad (I was only waiting to be able to write it): may the Holy Spirit say whatever it must be said and we keep walking ahead…

Eventually, when I began to embrace His charity alliance, such incorrupt cognition giftedness simply became way more incarnated than before… and is a necessary part of the social immaculate conception of Jesus Charity: I literally am able to communicate with God in an incarnative communion sense that, until relatively recently… I assumed it happened to everyone in a normal sense. No: that way of knowing, being known, and communicating is… given to me

as part of what enabled my *nature* (please notice: the giftedness had been there since the very way my memory began working and in the way I received baptism) in order to be able to give Him light as Jesus Charity, and yes, it does require some degree of what He calls "uncorrupted cognition" and constant loyalty to truth… although I myself wouldn´t use that kind of "wording," but well, that is how He explains this… Said in other words: my unconditional openness to grace and new life THAT COMES DIRECTLY FROM THE HOLY SPIRIT is way bigger in the ontological sense than anyone would expect… of an ordinary creature… very especially from a creature primarily known as *criatura pendeja*. I may not know all things, but the giftedness to know as I know and am being known by God… is something to be enjoyed and celebrated together with Him, for Him, by Him and in Him, not assumed as stupidity or whatever else way anyone could name that due to being a *rare creature* or a *pendeja creature*. Saint Thomas Aquinas had the same issue, by the way… There are ways absolutely NO ONE is realizing this happens in a very ordinary way in me that no one around me or who surveils me is even able to know it, nor am I interested at all in explaining it, nor asked to explain it further than what He already asked me to explain what He said, so you are simply let know: how my nature articulates in the being biome is not exactly… ordinary in the ontological dimension, and that has direct influencing repercussions in both my organic dimension and my social dimension… but there is nothing wrong about that, I had been created this way. Just to provide an example of the kind of ontological giftedness He means I have, able to see, know, and be known in ways… curiously non-expected ways in a creature like me… He is asking me to put here as an example some of the tweets I shared in the last hours. No, no one sees the Children Holocaust happening, and I literally felt very incarnatedly was He was feeling in ways… well this time it became explicitly visible because I couldn´t contain myself or He couldn´t contain either (a little bit difficult to distinguish that in this concrete example), but no one is usually able to see that, especially if happening very directly via Holy Spirit only innerly (no one assumes: there are invisible ecclesial realities too):

> Because we as His Beloved Church are called to embrace every child of God, absolutely everyone, as unconditionally beloved by Divine Love Himself... The prediums of the Sanctuary of Divine Love Sanctuary in Los Ángeles are meant to have, somewhere, a "new life" garden with a BLESSED WATER open space beautiful fountain of light (it must be blessed water and also have light) It will be a very publicly known burial site for ALL embryos that due their extended frozen time, they are meant to be very fraternally buried with all due dignity... as a baptism of desire given by the Father Himself, as it is meant to happen with all the children of God totally unable to me embraced by Him by proper baptism Really, Jesus Charity grief for all these children is huge... Please put the following biblical quote in the "fraternal new life fountain" (as they are being buried with all due fraternal dignity and very mercifully received into the Heavenly Father's baptism of desire, that is a fraternal new life fountain... they are also part of the everblessedness of His Beloved Church, they are also meant to be embraced as fruits of the Holy Spirit, without how they were conceived mattering AT all: they are as unconditionally beloved to the Father as all children of God are...) "Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these." [Mt 19:14; Mk 10:14; Lk 18:16] Any embryo facility that is willing to let the Sanctuary of Divine Love to provide a dignity burial for those embryos they are going to "discard as biological waste" will be provided with the funds to pay the fees of letting the Sanctuary to handle the proper transport those frozen embryos to Los Angeles for a fraternal baptismal burial in that fountain, and that is a direct corporal mercy work: bury the death with dignity... even those you don't even consider to be "alive" and having a right to live and be adopted. It is also a direct social work of mercy: help to grow together in communion unconditionally

Because these embryos growth stage, to bury them in a baptismal of desire fountain of light is absolutely a very dignifying way to bury them... and is Jesus Charity who told this Himself Let anyone be socially aborted, under no reason: everyone are meant to be recognized as equal and dignified brothers and sister, no matter in which growth stage they are These children of God are NOT called to become "human experimentation material": of they can't be adopted, they must be buried with all fraternal dignity... learning the lesson right: no one can be allowed to "play to be God and Lord of Life" and choose who is going to be "discarded" and "not allowed to be" according to the equal dignity our Creator gives to EVERYONE unconditionally. Assuming those deaths as "normalcy", to assume the discard of HUMAN BEINGS via social abortion (fratricide) as normalcy, is a devastating tragedy for Him: all those children's deaths were not willed by God... the same applies to the whole children's holocaust of abortion, the worst holocaust of all according to Him, and that one is still ongoing: unborn are being systematically denied equal rights and the unconditional recognition of their personhood and their Creator-given dignity If the space in the garden is appropriate to do so, miscarriages and aborted "biological waste" can be properly buried on earth too, in land with flowers... Anyone willing to gift a fraternal offering to be used for the economic expenses required to be assumed to do this concrete work of mercy will have a proper way to do it there too, if the Holy Spirit moves them... More fraternal new life gardens can be built worldwide.

"Let My people grow, glow, and bloom..."

[The "glow" in the fraternal new life garden is in the baptismal of desire fountain of new life... the "bloom" is in those brothers and sisters buried under flowers as dignified and equal children of God... Some call them "tissue"... No, for Divine Love, they are also unconditionally beloved children of God, equal and dignified brothers and sisters that we as an unconditionally fraternal society are called to bury with all due unconditional fraternal dignity... No unconditionally fraternal new civilization of Love can allow anyone to be "socially aborted": systematically assumed as not-living-human-being or not-equal-and-dignified-brother and sister...] The name of "fraternal new life garden" has a meaning: those brothers and sisters are right now the most systematically defraternized in the civil sense... and that is civil fratricide... No social abortion at all can be allowed, but begin with those most socially aborted among them: end the Children's Holocaust].

Jesus Charity, we adore You with our whole growth...

The Order of Charity is called to echo Mother Theresa's words: "*Please don't kill the child. I want the child. Please give me the child. I am willing to accept any child who would be aborted, and to give that child to a married couple who will love the child and be loved by the child."*

"Please don't kill the embryos. We want to let all the children of God be. Please give us the embryos. We are willing to accept any embryo who would be aborted, and to give that embryo to a domestic church who will adopt the child if able to be adopted and be loved by the child... or to bury them fraternally and with the proper sacramental dignity of all children of God."

I was granted to remember precisely right now, in a sudden radiant vision memory spark... Her saint day is the International Day of Charity...

[Jesus Charity telling me: it is very curious how the Holy Spirit can PROPERLY empower you to do what you are CALLED BY HEAVEN to do... at the same time other very "ordinary things" won't be able to even happen at all via civil slavery... or won't be able to happen AT ALL as the demonic influence "plans it" or as other assume it would be happening in an ordinary creature...

And then, while pending to write that... a huge social mercy work happened]

> Jesus Charity, we adore You with our whole growth...

Yes, those are the kind of examples He means to let be visible that… Of course I had been granted an ontological giftedness to incarnate His memory and His sacramental vision in way more *curious ways* than you are even able to realize be happening… besides being empowered ontologically via Holy Spirt in more even more curious ways that people around me did not saw nor no one is granted to see yet, not I will comment further, because really, I am not like be assumed or even to be able to imply be seen as "more important" nor… kind of "more saint" due that: I am simply who I am with His grace. Jesus Charity was born of a social abortion transformed into an immaculate social conception: *Last of all, as to one to born abnormally, he appeared to me… but by the grace of God I am what I am* [1Co 1:8,10]. We humbly limit to say to you, beloved family of heaven: *A quien el Espíritu Santo se lo dio, la Sagrada Familia se lo bendiga.*

What kind of kingdom did you expect from Jesus? He Himself said so: "My kingdom is not of this world."

He wants me to add exactly here what we dreamed in last day of light´s dream (I sleep during the day, but in the dreams it is a sunrise too, although the moon is also there, beautifully sparkling with conversion sparks)… It was kind of strange because what happened this time is very rare that happens, although it can happen: something that we discerned together the day before woke became part of the following dream…

Well, yesterday Jesus Charity gave me to discern the image of a charity net very full of fishes, because we threw the net upon His word, exactly like it happened in the Gospel:

> He said to them "Cast the net over the right side of the boat and you will find something." So they cast it, and were not able to pull it in because of the number of fishes…" [Jn 21:6]

In dreams, the boat's fishing net (personal apostolate) is an incarnated charity net, with the *Ubi Caritas* interwoven… There was a beautiful golden new albor midst, like the one you would see on Earth, but this one was… golden new albor color, it was both a "new albor" and a "living charity" sign, besides the "*neblina*" by itself being a sign of the mystery of God dwelling, it has been seen that way since my whole life: I see "*niebla"* and it is like God "*abajándose*"… its pure mystery that keeps purely-self-gifting revealed more and more personally incarnated as more and more incarnated communion, ever more… I had never been granted the grace to see "new albor" in this deeply beautiful sense, more and more beautiful and loveful, ever more…

Well… today the fishing got quite more… WAY BIGGER. And this time was on Earth… I mean, from the sea to grounded terrain…

Our shared dreams had been a beautiful symphonic adoration with American instruments, for a very long while (since the Baptism of the Lord) because there can´t be duality me, I am very literally unable to be dual at all, and you have no idea to what extent that applies in me… so, if

we were going to begin fully incarnating the dreams instead of telling them in words… our dreams must also become wordless eucharistical adorations too… no more words were spoken then, only symphonic eucharistical adoration that may have had concrete visual signs in a particular day (nope, I didn´t wrote those…) but then… a very neurological healing happened, something nobody could expect happening because in the first place I was not aware at all that… that should be happening in an ordinary mind, but had NEVER happened, since my very first memory… in mine. Well, I guess… everyone assumes as "normal" being able to HEAR their OWN VOICE in their head. Nope, I had never heard MY OWN VOICE in my own head. I listen to sounds, I can distinguish changes in tones and pitches around me, and in a few very exceptional occasions I may ever distinguish: that particular voice is from Jesus Charity (that happened way a long time ago, I had never heard Him in the auditive sense but I DO KNOW how to distinguish His voice "ontologically"…

This means: due my "communication style primacy" during my whole life, but especially know (have always communicated most towards Heaven, and that by itself means a whole different way to configurate your memory, to begin with, among other very cognitive exceptional traits that are not wrong by themselves, but no one had even been aware why they happen as they happen in me… and can be seen by some as a "disability" like Autism) I kind of know how to distinguish voices that are not spoken as a *communion voice* and those who are… and I am, BY NATURE, quite deaf to non-communion noises, although I do can distinguish by tone when someone is particularly meaning to be speaking to me (I know perfectly the authoritarian tone used only to me by particular persons, just to say an example… I also know the love bombing tone used only to me by other particular persons too… but it is a matter of tone, is not that I distinguish the identity of who is speaking to me but the tone, and I know that tone is used only with me, so they must be trying to say something to me…) and that is why my coworkers think I am hearing when… I may be distinguishing a sound, but if it doesn´t have personal communion involved or is not meant by duty to me hear it according to God, trust me, I won´t be able to understand a thing… and can be pretty amusing to… see they act around me like trying to force me to hear what I am not even able to understand in the first place, but well, I let them… and He lets them too… we are not called to boast power in any form, if I am explaining this now is so He can be understood.

Why does He want me to explain this? Because… well, it could be seen as a kind of "lack of humility" daring to speak with your own voice… it isn´t, for Him, not at all. He was the one who allowed that very neurological healing, which I had no idea wasn´t supposed to be normal at all. I had been asked, especially by a psychiatrist, very persistently: do you hear voices in your head? They didn´t get it: I DON'T HEAR VOICES AT ALL IN MY HEAD, IT'S NOT EVEN POSSIBLE. I HEAR MEANINGS, I CONTEMPLATE WORDS, I DON'T HEAR THEM AT ALL. I do distinguish sensorial features of voices, in the exact way I distinguish sounds… but I had never been able of memorize exactly only what I hear through voices, I had always required to SEE words (read), grasp the meaning, and cognitively speaking, I "organize" in a "meaning-based way"… My style of "sequencing cognitively" is not merely visual words: it is meaning-based. So… let´s say, I have the meaning "red": it can mean "beacon" (like in Iesu Amor), but it can also mean cult to death via personhood bloodshed (color blood). It also means "stop" at traffic light and signs. In the

Divine Mercy Rays, it means “organically oxygenated blood.” Now you see my usual cognitive sequences: they are not “step by step” (usually assumed as “following instructions”, nor they are analytical sequences (I am absolutely awful in those), and they are not numerical at all either (I had always been even worst on those sequences, although I do get patterns, including numerical, quite fast): how my mind organizes, including my memory, is the degree of meaningful communion behind the connection of the meaning (usually known as “idea”). Sometimes is Jesus Charity, via Holy Spirit, who allow me Himself to have a very radiant cognitive moment and remember something very particular, like it happened when I remembered that the Mother Theresa of Calcutta feast day is the International Day of Charity… but sometimes it can happen the opposite: Jesus Charity Himself doesn´t allow to me to hear in my mind something that is being said around. Of course, I won´t expose myself to forced noises if I can avoid it. I am sensitive to loud noises since childhood, and I literally run away from very noisy environments since very early on, even without explicitly knowing, I am running away from too noisy environments… I don´t precisely have ADHD, if you want to call it that way, but it can be seen that way from an “ordinary mindset” frame. What happens here is that my attention is COMMUNION FOCUSED… and if there is no communion at all at the communicative process… it will be WAY more complicated to study or memorize, I need personal communion in the environment I study and be able to frame personally what I am being reading or “analyzing”… and is not something exactly disordered in my case: it is normal, if you fully assume that my main communication style is TOWARDS HEAVEN since very early child… well, you can expect that in my mind the central attention system had never been auditive at all, as it is usually assumed in academic settings…

I don´t remember when… There was a shift in the work of torture, and as usual, they were trying to force me to hear whatever… but I was in the sink, singing the *Adoro te Devote*… when I suddenly became shocked: I was… not only singing… I began to hear the voice, MY VOICE, inside my head singing. That had NEVER happened before. I started to be able to have FULL concerts inside my head, only to God, precisely in the same way our adorative dreams still were at that moment fully symphonic (no words involved at all). Other changes have begun to be observed inside. The most remarkable one was that… my sequence capability became way much bigger. Even without the Adderall (that does increase notably the processing sequential capability, but in what you would call “more practical senses…” Well, the toxic gassing does alter the sequential and let´s say functional memory capabilities, but because the neurological healing that happened (and that is not changed by any toxic gassing at all, no matter how intense: I still can hear my voice in my head without saying anything aloud) other kind of sequential capabilities, even under toxic gassing circumstances, began to increase too. The fact is: if you consider my sequential capabilities compared to those of my age peers at school, they were normal. But if you compared my sequential capabilities to my own cognitive giftedness, several kind of sequence and “cognitive processing” styles were way below than they should ACCORING TO MY OWN COGNITIVE GIFTEDNESS, and that should had been managed on time, way before getting “stuck” at graduate school with an “ADHD”.

At the same time, this must be said: no one around me at those schools could possibly be expected to be aware of such a kind of exceptionality happening in me. This is way deeper: the

education system itself is not designed to provide education that is person-based education. Whoever gets an IEP, is simply due to a disability; its INDIVIDUALIZED EDUCATION PLAN, NOT PERSONAL FORMATION PLAN. If the own capabilities of each child are not assessed according to HIS OR HER OWN strengths, giftednesses and cognitive style… absolutely NO ONE will be able to know if a kid is not learning as he or she is meant to be doing it according to his or her own best capabilities, becoming the best person he or she can be… What will be known is if the child does not function as "normal", so he or she needs an IEP that assumes that his or her diverse learning style is, *ipso facto*, a disability. The giftedness factor remains not only totally unseen, but not even expected to be assessed, and letting the child learn from his or her own cognitive strengths, very well aware of what those cognitive and personal strengths are (like a glower would be able to happen in a growthful school). So now you know: I may appeared as "normal academically"… but according to my own giftedness, several aspects of my learning style were way too low, low enough to receive compensative therapy (this is not exactly vocational rehabilitation therapy nor any kind of "disability" therapy: you need to teach the child how to do what others do in other ways, but that child do the same, but according to his own cognitive strengths… I clearly was taught by Mikhael to compensate with "visual hearing" and getting the meaning within the context…) if the "functional cognition giftedness discrepancy issue" could had been appropriately assessed and known at the appropriate time (in Elementary School the issue was already evident in math, but I still was at normal range… in the particular class of math, the "asynchrony" began to be very evident at middle school… but still able to get acceptable grades that everyone assume were not as good as a "brilliant student like me" should get… because I was lazy and didn´t study enough. Nobody understood why I could be highly brilliant in some classes… but totally dumb in other, and even the teacher of math at some point calling me verbally and in front of everyone "dumb," at the very same time I was the most brilliant student in Spanish and Religion class… and pretty good at History class, although because I am a mess with dates, never got the best achievement in that class either. Everyone asked me to stop being lazy and study more… and it was never about that. I got frustrated so much I didn´t want to study math anymore, not because I couldn´t learn it, but because I was expected to learn it in a way I clearly couldn´t or would be extremely painful to do it, also considering the factor of total lack of communion of the math teacher who called me "dumb."

Well, we would call ADHD precisely as "Attention DEFICIT Disorder…" You assume that anyone whose primary attention is not AUDITIVE is intrinsically disordered. Think that thrice. You must consider first which is the most meaningful communication in the everyday life of that child. Example: if it results that the most meaningful communication of that child is with an electronic device and electronic games… You can expect their attention to be way more substantial visual and way less auditory. Why? Because the parents can´t AFFORD to expend proper communication time with their children anymore, they can barely talk to them and what they do… they are not meaningful communications but functional domestic interactions: did you brush your teeth, did you do your assignments, is there any project pending? So on. They must be always focused working to provide for them, as it will be explained when Jesus Charity let you see how now raising a family de facto became another civil slavery enforced: you will be assumed to loose economic freedom simply due choosing to raise a family, and these parents are so exhausted they humanely prefer to pay for games for their children than playing

personally with them, talking to them, asking them, hearing them, growing together in communion with them. When the kid begins to have "attention deficit" issues, let´s drug the kid and give him a "disability" label (ADHD is seen as a disability in terms of an IEP). Well, the disabled is not the kid: is the society that generates such systematic breaking of domestic communion that… not even the parents are expected anymore —especially by the employers: family conciliation right now is not even assumed as "required;" in a very few cases among the highest paid, it could be a BENEFIT, but it is never seen as "required as a mutually agreed family conciliation plan" with all the legal documentation needed to do it in a very ruled-by-law basis, agreed legally immediately after the professional contract was signed in a total merit-based way, both signed at the same time— to have their prime time available for communicating and growing together in communion with their own children. The term "Attention Functional DIVERSITY" is way better than ADHD, also assuming the fact that when auditory attention decreases, yes, there are more physical moves required to you be able to function cognitive, and that is not exactly hyperactivity by itself, is a very cognitive issue regarding which brain zones are better used. Do you want to increase auditory attention? Increase music (instrumental and classical, not reggaeton) and TALK MEANINGFULLY to these kids since the beginning of their existence, not waiting to them "begin to hear meaningfully" at school years, when they are merely required to hear to obey whatever they are given as "instructions" at the school, without no personal communion involved at all in the learning environment, the focus is in following standards, not in personal formation at all; they are expected to function as "memorizing machines" instead of functioning as human persons called to grow together in communion as they communicate and as they are spoken/given instructions. Adderall CAN HELP TO COMPENSATE ATTENTION DIVERSE FUNTIONALITY, BUT WONT RESOLVE BY ITSELF THE ATTENTION ASYCHRONY ISSUE. As a matter of fact, very miraculously, I haven´t needed Adderall in two shifts with the most gruesome managers of all… and remaining so calm considering the circumstances, and living mercy without Adderall involved… that is a huge cognitive healing in progress too, although I can´t let explicitly known when I use it or not, because they do human experimentation on me in the same way the Angel of Death did it, but with cults to death.

It should be assumed that if there are no organic reasons not to let that happen (example: the kid is deaf. Of course, ordinary auditory attention won´t be present in that kid either), the same capability of visual attention can be reached via auditory attention IF proper compensatory therapy is given at the appropriate growth level (usually, elementary school, but this can begin to be identified as early as second grade, even in first grade in particularly faster cognitively developed kids.) Sometimes compensatory therapy can be as easy as… provide a music class to the kid who needs to increase auditory attention capabilities and keep assessing how the asynchrony decreases through elementary school. This is why a growthful school at the elementary level and below IS NOT the same at all than a growthful school from middle school and beyond: how growthfulness personal formation is meant to be FOCUSED at the first stages of school IS NOT THE SAME FOCUS than in middle school and beyond, when they begin to form personal according to their own self-determined personal will… according to the growthful cognitive grounds (capabilities) they were able to form at Elementary and below grades. Kindergarten should be assumed as a "foundational" year simply to observe which are the natural giftedness and strengths of the kids, without grading assessment system, instead of

merely labeling automatically as “disabled” is they don´t do what they must to do to learn following LEARNING STANDARDS AND LESSON PLANS that do not intend to integrate AT ALL their personal formation and their human call to be the best person they can be in the most growthful sense.

So, after a whole life misunderstanding myself, Jesus Charity Himself allowed me to HEAR MY VOICE… and not in any random context: He was already beginning to explain to me “*true humility requires to you speak with your own voice, and you are meant to learn that kind of humility from me: Discite a me…*” If you know a little bit about Church History, you will realize: usually humility is assumed as keeping your mouth shut, always. Especially women: we are meant to remain silent, unheard. Nope. Jesus Charity says: when you are called to speak by God, you must do it, and that is as humble as when you remain silent when God Himself asks that too (yes, I am eager to begin my “silence period” and focus on simply writing and adoring Him). Yesterday I had an extraordinary opportunity to remain silent because God asked it… But what is being told now was already planned to be added, but way later on. If it's being said now is because He is asking for it, that is, I don´t need to “power boast” a healing that comes from Him.

This is very important to Jesus Charity: please let women speak with their own voices, don´t assume them with male mindsets. This is not said due to me… It's for all. Women, for Jesus Charity, are not *criaturas pendejas*, or less capable than a man at all… Just to provide a little bit of context: I was treated as a *pendeja* —as a *pendeja* civil slave, not even as a creature… but still assumed as *pendeja*— by a male client who harassed me civilly as a woman employee —with the female manager hearing all and letting it happen without not allowing the client harass me, exactly as they fabricated it, that is how civil slavery works, it’s an “in vitro” fabricated social reality enforced via social/civil slavery of any kind— simply for not giving a correct order twice… when they were causing everything deliberately in the first place, but they had no idea of what we were discerning inside at that very exact moment, so well, the demonic influence got its high dose of Truth radiated very beautifully, I was even pleased of giving light to the Word in that way they intended to be “humiliative” and “power-abuse/civil slavery boasting”… Where do you see the harassment as a “woman employee” factor? When a mistake is made by a male coworker on the board, nobody harasses the male employee who makes the same kind of mistake: the one who is not expected to make mistakes, and who can even be very nastily harassed BY CLIENTS for committing a mistake… is the female employee only. Of course, males are assumed to have “more understanding” when they commit mistakes, and this is a very patriarchal issue in society, seen even in how a male with children won´t have problem at all to get a wife, but a single woman with children will be seen as “having mileage” and not equally able to marry as a single male in the same circumstances must be seen. In the males, mistakes are… well, poor them, they must be better understood, that happens, no problems, *papi,* just add whatever you forgot in the hamburger (yes, clients call *“papi”* my male coworkers, I haven´t heard that recently, but it has happened before). In women is not the same at all… no, she did it deliberately, she believes she knows everything and she does a wrong order twice, she did it on purpose, she must be punished (verbally humiliated), she can´t be allowed to feel enjoyment while working (this is a kind of social feminine genital mutilation version-social womanhood

mutilation version), she is a *social whore* (or whatever other *kind appellative* may be applied here by the patriarchal mindset)… she must be corrected and properly instructed by the male (notice: it was not the female manager who did this, she allowed it, but a male client did it) to knows who commands here.

Well, I have already explained how beautifully seen I am by Jesus Charity as a beautiful creature that is also a beautiful woman towards God´s eyes… but now I explain further: I am pretty fascinated with hearing my voice and learning to hear myself as He had heard me my whole life while praying… because that is how I pray with Jesus Charity: we communicate by hearing each other as a communion hearing… But the most beautiful thing here is: well, the humility of speaking with my own voice had already begun to be discerned BEFORE the neurological healing happened, and I had no idea that I was supposed to be able to hear my own voice… so as I began to heard for the first time, as I began to realize for the first time, when my physical voice wasn´t allowed to keep singing aloud… wait a minute… now I hear my voice singing the *adoro te devote* INSIDE… and I had NEVER HEARD MYSELF BEFORE AS MY OWN VOICE… I didn´t let anyone see what happened inside, and I waited a long time until I dared to confirm the cognitive change as "permanent." That is a voice no one will be able to stop using freely to communicate with Him in a way NO ONE can know what we are discerning together… but He had taught me to use that voice very humbly as we had been writing this domestic apostolic letter…

Well, I already explained what we were discerning yesterday inside, not even spoken aloud… I may have written something… but we remained simply discerning silently… And what happened in our shared dream (He is not the one in the dream: is Mikhael and my fraternal spiritual custodian; he is the one doing the speaking, when there are words, but that began to happen around Easter, I don´t remember now, when he changed, but before that everything was adorative symphony, never words…) was absolutely beautiful: the net was there, it has been there… but another more way beautiful plasmation appeared on ground, not in sea: it was a kind of HUGE PILLAR (we have discerned the readings of the feast of Our Lady of Pillar in the last three days) and… well, the best say to explain this is: it was king of a fire Christmas tree, ascendant, in a spiral (direction communion towards God) and… there was, at earth, another spiral in the garden: a fountain of light, technically, but this one WAS A SPIRAL in the ground, it was a fountain of light in another sense: the huge pillar arised from the center, and, well, at the same time my fraternal spiritual custodian did the eucharistical blessing (usually done by Mikhael, but not this time, nor when the change happened) that is the beloved eucharistical blessing among the beloved holy and blessed people of God who radiate as beacon-lamps THAT IS also A TOWER OF LIGHT… well, the pillar is at the same time a tower of light, a paschal candle and a pillar… and it was SO BEAUTIFUL. This time Mikhael did not do the blessing… because he was the one who fired the top of the pillar as a "paschal cirium" (well, you would need tons of wax to do that huge size, but I guess it could be possible to be done…).

Here comes the most gracious and funny thing: the incarnated charity net, VERY FULL OF FISHES, ALMOST BREAKING, BUT DIDN´T BROKE… was taken by my fraternal spiritual custodian

(yes, it was full, but he had no problems handling the overweighted net) and… let the fishes IN THE SPIRAL FOUNTAIN.

I dared to say while looking at him: they won´t fit.

He did asked me for help but Jesus Charity wants the "help" thing be properly understood as it happened in the dream: he could do it by his own, but what he meant with asking me to "help him" was doing it together, not merely help, and that is how Jesus Charity has intended it since the very beginning… This kind of "asking for help" was not asked in the same way I would be asked to help at my current work of torture, helping, but simply doing all kinds of "assistive tasks"…

No, he clarified that: I do need your help, but you need mine also, and Jesus Charity is the King asking both to help each other, both growing together in communion and helping to be, helping to do, helping to grow, helping to glow and helping to bloom His children of God in more and more communion with Him, by Him, in Him and for Him… We are called to do this together. So I did, and in me, it happened the same way as what was observed while he began to do the same. I didn´t feel any overweight at all, nor did my side of the incarnated charity net broke at all either.

Although I had never been allowed to look at the radiant face of my spiritual director at heaven, I knew he smiled widely: yes, they will… discite a Me… (He was meaning Jesus: it must be done because He says so… exactly as the net got that overfilled with fished because it was thrown because He said so, how He said so)

And the whole spiral became full of fish, and as we did that together, I was like… no way… but yes, they all fit, you are right.

He explained very fatherly*: "love is the only way… living charity is the only way to walk together like He walks as equal and dignified brothers and sisters, walking together in the light, in communion direction"* (the spiral means "direction communion"), but this spiral was not ascendant/vertical positioned as the one that ended at the top of the pillar and embraced the WHOLE spiral at the floor too, a little bit difficult to explain it but it was that way… This spiral that was also a fountain of light was on earth, horizontally positioned… and the detail is crucial because it is connected with how the Eucharistical blessing began to happen at Easter: one, holy, apostolic, universal Church…

When I finally woke up, Jesus Charity smiled at me and put a Christmas tree candle… As we were praying the rosary, He simply let me know: males think women don´t know what they are doing, and that feelings drive them… Guess who knew why God asked her to appear AT A PILLAR since the beginning, but remained completely humble and adoratively silent toward the Father´s willed time to let that be known? Women´s authority is way more naturally capable of being deeply rooted in *giving light to the Word* than any male could by himself… The *giving light to the Word* behind this shared dream was so exceptionally powerfully literal that the reading

we discerned before sharing dreams was the readings of the nativity of Mary, and He chose that reading, not me. The spiral fountain of new growing together in communion… was beautifully overfilled with His radiative Omnicrescent new albor light.

So, expect a very beautiful and *MAGNIFICENT* (the same word as *magnum exorcism of light*) fish catch on Pentecost, when this domestic pastoral letter is meant to be shared in the most final version possible. Please understand as He explains it: His kingdom is not of this world. Jesus' Kingship is not political, but relational and ontological. His kingship is rooted not in domination, but in self-giving love, truth, and communion—the very life of the Trinity made flesh. He is the King of hearts, of the new humanity, of the new civilization of love, and of a Kingdom of God that is made manifest wherever God reigns in justice, peace, and love… making possible a new era of new fraternization for everyone, not merely for Christians: we are all called to walk together as equal and dignified brothers and sisters that walk together in communion direction… Jesus Charity is "King of Communion". Said in His own living Words:

I am the "Rey Soberano" of your personal formation, because your BEING is BE COMMUNION in the ontological dimension, and that can only be infused by Our Trinitarian Communion as a direct infusion of new life via Holy Spirit, a new life that can only be generated growing together in communion no matter how much you believe yourselves as "masters and commanders" of human generation and even dare to attempt to fabricate communion in the same way in-vitro fertilization assumes they are the ones "controlling" and making possible that conception of personal human new life, even daring to choose whose embryos are going to be discarded or remain frozen forever, or used to human experiments. While in-vitro fertilization remains discarding embryos, committing the same selection that happened in Auschwitz… it won´t be Christian at all. Those embryos that are already waiting to their dignity be recognized can be given to adoption when it is possible to do so, but never left frozen: they must be buried appropriately into the Father´s baptism of desire… and that very baptismal water will also be used to water the flowers were that what you dare to call "biological waste" is buried with the proper dignity the Father gives to ALL children of God. No selective in-vitro fertilization can be allowed at all as Christian teaching: when an embryo is fertilized via in vitro, it will be implanted via no selection at all, in the very same way you are embraced as unconditional beloved brothers and sisters by your Creator, and never allowing any embryo be "discarded" as "left over" or "biological waste." The only possible data to be known is the time that the embryo has remained frozen. If it is possible to adopt biological embryos together (that means: someone dared to leave "leftover embryos" to be "discarded" or "remain frozen forever" without any kind of unconditional recognition of their dignity), that can be done too. Under no circumstances can embryos be left frozen forever, nor used for experimentation, nor surrogacy can be allowed to happen as a "CULTturalized" normalcy: that is personhood human trafficking, besides being woman human trafficking; both are intrinsic evils. Whoever's embryo can´t be adopted, bury them with dignity and with all unconditional fraternity they were denied on Earth into the Father´s baptism of desire at a blessed water of fraternal new life…

You ARE created as communion, incarnating communion and growing together in communion, and I am the King of that "soberanía personal". My kingdom is a communion kingdom, this crown is a goeiz. You are not allowed to enforce "an in-vitro society" against your Creator-given communion direction. If you deny your own communion being, you are heading directly to a collapse, including a civil collapse. Learn to embrace your nature as you were given it as a gift from the Trinitatian Communion. Learn, My Beloved Church, to embrace your natural articulation as it was poured out of My unconditionally open Heart at the cross. Learn to walk together as equal and dignified brothers and sisters who walk in unconditional communion direction. I am the Incarnate Word that dwells as Divine Charity-with-us to bring all into unity with the Father, through My Incarnated Charity, in the Spirit. My goeiz kingship re-creates humanity from within, regenerating filiation, reconciling identities, restoring personal sovereignty in incarnated communion…

That incarnated communion, when the Eucharist is fully embraced as a transconsecration of a heart unconditionally open to grace and new life that comes from the Holy Spirit, that goeiz (your heart, my Beloved Church-Bride, becomes a shared heart, a goeiz, when transconsecrated Eucharistically) generates radiantly more and more growing together in communion, ever more… as an Eucharist that becomes more and more personally incarnated in Me, for Me, with Me and by Me, ever more.

David was a shepherd-king, chosen not for power but for his heart. I, as the Good Shepherd, am a shepherd King teaching you how to shepherd everyone into My growing together in communion, choosing you according to your heart… beginning to be personally formed as I myself began to be formed as a Good Shepherd: through a domestic church with domestic shepherds properly empowered by the Holy Spirit to fulfill the Father´s will for Me, helping each other to be, to do, to grow, to glow and to bloom in more and more holy domestic communion… everblessed, ever more.

I am a King, I am Cristo Amor, but I didn´t reclaim a throne in Jerusalem: I am establishing a universal and eternal Kingdom, beginning in the heart. I am the Morning Star that makes all things anew, that makes all hearts and history anew, the One who reconstitutes kingship as communion-generating sovereignty—a reign of love, truth, and unity with the Father. My royal power is rooted in generating communion. My royalty is not any kind of worldly domination but as the gift of unitive personhood, freely given and more and more grown in Divine Love, so you can keep growing, glowing, and blooming together more and more belovedly, growing more and more unconditionally in communion… [He smiles at us very tenderly and rejoiced] according to Your Father´s will for you as His creatures and according to the call I give to each one of you to serve the living God and adore Me with our whole growth, glorifying me more and more with every Follow Me you embrace more and more humbly empowered by the Holy Spirit… ever more…

So, yes… the empowerment of the Holy Spirit in me… can have way greater infusive repercussions… as it can also become quite constated in the how incarnatedly this domestic pastoral letter is being written, directly empowered by Jesus Charity through the Holy Spirit…

even in the social fraternal sense: my whole social communion is directed towards you, my beloved family of heaven… so, yes, this can be hilarious and graciously said*: a quien el Espíritu Santo se lo dio, la Sagrada Familia se lo bendiga…*

So…. At the very end, the conclusion of this pastoral letter can also be understood as a "*domestic apostolic exhortation*": let the Holy Spirit plasmate you as His Beloved Church — allowing the Holy Spirt empower you as a worker of God, incarnating together His Beloved Communion in all the senses possible— into the incarnated sacrament of Divine Charity you had been commissioned to become as domestic pastor since confirmation, but that commission keeps being repeated as a beloved fraternal consummation every day, radiating His new albor in the middle of the world as a beacon-lamp that keeps radiating as an eucharistical blessing all the new life that begun to be emanated at His resurrection… and we are still today witness of His theology of light as a more and more *Eucharistically personally incarnated fiat caritas*: *fiat lux*, *fiat charis*, *fiat pax*, *fiat fraternitas*, *fiat unitas*, *fiat dignitas*… *fiat crescere communio*:

> *The people who walked in darkness*
> *Have seen a great light*
> *Upon those who lived in a land of gloom*
> *A light has shone…*

So, here we are, as a beloved family of heaven, at the feet of the unconditionally open Heart of Jesus Charity, willing to let Him grow more, becoming more and more transparent, allowing His heartbeat grow more and more in us… so the *great light* of Your new albor may shine upon anyone who live in any *land of gloom*. We simply serve Him and adore Him, letting the growing-together-in-communion He is shining upon us and through us to become visible to all… May His *Sí-Dar* keep being poured more and more as we remain *walking in the light [1Jn 1:5-7]*, so may these *crescere communio* He is proposing can be understood adoring Him *ad mentes Patris* and *cum cordis Matris* with our whole growth, remaining more and more unconditionally open to His grace and His radiative growing-together-in-communion:

> God is light, and in Him there is no darkness at all. If we say, “we have fellowship with Him,” while we continue to walk in darkness, we lie and do not act in truth. But if we walk in the light as He is light, then we have fellowship with one another, and the blood of His Son Jesus cleanses us from all sin.

Here we are, as domestic pastors who are also *fraternal custodians* of His Beloved Church that renew our answer to His *spousal follow Me* every day, as an incarnated crescere communio that keeps radiating Your light as we remain unconditionally open to keep giving light to the Word… radiating everything in memory of You: *fiat lux*, *fiat charis*, *fiat pax*, *fiat fraternitas*, *fiat unitas*, *fiat dignitas*… *fiat crescere communio*.

You have brought them abundant joy
And great rejoicing;
They rejoice before You as people rejoice at harvest,
As they exult when dividing the spoils

A. Omnicrescent and Evercrescent Personhood

"God created mankind in his image; in the image of God he created them; male and female he created them." [Gen 1:27]. This first *crescere communio* proposes deepening the understanding of our ecclesial personal formation, understanding better how we had been revealed how to articulate as ecclesial personal formation with more faithfulness to His spousal alliance at the feet of the cross how, as we consume and also consummate His Eucharist as a beloved commission that fulfills our personal Creator-given nature as a personal revelation of His Divine Charity. Recognizing ourselves as human persons that are creatures who had been created upon His image and likeness and who "*have put on the new self, which is being renewed, for knowledge, in the image of the Creator*" [Col 3:10]… is the beginning of being open to the grace of conceiving our ecclesial personal formation according to the truest and most "presential" understanding possible through the Holy Spirit's work. The Spirit of Truth´s work will always keep revealing to Christ´s Beloved Church new forms to incarnate more *personally revealed* the Revelation that He Himself chose to incarnate first as a Personal Revelation of the Divine Love. He will always remain as the fullest and definitive Revelation, but He himself taught us how that Revelation is meant to keep being "revealed personally", becoming incarnated though His whole ecclesial body as we keep letting the Holy Spirit to charismatically plasmate our whole human and ecclesial personal formation in Him, for Him, with Him and by Him...

As we keep being converted into the living work of the Holy Spirit we are called to be, always remaining unconditionally open to the evercrescent growing-together-in-communion emanated by Divine Love´s Omnicrescence every time we consume and consummate the Eucharist… we will keep learning how to serve in any ecclesial service way possible: in order to serve the whole ecclesial body, we must embrace a "progressive" evercrescence that comes from Divine-Love-with-us´ communion. So, as we grow in more and more communion in Divine Love, with Divine Love, for Divine Love, by Divine Love… we will keep growing, glowing and blooming more and more, evermore, growing together in communion as Jesus Charity has loved us first: as a Omnicrescent-Personal, Real-Beat, Presentially-Revealed, Eucharistic Presence.

Although there is no need to discuss right now all the integractive human personal formation model in order to explain the ecclesial personal formation as it is meant to be "plasmated" following Jesus Charity's Revelation (That means: assuming “Revelation” as it is traditionally understood and also embracing His revealed “personal formation model” as “domestic magisterium frame” through which Revelation can be radiated as Incarnated Truth and become *a personal revelation* that have been contemplated and discerned through the *how* He reveals as "living Word" incarnated as Divine Charity), some fundamental distinctions between human personhood (human nature) and divine personhood (Divine Nature) must be addressed first, so the ecclesial personal formation can be understood in the fullest faithfulness to Truth and to His charity alliance.

A human personal substance is “a human personhood.” The human personal "substance" can have "accidents" that are quantitative or qualitative: hair color, height, weight, emotions, or clothing... Accidents can change as the human personal formation keeps growing, but the "human personal substance" remains the same; it will always remain as the "human personal substance" of the same person.

In Divine Nature, "personal substance" is not like "human personal substance". If human personal substance "grows" according to its proper human nature, there will necessarily be accidents (as an example: as a child keeps growing in age, the length of his height will very evidently change...) that will be "revealed" according to the proper human nature of human personal formation. The same can't happen in the Divine Nature of Divine Personhood: one of the essential properties of God is that He is "immutable", so He can't change "accidentally" as human personal formation does... Just to say it in very simple words: God Personhood is, acts, and communicates, all at the same time, in perfect self-giftedness.

The key distinction here is: God doesn't need to "change accidentally" to grow, because His "personal substance" grows in a different way, proper to His Divine Nature: God's personal-self-giftedness among the Three Persons of the Trinity will always grow more and more, forever more, but in the self-giftedness sense. Don´t understand God´s Personal Substance Growth as an “accidental growth”, like it happens in humans; understand it as a perfect self-giftedness that can´t stop ever self-giving all, because He can´t deny Who He Is. The Divine Love "growing-together-in-communion" keeps creating communion, incarnating communion, and communicating communion as the whole Trinity never stops their fully free and perfect self-giftedness among Themselves. You can see them as a "Divine Family ever-dynamic self-giftedness.” They can't "deny" to self-give Themselves as They are: the Trinity IS and ACTS in perfect unity that can't stop COMMUNICATING growing-together-in-communion... Yes, the three happen at the same time, it's an “Omnicrescent emanation” of WHO HE IS and can´t deny Himself being as He is.

In human personal formation, being and act must become deliberately "unified". Although growing-together-in-communion and personal self-giftedness are proper to the human personal substance, in the case of human personal formation, the self-giftedness and growing-together-in-communion proper to our nature also need to be deliberately, explicitly, and consciously

chosen to be able to become "more perfect and fulfilled". In Divine Personal Substance, that doesn't happen: God is perfectly One.

God doesn't "need to "chose communion", nor needs to "perfect His self-giftedness". As a matter of fact, He has no "need" at all: He IS perfect communion, He REVEALS Himself as perfectly given communion and He COMMUNICATES a perfectly fulfilled growing-together-in-communion; the three happen "simultaneously". Being Pure Communion, Act in Pure Communion, and Communicate Pure Communion, in Divine Personhood, are totally fused.

I tried to explain in the simplest words possible a very beautiful and mesmerizing mystery… that defines who we are as human persons and how we are called to grow as ecclesial persons: as an "evercrescent" trinitarian *dynamis* whose source is the Trinity´s *Dynamis.* We, as His Beloved Church, as temples of the Holy Spirit, are the place where Trinitarian *Dynamis* becomes incarnated in history, through consummated and consumed communion that becomes a beloved commission.

Contemplate the Trinitarian Self-Giftedness as deeply and transparently as you can possibly do it:

- "Pure-Being-Totally-Perfectly-Self-Given-Divine-Love" (The Father as origin, source of creation)

-"Pure-Act-Revealing-Divine-Love-Totally-Perfectly-Self-Giving-Who-God-Is-Incarnated" (The Son as the Logos, expressing the fullness of divine Truth and movement in time)

-"Pure-Overflowing-Totally-Perfectly-Presential-Self-Gifted-Communication" (The Holy Spirit as the outpouring of Divine Love Dynamis within creation, empowering and vivifying all that is)

Once you contemplate how the Self-Giftedness of the Father, of the Son, and of the Holy Spirit keeps being emanated totally perfectly, and that Their totally perfect Self-Giftedness will remain always "in growing emanation", because Who God Is (He will always be in permanent-Self-giftedness-emanation that will never stop giving Himself Purely and Perfectly as Who They Are), so Divine Love will always keep being overpoured as the whole Trinity Self-Giftedness will ever remain being emanated growing-Together-in-communion… Well, that ever-growing growing-together-in-communion of the Trinity that can be called "Divine Love's **Omnicrescence**": the "communion self-giftedness" among the Three Persons of the Trinity never stops being perfectly fulfilled, so their personal substance will always keep growing on and on, emanating together more and more growing-together-in-communion, forever more, so creation, incarnation, and communication of new life that grows together-in-communion will keep happening "personally revealed", as the Trinity does. Divine Personhood is OMNICRESCENT: their self-giftedness won´t ever stop growing-together-in-communion.

As that Omnicrescence becomes more and more "personally incarnated and presentially revealed" to His Beloved Church, there is an "Omnicrescent" dwelling unto the ecclesial personal formation of Who God Is [Divine Love] and How God Acts [Divine Love-with-us

personally revealed “lowers” to us and becomes incarnated as Divine Charity-in-us], that Divine Omnicrescence consumed, consummated and growing together in more and more presential communion becomes plasmated in our ecclesial personal formation as an evercrescent incarnation of Divine Charity whose heartbeat grows evercrescently in the heart in which Divine Omnicrescence dwelt... Divine Love is meant to animate, sustain and beat within us, and He himself chooses to “dwell” Divine Love as Divine Charity that will always keep being incarnated in us: “*I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts*” [Ez 36:36]. If God is Love, then Divine Charity is the pulse of heaven becoming incarnated through Jesus Charity, and grace makes Him become our own heartbeat: “*The Love of God has been poured out into our hearts through the Holy Spirit that has been given to us*” [Ro 5:5].

As you may notice in the contemplative sense, unlike human personal substance, Divine personal substance can grow without needing to "change" to keep growing substantially. God doesn't need to change at all to self-give and grow-together-in-communion as Who He Reveals Himself: as incarnated Word... and that Revelation keeps becoming "presentially incarnated" and "personally revealed" as the ecclesial personal formation keeps becoming the fullest revelation of Christ Love His Beloved Church is called to be on Earth, an so, as Divine Love grows Omnicrescently, and as our evercrescent growing-together-in-communion keeps consummating and consuming His Omnicrescent Communion, Jesus Charity becomes more and more personally revealed, progressively incarnated in our heartbeats that become His heartbeats as we “embrace” how He “poured out” His Heartbeats at the cross, when His Heart was pierced as consummation of a new covenant, of a charity alliance that keeps being more and more consummated as an evercrescent plasmation of Divine Charity in our whole personal formation… until “It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me” [Ga 2:20].

So, the Omnicrescence of God´s Personhood becomes plasmated in us, ecclesial human personhood, as an “evercrescence”: we will never stop self-giving being communion, incarnating communion and growing together in communion... according to the sacred human dignity and the sacra sacramental dignity given by our Creator to every human being and also given by Jesus Himself to His Beloved Church. “Sacra” is used to refer to what are holy things themselves; “sacred” is a way of describing something as having divine or spiritual significance.

Then, an ecclesial personal formation is a sacra personal formation that grows in evercrescent communion with Divine Charity´s Omnicrescence, until becoming a living sacrament of Divine Love-with-us. That is how we are meant to be, act, and grow as His Beloved Church: “God is Love, and whoever remains in Love remains in God and God in him” [1 Jn 4:16].

B. The SACRA Ecclesial Personal Formation

Jesus Himself cleansed and sanctified His Beloved Church as a Beloved Bride in the cross: "*Husbands, love your wives, even as Christ loved the Church and handed Himself over her to sanctify her, cleansing her by the bath of water with the word, that He might present to Himself the Church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish*" [Ep 5:25-27]. In the cross, Christ is the Bridegroom who sacrifices Himself for His Beloved Church, for eventually glorify her, purify her, and present her in radiant splendor, as it can be read in Revelation: "*Let us rejoice and be glad and give Him glory. For the wedding day of the Lamb has come, His bride has made herself ready. She was allowed to wear a bright, clean linen garment*" [Re 13:7-8]. John the Baptism calls Jesus "the Lamb of God": "*Behold, the Lamb of God, who takes the sin of the world*" [Jn 1:29], so consummation of the Eucharist as spousal alliance makes our ecclesial personal formation a SACRA personal formation: He is the one who makes possible our sanctification with His Self-Giving at the cross, through His pierced heart that consummates the Eucharist in the mystical sense, with another Holy Order being instituted there: the mystical Holy Orders that incarnates His heartbeats in the heart of His Beloved Church, that in that precise moment was Mary, the first living Eucharist on Earth because she was the only one already empowered by the Holy Spirit to be able to consummate His Son´s Eucharist as a spousal alliance consummated through the Holy Spirit, as a mystical marriage consummation.

So, our ecclesial personal formation articulation as revealed at the feet of the cross is a SACRA ecclesial personal formation: "*Standing by the cross of Jesus were his mother and his mother´s sister, Mary, the wife of Cleophas, and Mary of Magdala*" [Jn 19:25]. Mary, the mother of Jesus, would be the ontological-mystical articulation of the ecclesial personal formation. John would be the apostolic-hierarchical articulation of the ecclesial personal formation. All together (including Mary Magdalen and Mary, wife of Cleophas) would be the pastoral articulation of the personal ecclesial formation. The words of Jesus resound deeply here: "*Whoever does not take up his cross and follow me is not worthy of me*" [Mt 10:38]. But what if… the cross is seen not necessarily as a bloodshed, only as a sacrifice, but also as a communion consummated, as a communion feast, as the wedding feast of the Lamb in Revelation: "*Write this: blessed are those who have been called to the wedding feast of the Lamb*" [Re 19:9]. This wedding feast is the clearest reference to the celestial communion feast between the Lamb (Christ) and the Bride (His Beloved Church). It's sacramental in character, reflecting what the Eucharist mystically anticipates on Earth.

The Ontological-Mystical Ecclesial Personal Formation Articulation at the Feet of the Cross: Mary, the Mother of Jesus

What we know today as His Beloved Church began to beat in Mary, since her immaculate conception as "Beloved of God" [the name of "Mary" means "Beloved of God"]. She is the ontological-mystical Church: His fist living Church, His first domestic Church, His first living

Eucharist on Earth and the Mother Church. Here begins the evercrescent impersonation of His living Church, directly infused by Divine Love´s Omnicrescence.

First, Mary was the Beloved of God, in a state of full grace. When Mary pronounced her fiat, she became "His First Living Church" in the very same moment she began to incarnate Jesus in her womb and became the first "Incarnated Tabernacle of Divine Communion" as she let Jesus' body and heart beats grow in her. The ontological infusion origin of His First Living Church, which began to be incarnated at this moment in Mary, should be noticed: the Mystical Church has a direct Omnicrescent origin, which was possible to happen in Mary because of her full-of-grace state. At the same time, she also became, along Joseph, the first "domestic church": all their domestic life ordered to incarnate God's Word according to the Father's will, forming Jesus as they helped him to be, to do, to grow, to glow and to bloom as the Fullest Personal Revelation of Divine Love-with-us He was sent by the Father to Earth to be.

When Jesus begins His visible signs, at the Wedding of Cana, no more words of Mary are told in the Bible. It is she who asks him to do that first sign, and there is significance in that, if you understand Mary as His first living and domestic Church: as it will be discussed later, Jesus Himself chose to be sacramentally bonded to His Beloved Church... so, He couldn't begin is visible signs without His only living Church at that moment (Mary was already empowered by the Holy Spirit since the incarnation of Jesus, so she already began to be impersonated as His first living Church since then), because we as His Beloved Church are meant to let Divine-Love-with-us to become a visible sign that everyone can see.

In the same way, the Church is called to become a living sacrament of Divine Charity, radiating His growing-together-in-communion in the middle of the world... Mary, as His first living Church, was the one who made possible His signs becoming visible to everyone... at a wedding. The fact that it happened at a wedding was clearly a visible sign of the context in which their call to consummate the Eucharist as a new covenant was meant to be seen and understood at the proper moment, later.

What nobody seems to give the proper importance in the ecclesial personal formation sense is that... for Jesus to reach the human and faith maturity to begin His visible signs... 30 years of domestic church formation passed by, almost totally unknown. The only detail that is known of the 30 years of domestic life that Jesus spent along the "first domestic church" with Mary and Joseph is when He was lost and found in the temple: "Jesus advanced [in] wisdom and age and favor before God and man" [Lk 2:52]. Jesus was formed through 30 years in a domestic church, growing in wisdom (ontological dimension), age (organic dimension), and favor (filial dimension) before being able to begin His visible signs.

Making visible Divine Love-with-us plasmated as the work of the Holy Spirit in the whole personal formation, becoming the living sacrament of Divine Charity, we are called to be... is not something that is meant to happen from one day to another. It's a whole formative process... that if it is meant to happen as Jesus himself became formed "in wisdom, age and favor", it

requires a whole domestic church to become formed as a Pastor empowered by the Holy Spirit, like Jesus would become for the whole Church.

If "hierarchy" is understood as "grace-rule" (and not exactly as "institutional power"), it can be seen that since her very beginning as His living Church, there was "hierarchical articulation" even in Mary: she was called "full of grace," not only "Beloved of God" [her name, Mary, means that]. At the same time, along with Joseph, she is the first domestic church, so there is a pastoral vinculating there also: there is His first living Church beginning to become incarnated. She fully begins to impersonate as His first living Church from the very moment of He began becoming incarnated in her womb, and as she consumed the Eucharist at the last supper, a "light dilation" began: the whole Church was being given light through her *incarnated fiat* at the Cross, that consummated what was consumed at the last supper. When she and Jesus consummated His Eucharist, she became ordered at the same time as the first Living Eucharist on Earth and as the Mother Church, according to the constitutional ecclesial order Jesus Himself pronounced the day before, after washing His disciples' feet. This "birth of light", that could be considered her second "birth of light", became the emanation of Jesus' resurrection that can be "seen" visibly in the Shroud of Turin, but remains mystically radiated through our evercrescent communion with Jesus-Charity-with-us.

The Apostolic-Hierarchical Church at the Feet of the Cross: The Apostle John

John was the apostolic-hierarchical church at the feet of the cross: he was, technically, the only apostle… but here is a very particular observation, done by Jesus Himself: Jesus calls him “disciple”, not “apostle”. He is His organic-apostolic ecclesial body at the feet of the cross. Here is the evercrescent incorporation of His organic ecclesial body.

It is to John (not to Peter), the apostle that is explicitly known as "the beloved disciple" to whom Jesus entrusts His Mother (the ontological-mystical Church): *«When Jesus saw His mother and the disciple there whom he loved, He said to His mother, “Woman, behold, your son.” Then he said to the disciple, “Behold, your mother.” And from that hour the disciple took her into his home»* [Jn 19:26-27].

If John is seen as the "apostolic-organic church" at the feet of the cross, it can be perfectly seen that, from Jesus’ vision (with an absolute lack of hierarchical emphasis in how he names John: not as “apostle” but as “disciple”), not only "the apostles" (what is currently understood as the "hierarchy") were meant by Him to be organically-incorporated ecclesial body; not only the twelve apostles were meant to be the "organic-hierarchical-apostolic" church: John is called "disciple", not "apostle", so ALL disciples are meant to be hierarchically incorporated into His Beloved's Church organic ecclesia body. A disciple is one who follows Him: “Come, follow me…” [Mt 4:19]. Being a disciple begins with a personal call and a radical response. It's not just learning ideas, but encountering a Person, following Him and letting Him change you, growing together in communion with Him, by Him, for Him, and in Him.

The Greek word used in the New Testament for "disciple" literally means "learner" or "student": "*Take my yoke upon you and learn from me, for I am meek and humble of heart*" [Mt 11:29]. Disciples sit at the feet of Christ, receiving His words and His ways into their hearts. A disciple denies himself and takes up the cross: "*Whoever does not carry his own cross and come after me cannot be my disciple*" [Lk 14:27]. Discipleship is not comfort or convenience. It is a daily self-giving in love, just as Jesus offered and still self-gives to His Beloved Church. A disciple abides in His words: "*If you remain in my word, you are truly my disciples, and you will know the truth, and the truth will set you free*" [Jn 8:31-32]. To be His disciple is to dwell in His teachings, to be formed by the Truth He Incarnates and reveals as the living Word. A disciple loves as Jesus loves: "*This is how all will know that you are my disciples, if you have love for one another*" [Jn 13:35]. Disciples are not merely individuals following Jesus, they are members of a community, bound together by Divine Charity (once again, notice the total absence of any kind of reference to hierarchical power in the way He reveals the apostolic articulation of the ecclesial personal formation at the feet of the cross, when He calls the apostle John "disciple"). Love is the identifying mark of a disciple. A disciple bears fruit: "*By this is my Father glorified, that you bear much fruit and become my disciples*" [Jn 15:8]. A true disciple´s life overflows with spiritual fruit, like mercy, justice, peace, joy, evangelization… Finally, a disciple strives to become like Him: "*It is enough for the disciple that he becomes like his teacher*" [Mt 10:25]. The ultimate goal of discipleship is not just knowing about Jesus: it's becoming like Him in heart, mind, and mission, letting the Holy Spirit plasmating us as a living icon of His Divine Charity.

It should be noticed: If "disciple" is defined as Jesus did through all his ministry… yes, all His followers, along all His ecclesial body, are meant to be properly organically incorporated once baptized… We are all meant to be a hierarchical part of His Beloved Church, if understood properly as a living organic ecclesial body: in a living organic body, everyone has a proper hierarchical place, from the cells, up and up, to the organs, to the visible head). So, once again, Jesus didn't assume the "apostolic church" at the feet of the cross in a "hierarchical potestas" sense at all: He calls John "disciple", not "apostle." Mary is not entrusted to Peter, the visible head of the Church; she is entrusted to John, the beloved disciple. Jesus had never meant His apostolic Church to be known mainly as a hierarchical power relying on a few (without even incorporating organically all the members of His ecclesial body), but as His beloved Church in which everyone has a proper potestas to serve "administering grace" according to each one´s "grace-state" and be ordered (yes, if properly seen, everyone is meant to be properly ordained in His Beloved Church) growing together in communion.

Finally, it should be noticed that usually the fact that Jesus entrusted Mary to John is only understood within a very concrete cultural context: He was the only Son, so she must be entrusted to someone else to take care of her, according to the cultural context of Jesus's times. But what happens if Jesus also wanted to show another context outside of their cultural context, like He did so often in the way He treated women, clearly not following the expected cultural context towards women? So, here is another way to see that gesture of Jesus: Mary, as the ontological Church, was meant to be "entrusted" to the organic Church (John). Look that... the ontological-mystical church (Mary) and the hierarchical church (John) were entrusted to grow together as domestic church (as Mother and Son) by Jesus Himself, and that both are told

to receive each other: both the apostolic-hierarchical church and the mystical-ontological church are meant to embrace each other and remain growing together in communion. This is important to understand: if the institution of a mystical feminine Holy Orders is seen at the feet of the cross in Mary, as consummation of the Eucharist that was consumed the day before… it should be understood: Jesus wanted both Holy Orders -feminine and masculine- serve, form and govern together, as it happens in the context of a domestic church.

The Pastora-Filial Church at the Feet of the Cross: Mary Magdalene and The First Beloved People of God

Besides Mary, the mother of Jesus, and John, the beloved disciple... There were also two more women at the feet of the cross in the Gospel of John: Mary Magdalene and Mary of Cleophas. All vinculated together with sacramental-bind (consumed Eucharist) and consummated Eucharist (sacramentally-bonding), they are the filial-pastoral church: this is the evercrescent conception of His Beloved Church.

One detail should immediately call attention here. There is no question possible at all about Mary, the mother of Jesus: she must have consumed the Eucharist along the apostles the day before, because in the Jewish cultural context, it is known that family celebrate Passover together. But what about these other two women? Could we say they consumed the Eucharist too the day before at the Last Supper?

The answer is: nobody can remain at the feet of the cross by his or her own, without receiving the grace through His Eucharist first... so yes: it can be said that all at the feet of the Cross received the Eucharist the day before and embraced the grace to remain at the feet of the cross, and that makes them, due the sacramental-bind and the sacramentally-bonded that begins to be together, the first pastoral church (there is one domestic church, Mary and John, there is one community relative [the Mary that was aunt of Jesus] and the Mary who would eventually be the first witness of Jesus's resurrection), affirmed by Jesus as the first beloved people of God. At the feet of the cross, "pastoral church" is meant to be seen as "vinculated" by His Divine Charity, by how we are called to "lower" (*abajar*) His Divine Charity pastorally, making it visible to everyone in the very same sense He "lowered" Divine Love for us, both at the Last Supper and also at the cross. Our pastoral "abajamiento" of Divine Charity happens in the very same way that the first beloved people of God remained with Jesus at all moments. The commission of the beloved people of God is a beloved commission: witness His resurrection [those women were also the first witnesses of His resurrection], letting everybody know how they are beloved of God and called to be loved as Jesus Charity.

Because the primacy of "the beloved people of God" at the feet of the cross were woman, it can be said that the first people of God at the feet of the cross also originated from the ecclesial womanhood's primacy of charity, exactly like it happened with Mary, the mother of Jesus, becoming His first living Church when she began to incarnate Him in her womb... but at the feet of the cross, absolutely all (including John, who is "the hierarchical-apostolic Church") are

"beloved": all the women are called "Mary" (the name "Mary" means "beloved of God") and John is explicitly known as the "beloved disciple)... so Jesus wanted us the known as "beloved people of God", being known for how we love each other and for how He had loved us until letting His Heart be poured to us and continue to incarnate His Heartbeats in our hearts that grow-together-in-communion through consummated Baptism and Eucharist (water and blood that came from His pierced heart) as we give light to the Word as a Mother Church that always remain unconditionally open to grace and new life that grows together-in-communion.

However, it should be noticed: who was clearly meant by Jesus at the cross to be the one who was the pastoral-filial articulation of His Beloved Church was clearly Mary Magdalen, first of all due to her very well know conversion: the most radiant light of all our pastoral ministries as His Beloved people of God —and that begins among all the domestic pastors in their respective domestic churches— will be giving witness of His resurrection remaining unconditionally open to the work of the Holy Spirit keep converting us into the living eucharistical-beacon-lamps we are called to be to radiate more and more His growing together in communion upon those God belovedly commissioned to help to be, help to do, help to grow, help to glow and help to bloom as a torreluz, as it was already explained in the Introduction, in the very same way Mary Magdalene witnessed His resurrection: I have seen the Lord! We have seen Jesus Charity dwelt-in-us-and-through-us… and now we stand as a humble beloved family of heaven, as our shared dreams keep becoming more and more shared hearts, a goeiz that grows more and more in Him, for Him, with Him, and by Him, remaining a beloved pastoral ministry of growing together in communion… exactly as it also was revealed at the first Beloved people of God at the feet of the cross: there was an apostle (John), a Virgin-Mother (Mary), a single lay (Mary Magdalene) and a married woman (Mary of Cleophas). Please notice that among those at the feet of the cross, after we already mentioned as the apostolic-hierarchical articulation of His Beloved Church (John), the mystical-ontological articulation of His Beloved Church (Mary) that also becomes the first Mother Church… then the pastoral-filial pastoral articulation of His Beloved Church, that would be Mary Madalene as the torreluz that stood at the feet of the cross and eventually was chosen by Jesus Himself to be the very first *visible witness* of the resurrection (you wouldn´t dare to doubt He appeared first to His Mother, although it had never been visible mentioned anywhere in the Bible, right?)… well, after all those three beloveds… the last beloved that stands as the visible articulation of His Beloved holy and blessed people of God at the feet of the cross is Mary of Cleofas as a visible articulation of the *how* the holy and blessed people of God are meant by Jesus to be formed in the *primicia pastoral* sense: as married domestic churches, as family of children of God that serve Him together and adore Him together with their whole growth, as a house of conversion (in the same way Mary Magdalene was a torreluz, Mary of Cleophas can be considered a house of conversion: she was Jesus´s aunt, she literally was part of Jesus´s family, besides being His disciple and being granted the grace to follow Him even unto the feet of the cross). Mary of Clephas is another kind of articulation: in she it can be seen how Jesus Charity means us to see as He does the how all the articulations of His Beloved Church are commissioned by Jesus Himself to become articulated together as the first primacy of charity, both in the first way that the how His Beloved Church is called to be articulated is meant to become visible first among the beloved holy and blessed people of God (as a married holy family) and also in the sense of the first fruitfulness of the Holy Spirit that is meant to be

seen among the beloved holy and blessed people of God: raising their children of God to become saints, a growing communion of saints which very rich and diverse charisms among them for serving God as they each other helping each other to become holier, whichever way each child of God eventually discerns to be called to fulfill Jesus Charity´s *follow Me…* but however that happens, the priming way of how that occurs among His holy and beloved people of God will always be formed appropriately to grow together in communion in Him, for Him, with Him and by Him as domestic churches and as domestic pastors first, so they can be properly empowered by the Holy Spirit to become whichever ipse Christus crescere Jesus Charity calls them to be.

So, the pastoral-filial Church is the Beloved Church, and, as domestic pastor, we understand that "every baptized person who loves and is properly empowered by the Holy Spirit to leads his or her domestic church to God as a ministry of growing-together-in-communion." Everyone is meant to begin to be an organically incorporated domestic pastor at confirmation, according to the proper hierarchical potestas of the laity: *sensum fidelum potestas*, but at the feet of the cross, the pastoral church is directly vinculated with being domestic church (John and Mary are "instituted" as domestic church that can also be seen as an "Order of Charity" domestic ordination happening at the feet of the cross: pastoral care should be understood as forming and being plasmated together by the Holy Spirit as a living icon of Divine Charity) and also directly vinculated with the primacy of charity and witnessing the resurrection (the women are the usually known as first witnesses of His resurrection… but it should be noticed: among all the apostles, John was the first to reach the tomb in which Jesus became risen. Technically, even John can be considered a “first witness of His resurrection” because he was the first apostle along the male apostles to arrive to Jesus´ tomb… but John didn´t entered to the tomb immediately, he chose to wait to Peter arrive after him and let him be the one who entered first to the tomb…). Of course, being a domestic pastor is also vinculated to apostolic conversion, serving more and more according to our beloved commissioning as beloved people of God: Mary Magdalene, the first witness of the resurrection, was a huge sinner whose life was changed forever after encountering and following Jesus and eventually becoming the first commissioned messenger of the Resurrection, sent by Christ Himself to the Apostles, so she has been known as "*Apostola Apostolorum*" (the apostle of the apostles).

C. <u>The SACRA Articulation of the Ecclesial Personal Formation</u>

His Beloved Church articulated as revealed at the feet of the cross is a sacramental, sacramentally and sacramentizing victory of Divine Charity, whose Omnicrescence will ever radiate the new life, the grace and the glory that begun to be emanated at the resurrection and will ever grow as we grow together in more and more communion, letting His light plasmate us as the living icons of Divine Charity we are called to be embracing the organic sacraments and a gifted sacramentality that incarnate together sacramentizingly, growing together in Omnicrescent and evercrescent communion.

The Sacramentality-Bonding of the Ecclesial Personal Formation

Charity-order, the primacy of charity that begins being impersonated with Mary, the mother of Jesus, as His First Living Church, His First living Eucharist and the Beloved Mother Church.

Charity-order becomes impersonated humanely and also "divinizing" —as we participate in His Si-Dar, both according to incarnating true Communion— as a *sacra authoritas* that orders the personal formation towards become a living sacrament of Divine Charity, growing together in communion with His Omnicrescence: we love as we have been loved by Him first.

The sacramentality-bonding is consummated through the seven gifts of the Holy Spirit: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Wonder of the Lord, and Piety. There is an "ontological need" in the sacramentality-bonding, one that is a "metaphysical need", of transcendental origin, and other one that is a "moral need", that is a "transcendentally oriented": truth must become incarnate in us as the Word keeps being "infused incarnated" by the Divine-Charity-in-us: "*If you remain in My Word, you will truly be my disciples, and you will know the truth, and the truth will set you free*" —to grow more and more together in communion, self-giving more and more as He does— [Jn 8:31-32]. Also, however we impersonate as His Living Church, it must be incarnated living charity as we keep consuming the sacraments, becoming more and more sacramentally-bonded by His charity order, more and more sacramentally bonded according to the Truth He reveals incarnated: "*This is how all will know you are my disciples, if you have for one other*" [Jn 13:35].

The Sacramental-Bind of the Ecclesial Personal Formation

Grace-rule, the primate of grace that begins being incorporated with Peter, the first visible head of the Church, as an living organic institution.

Grace-rule becomes incorporated according to revealed Truth, as *a sacra potestas* that has a grace-state (gracia de estado) and a state-of-grace (estado de gracia) to administer grace and organically instituted sacraments, incorporating as His ecclesial body according to His "transubstantiation" (incorporate as an organic ecclesial body that can change to become more faithful to the being of an Eucharistical sacramental living body).

The sacramental-bind is consumed through the seven sacraments: baptism, penitence, Eucharist, confirmation, marriage, holy orders, and anointing of the sick. There is an "organic necessity" in the sacramental-bind: a permanent servant state. This means: His whole ecclesial body will always remain being incorporated more and more humbly, teaching and serving with humbler obedience to God´s will and to the living Word as the potestas increases. Everyone must be able to exercise organically the due potestas belonging to his or her proper grace-state and state-of-grace. As Mary was full of grace, we as His living body are called to remain in a "graceful state": remaining in the fullest grace possible, ruling and administering His grace

humbly, as humble servants of His loveful kingdom: "*My kingdom does not belong to this world*." [Jn 18:36]. As humility increase and we serve more and more humbly, the potestas also increases, according to both the proper grace-state of the faithful as they become fully incorporated into His ecclesial body, always incorporated as domestic church first… and also according to the proper state-of-grace: whatever is "ruled" to administer grace, it must be done as a humble service in fullest conscious correspondence to God´s grace, with the attitude of always serving remaining unconditionally open to all the grace and new life that comes from the Spirit when we remain in permanent "servant of the Lord" and "communion server" state: "*Amen, amen I say to you, no servant is greater than His Teacher nor any messenger is greater than the One who sent him*" [Jn 13:16].

The Sacramentizing Vinculation of the Ecclesial Personal Formation

Charity-order and grace-rule fused together as pastoral vinculation that began being incarnated as a *communion direction* ecclesial ministry that begins as domestic church, in the Holy Family as first domestic church, that also start to form the blessed people of God, blessed by the fruitfulness of the fruits of the Holy Spirit, like the fruit of the Holy Spirit that became incarnated in the flesh in Mary´s womb, but in the ordinary way, it is meant to happen becoming incarnated in our ecclesial personal formation. Divine Love keeps "lowering down" revealed as Divine-Charity-incarnated-in-us, becoming as a Holy Domestic Church and as a Blessed People of God, the living sacrament of Christ Love we are called to become: "*Blessed and Holy are those who share the first resurrection*" [Rev 10:25].

The sacramentalizing vinculation becomes incarnated in progressive conversion that is an evercrescent communion, truly radiating a growing-together-in-communion that comes from His Omnicrescence, being radiated as a sacra competence: witnessing His resurrection radiating His eucharistical blessing that helps to be, to do, to grow, to glow, and to bloom together in an evercrescent growing-together-in-communion.

The Sacramentizing vinculation becomes incarnated when the grace-rule and the charity-order are fused through the 14 charisms of the Holy Spirit: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity, creativity, and fraternity.

There is a "pastoral necessity", an "ethical need", in the sacramentalizing vinculation: honoring His Dignity unconditionally as we also honor human dignity and sacramental dignity unconditionally. No matter what His beloved Church builds when she does apostolate incarnating more and more "personally formed" the Divine Charity that Jesus revealed Personally incarnated first and taught us how we are called to reveal as He did it (Mandatum Novum)… whatever is built pastorally and however is built pastorally, it must serve the fraternal society revealing His kingdom of Heaven more and more lovefully on Earth, always affirming the sacredness of human dignity and sacramental dignity unconditionally and inherently in each

present and in how it is given as He gives Himself, lowering Divine Love as incarnated Divine Charity.

D. The Sacralized Articulation of the Ecclesial Personal Formation

The ecclesial personal formation is a sacra personal formation because it comes from being communion by Divine Love-with-us, with Divine Love-with-us, in Divine Love-with-us, and for Divine Love-with-us. However, besides our already sacra ecclesial personal formation, there is also a sacralizing articulation of our ecclesial personal formation as we become a living Eucharist by Him, with Him, in Him, and by Him… and as we keep growing together in communion by Divine Charity, with Divine Charity, in Divine Charity and for Divine Charity.

Transubstantiation and Transcresceration

Transubstantiation allows us to consume the Eucharist as an *act in Persona Christi* that *changes* the substance, but the accidents remain the same.

Transubstantiation (*Eucharist Consumed Organically*)
Substance: **changes** to His Body and Blood
Accident: remains the same (bread and wine consecrated *acting In Persona Christi*)
Liturgical Formula (the priest raising the Eucharist at the altar as the faithful are also meant to raise Him in the middle of the world, pronounced by the priest *acting in Persona Christi*):
"This is My Body… This is My blood… Do this in memory of Me."

So, transubstantiation is the **consumed Eucharist**: we consume His blood and body, becoming **His consecrated organic ecclesial body** as we are changed as a *sacramental binding act* by Divine Love-with-us, with Divine Love-with-us, in Divine-Love-with-us, and for Divine-Love-with-us.

However, we, as a mystical living Church, are not merely meant to be **changed** into His body and blood: we are also called to grow *being sacramentally bounded to* HIS REAL, BEATING AND OMNICRESCENT PRESENCE, beating by Him, with Him, in Him and for Him… that is an **Omnicrescent Transcresceration**: Divine Substance grows in us, becoming a mystical heart-to-Heart growing beat of Divine-Love-with-us.

Please remember: as it was explained at the beginning, as God grows is not like we humans grow, He is Omnicrescent, there is no accidental change at all in His Omnicrescence, it is simply pure Divine Love Self-Giftedness that dwells in us as His Beloved Church as it happened with the first Beloved of God, Mary: *"The Holy Spirit will come upon you, and the power of the Most High will overshadow you"* [Rev 10:25].

Because Divine Love is Pure Act, Pure Being and Pure Communication, all at the same time, His Omnicrescence will only be dwelt in the way a human ecclesial formation can do it on Earth: mystically-sacramentally, as Divine-Love-with-us becoming incarnated as a heart-to-Heart *consummated communion* that beats by Him, with Him, in Him and for Him… opening unconditionally our hearts to His Real, Beating and Omnicrescent Presence in the very same way He consummated the Eucharist as a spousal alliance at the cross when His Heart was pierced and we were bathed with the water and blood that came from His pierced Heart, a baptismal water that becomes renewed by the blood of His Eucharist that renew us as His living ecclesial body through the work of the Holy Spirit, as a pure grace first: *"Not because of any righteous deeds we have done but because His mercy, He saved us through the bath of rebirth and renewal by the Holy Spirit"* [Ti 3:5].

Transcresceration is currently not visibly known, but it has been an unseen ecclesial reality since Mary´s incarnated fiat at the feet of the cross. Transcresceration makes us able as His Beloved Church to keep growing together incarnating more and more personally formed the Eucharist we consume organically… but because that growth in us is consummated both mystically and filially, transcresceration can only happen as a dwelling of His Omnicrescence first… and then His evercrescent transcresceration keeps growing on, glowing on, blooming on in… as an Eucharistically consummated work of the Holy Spirit.

Omnicrescent Transcresceration (*Mystical Eucharistical Consummation*)
Divine Substance: grows dwelt (In Spanish: *abajándose*) into our hearts that consummate His heartbeats as an *Esse in Persona Ecclesie*: we become a new *transcrecerated heart,* whose heartbeat beats by Him, with Him, with Him, and for Him).
Accident: remains the same (the heart of the living Church)
Liturgical Formula (pronounced by the priest as *Esse in Persona Ecclesie*, pronounced immediately after the transubstantiation; both the priest and the faithful cross their arms above the chest with a humble gesture of embracing the transubstantiated Eucharist unconditionally in the heart, as He overflowed His heart down to us in the cross, letting His heartbeat to keep beating and growing in us as His Beloved Church, as Mary did with her first *fiat* that eventually became an *incarnated fiat* at the feet of the cross): "Here is our hearts, let it be done unto me according to your Incarnated Word."

Because our human nature, the way in which Divine Love´s Omnicrescence becomes incarnated in us is not like it happens with God: as we remain consummating His consumed Eucharist as a mystical union with the Divine Husband, we will keep growing in more and more communion by Divine Charity, with Divine Charity, in Divine Charity and for Divine Charity, becoming progressively and presentially into an evercrescent incarnated sacrament of Divine Charity: a living Eucharist. This would be the **evercrescent transcresceration**: an evercrescent conversion into the living icon of Divine Charity we are called to be as an Esse in Persona Ecclesie that becomes an Act in Persona Christi becoming an *Ipse Christi Crescere* more fully incarnated in us as His Beloved Church with every "amen" of the faithful when we keep consummating sacramentally at our hearts the consumed Eucharist sacrament, so His Beloved Church keeps growing on, glowing on and blooming on unconditionally open to His grace and all the new life

that comes from the Holy Spirit. In the same way Mary incarnated Jesus, we keep incarnating Him evercrescently, as we keep becoming the living icon of Divine Charity we are called to be as *Esse in Persona Ecclesie* that *Acts in Persona Christi* that consumes and consummates His Eucharist incarnated more and more personally revealed as an evercrescent *Ipse Christus Crescere*.

Evercrescent Transcreseceration (*Filial Eucharistical Consummation*)
Human Substance: grows evercrescently, becoming progressively and presentially into a more personally incarnated sacrament of Divine Charity (we keep being transcrecerated as our whole personal formation keeps being plasmated by the Holy Spirit as an *Ipse Christus Crescere).*
Accident: keep changing as we keep being plasmated as a living icon of Divine Charity that keeps being plasmated as a living Eucharist incarnated through the Holy Spirit work as we keep consuming the sacramental Eucharist and consuming it sacramentally.
Liturgical Formula: the "amen" of the faithful when consummating filially the sacramental Eucharist at the Mass, at the same time they consume it and consummate it mystically, so that He, as the Head, can become united to His Body, His Beloved Church, where His heart beats keep growing progressively more incarnated as we keep growing together in communion. We, His Beloved Church that consumes and consummates His Eucharist more and more faithfully to His charity alliance, remain growing together in Divine Charity´s communion walking together like He walks.

Transconsecration

When transubstantiation and both transcrecerations are united, that can be called "transconsecration": you become, as His Beloved Church, transformed by His consecration (eucharistical consecration). That is how it is meant to happen in His living ecclesial body: as we keep being transconsecrated, as we keep being transformed by His eucharistical consecration, we keep becoming new creatures: "*Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come* [Ti 3:5]; *Behold, I do all things anew.* [Rev 21:5]"

A few observations should be made to enable newer understandings of what currently happens at the altar only as a *transubstantiation*.

1. As faithful, we are also an *essential* part of the eucharistical liturgy, because we, as His Beloved Church, consummate evercrescently —in the middle of the world, when we are sent at the end of the mass— the Eucharistical mystical consummation that happens at the mass, both in the priest and in the faithful, so His heartbeats keep growing in us as we keep growing together in communion.
2. We, as His Beloved Church, can´t keep growing as "Esse in Persona Ecclesie" on our own: we need His *Sí-Dar*, His self-given "pure grace" that infuses into us the crescere communio that makes us able to keep growing as an Ipse Christus Crescere. This means:

our "*Esse in Persona Ecclesie*" can only keep growing as we keep consuming and consummating His Eucharist.

3. The same applies to the celebrant priest at the altar: no one in His Beloved Church, not even a priest, can´t be able to *act in Persona Christi* if not *being in Persona Ecclesie* also, like it can be seen through the incarnation of Jesus in Mary, His first living Church. Priests are usually very conscious of their *potestas* to *act in Persona Christi*, but I still haven´t seen a single priest explicitly conscious that such *sacramental potestas* can only be celebrated sacramentally as Esse *in Persona Ecclesie* at the same time. And that is why the Omnicrescent Transcresceration is meant to happen right after the transubstantiation: at that Omnicrescent transcresceration, the priest is being *Esse in Persona Ecclesie* in the name of the whole ecclesial body present at that altar as His living Church. In that sense, it can be seen that every mass is being celebrated at the same time by the whole Beloved people of God of His Beloved Church and also by the blessed people of God sacramentally present at that mass.
4. Divine Love´s Omnicrescence reveals freely, purely, immanently… as an emanation of the whole Trinity dwelling in us as Divine-Love-with-us that becomes incarnated as Divine Charity, plasmated in our whole personal formation as a personal revelation of the Divine-Love-that-beat-in-us, and because He is Omnicrescent, He will always keep self-giving forever, as the Divine Husband that at the moment of the mystical transcresceration "beats" growing in the beats impersonated and incorporated by His Beloved Church, beating in Him, for Him, with Him and by Him, consummating more and more faithfully His charity alliance, so His new albor —that is emanated mystically infused at the eucharistical Omnicrescent consummation— keeps radiating more and more "evercrescent newness" as an evercrescent eucharistical consummation that will never stop radiating more and more new life that keeps growing together in more and more sacramentizing communion and as a more and more sacralized ecclesial personal formation.
5. As we are sent from the mass, that "amen" with which we consumed and consummated evercrescently His Eucharist becomes an "eucharistical blessing" radiated in the middle of the world, as a sacramentalizing benediction that radiates His newness as a beacon-lamp that is an incarnated Eucharistical Custody (like Mary and Joseph as Holy Family were while raising Jesus) that radiates His new life that keep growing evercrescently in more and more communion. So, we become a blessed people of God, blessed with the new life that comes from the fruits of the Holy Spirit, raising Him as He is meant to be raised after "lowering ourselves to His Presence" as He Himself lowers Divine Love first. This means: as a humble gesture upon the consumed and consummated Eucharist that beats as a Personal, real, and Omnicrescent Presence in us, we are meant to kneel when receiving the Eucharist organically, if that is possible to be done in a fraternizing and humanizing way. As we "lower ourselves" to "raising Him up" becoming an incarnated "Eucharistical-beacon-lamp custody" that radiates His new life in the middle of the world, His Beloved Church keeps growing evercrescently, becoming more and more holy and blessed with the fruits of the Spirit… and so we end up being raised up by Divine Love as we keep fulfilling the fullness of Christ Love as a personal revelation that keeps being plasmated in our whole personal formation by the Holy Spirit, being more and

more in Persona Ecclesie as we become a more and more living Eucharist becoming the *ipse Christus crescere* we are called to be by Him, with Him, in Him and for Him, ever more.

6. We cannot be in Persona Ecclesie nor grow-together-in-communion as His Beloved Church that acts in Persona Christi… if not letting Divine Love actually Be and Grow in us first, remaining unconditionally open to Divine Love´s pure grace that "rules" His whole ecclesial body ordered as She had been "vinculated" by His Omnicrescence first: at the same time Divine Love is sacramentally-bonded in us, Divine Love-with-us keeps being incarnated and growing more personally revealed as Divine-Charity-beating-in-us, a heart-to-Heart incarnated revelation that keeps being revealed with more and more presential growing-together-in-communion… because WHO HE IS: Divine Love will always BE, INCARNATE AND GROW-TOGETHER-IN-COMMUNION at the same time, but He becomes incarnated as Divine-Love-with-us with progressively evercrescence… That can be "seen" like the cloud that inhabits God´s temple in the Old Testament: as His Sí-Dar becomes more and more incarnated as Divine Charity in our heartbeats, Divine Love becomes more and more glorified in us as our hearts become more and more transconsecrated, and so we become progressively sacralized as a transconsecrated heart that grows in more and more communion, becoming more and more glorified as we keep incarnating His ascension' blessing: "*Then He led them as far as Bethany, raised His hands, and blessed them. As He blessed them, he parted from them and was taken up to heaven*" [Lk 24:50-51]. As we keep raising Him up in the middle of the world, as we keep radiating the growing-together-in-communion that He emanates through His Eucharist that becomes fruitful in us through the work of the Holy Spirit… we create communion, we create home, we create fraternity, we create Heaven as we create Eucharist revealing Him as a personal revelation of Divine Charity, so Pentecost keeps happening: "*Come, Holy Spirit, fill the hearts of your faithful, and kindle in them the fire of your Love*."

The First Evercrescent Giftedness: the Holy Family

Although the role of the Holy Family as the ones who form Jesus according to the Father´s will, properly empowered by the Holy Spirit to grow together in communion in Him, for Him, by Him and with Him as His Holy Family, as a family that was full of grace… has already been explained in the introduction, we now add a detail that was not explicitly mentioned then: Saint Joseph can be seen as the first "Eucharistical Monstrance" that incarnated presentially the how we are called to embrace on Earth the "custody" of Divine Love´s growing-together-in-communion as domestic church. Joseph was the "first Eucharistical monstrance" of the Trinitarian communion that dwelt unto them as Holy Family, raising together —both in complete obedience to God and properly empowered by the Holy Spirt to assume being Jesus´ earthly communion custodians as their beloved and sacred domestic mission— the child Jesus according to His Heavenly Father´s will, incarnating domestic communion as the beginning of their eventual fullest mystical consummation of their marriage as His first living Eucharist. The whole Holy Family became evercrescently the incarnating-in-the-flesh icon of God-Love-with-us all domestic churches are

called to be as a holy family, full of the fruits of the Holy Spirit, letting Jesus grow, glow and bloom more and more evercrescently according to His Omnicrescence. The Holy Family is the first "living model" of who we are called to be as His Beloved Church that begins to be formed as a Holy Family of God and a domestic church where God-Love-with-us can grow in age, wisdom and favor upon God and man, eventually becoming a blessed people of God as we walk together as He walks and we keep consuming and consummating who we are and who we are called to become, becoming a growing-together-in-communion that can only be fully consumed and consummated in the holiest sense possible by Him, with Him, in Him and for Him.

E. Be Holy as He is Holy

The affirmation "*Be holy because I am Holy*" can be read both in the Old Testament [Lev 11:44-45;19:2] and in the New Testament [1 Peter 1:16]. In Leviticus, this call to holiness is part of the covenantal identity of Israel —they are set apart to live according to God´s law, reflecting His character. When Peter echoes this command in his letter, he is addressing the nascent Church, both Jews and Gentiles, who are now called to live out their identity as God´s People in Christ: as a beloved people of God. Peter affirms holiness as participating in God´s nature, sharing His own holiness, living in loving communion with God through Christ and the Holy Spirit [2Pe1:4]. Peter also affirms holiness as a way of life: holiness is not just internal, is lived out in relationships, decisions and witness: "*But, as He who called you is Holy, be holy yourselves in every aspect of your conduct, for it is written, Be Holy because I am Holy*" [1 Pe 1:15-16]. Peter also teaches holiness as a new form of "nationality": Christians are now the new people of God, a holy nation [1 Pe 2:9]. Holiness is not just an aspiration: it's who we are, because we belong to the One who is Holy. This command to "be holy" is not a demand to earn salvation, but a call to respond to the gift of salvation already received. Holiness flows affirmed as a new birth and a living hope Peter talks about earlier in the chapter [1 Pe 1:3-5].

God´s Holiness affirmation has a very clear personal formation connotation: " Be holy as I am Holy, affirming your whole personal formation according to Who I am, letting My holiness become incarnated in You: Be holy because I am Holy." We, as His Beloved Church, are called to affirm personally according to Who He is and how He chose to reveal as God-Love-with-us, progressively incarnating Divine Charity as a personal revelation plasmated by the Holy Spirit in our whole personal formation, as we keep being more and more sanctified and sacralized by Him through our faithfulness to our image and likeness to Divine Love and to His charity alliance. So, as we keep being formed as a holy and blessed people of God, we begin to be formed as an incarnated sanctuary of Divine Love, where Divine Charity keeps dwelling in His beloved people of God, both evercrescently and Omnicrescently. That is way more important than building any sanctuary of Divine Love or any sanctuary of the Holy Family of the New Albor: be holy as Jesus Charity is Holy, because what cannot be incarnated as a SACRA ecclesial personal formation as a work of the Holy Spirit can´t be built as a SACRA sanctuary either, as any human work possible.

F. The Ecclesial Personal Formation as the Fullest Personal Revelation of Christ Love on Earth

When an ecclesial personal formation becomes fulfilled, it is both evercrescently sacralized and omnicrescently fulfilled.

Evercrescent sacralization: is a presential work of the Holy Spirit that sanctifies the whole ecclesial personal formation through sacralizing as we keep growing together in more and more communion, becoming progressively and presentially more and more heart-transconsecrated.

Omnicrescent fulfillment: as the loveful self-giftedness of Divine-Love-with-us keeps becoming incarnated as consumed and consummated Eucharist, Divine Love dwells more and more in us and He beats more and more in us, letting Him grow, glow and bloom to His fullest personal revelation possible and meant to be incarnated in us as an ecclesial personal formation that keeps always unconditionally open to grace and all the new life poured out by the Holy Spirit's charisms in order to grow more and more together in communion, until the communion with His Omnicrescence grant us to incarnate formed as a fullest personal revelation of Christ Love on Earth.

How can we know how the fullest personal revelation of Christ's Love on Earth can be known? Please read the following words of Saint Paul prayerfully and unconditionally open to grace and new life that comes from the Spirit [Ef 3:14-21]:

> For this reason, I kneel before the Father, from whom every family in heaven and on earth is named, that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self, and that Christ may dwell in your hearts through faith; that you, **rooted and grounded in love**, may have strength to comprehend with all the **holy** ones what is the **width** and **length** and **height** and **depth**, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the **fullness of God**.
>
> Now to him who is able to accomplish far more than all we ask or imagine, by the power at work within us,
> **to him be glory** in the church and in Christ Jesus to all generations, forever and ever. Amen.

Now read more carefully all the words with bold letters…

Well, now see those "measures" of Christ Love through the four essential marks of the Church affirmed in the Nicene Creed:

"I believe in One, Holy, Catholic, Apostolic Church."

If you connect the Nicene Creed with Saint Paul's words, it can then become visible that:

The fullness of "width" of Christ's Love would be the "apostolic church" that acts BY *HIM in Persona Christi*. This is the hierarchical-organic church that grows "horizontally" through sacramental-bind.

The fullness of "height" of Christ's Love would be the "one church" that is WITH HIM *Esse in Persona Eclessie*. This is the mystical-ontological church that grows "vertically" (towards God, and God dwelling on His Church mystically) through sacramentality-bonding.

The fullness of "depth" of Christ's Love would be the "holy church" that grows IN HIM as a progressive *Ipse Christus Crescere* as a sacramentizing pastoral ministry, fusing *the Be in Persona Ecclesie* and the *Act in Persona Christi,* vinculated sacramentizingly, radiating more and more growing-together-in-communion as we become a holier ecclesial personal formation, both as a holy domestic church and also as a blessed people of God.

The fullness of "length" of Christ's Love would be the "catholic church" that *is in Persona Ecclesie*, *acts in Persona Christi* and grows as *Ipse Christus Crescere*, all of them, FOR HIM: growing together in communion by Him, with Him, in Him and for Him, all at the same time, embracing the whole world universally with the radiation of His call to conversion and to be saved By God's Love, as a beloved people of God.

The wording is not "casual" at all: as an ecclesial personal formation is becoming fulfilled as a fullest personal revelation of Christ Love on Earth, the Mass is being explicitly incarnated as a domestic liturgy, incarnated in everyday life, as it can be heard almost literally on the liturgical Mass canon:

> **Priest:**
> Through [for, by] him, and with him, and in him,
> O God, almighty Father,
> in the unity of the Holy Spirit,
> all glory and honor is yours,
> for ever and ever.
>
> **People:**
> Amen

So, as our personal ecclesial formation becomes more and more plasmated as one, holy, apostolic and catholic Church, we keep being fulfilled through the sanctifying work of the Holy Spirit as a fullest personal revelation of Christ Love on Earth, glorifying Jesus Charity in our everyday as we remain unconditionally open to be formed as a fullest revelation of Christ Love on Earth in the most glorifying way for Him, in Him, with Him and by Him: as a martyrdom of charity.

G. Martyrdom of Charity

As we are more and more infused Omnicrescently by Divine-Love-with-us keeps becoming personally incarnated in His Beloved Church… His Divine Charity will begin to be cultivated as “living charity seeds” that honor His Dignity, human dignity, and the sacramental dignity of His

Beloved Church unconditionally, one charity seed at a time, one crescere communio at a time. At the nascent Church, the first saints were the blood martyrs, who were considered "seed of the Church": "*the blood of the martyrs is the seed of the Church"* [Tertullian]. Well, the Church keeps growing with the "seeds of martyrs", but today we are meant to be "martyrs of charity." So, the martyrdom of charity would be the holiest of the "living charity seeds": giving everything to help to be, help to do, help to grow, help to glow and help to bloom as the brother and the sisters we are called to be, as the living sacrament of Divine Love we all can be, if we raise You to Your proper place: above all things, like an eucharistical benediction that is being radiated incarnated in the middle of the world, raising You above all things becoming an incarnated beacon-lamp-Eucharistical-custody that blesses everyone forming a cross (raising You in horizontal Church and vertical Church direction) in a direction communion (circular depth Church direction) whose length embraces the whole horizon that unites Heaven and Earth, uniting all the directions as one universal eucharistical blessing (universal Church direction) that radiates new life that grows in more and more communion everywhere, until the last corner of the Earth. So, as we become the holiest charity seed that could be cultivated, we keep blessing the world with His Divine Charity, becoming a loveful harvest by Him, with Him, in Him, and for Him. Yes, His Beloved Church also needs "charity martyrdom" seeds to keep growing on, glowing on, and blooming on… as He Himself chose to "dwell" Divine Charity: as a personally incarnated revelation of Divine-Love-with-us-

So, then, we see: if we understand our ecclesial personal formation as a fullest personal revelation of Christ Love on Earth... it is not possible to affirm an "ecclesial personal formation" as it is being mainly done right now, assuming "ecclesial personal formation" mainly as a "hierarchical institution," especially in the "ecclesial government sense." It's literally impossible to define yourself mainly as hierarchical instituted power… when you had been known by Jesus Charity as His Beloved Church and, if you look at Him, everything begins with Him being an incarnated PERSONAL REVELATION of Divine-Love-with-us, and everything else is supposed to become progressively more and more incorporated organically departing from HIS REVELATION and from HOW HE CHOSE TO REVEALS.

So, as this first *crescere communio* of Jesus Charity begins to be embraced deeper and the ecclesial personal formation begins to be seen more deeply from a personal revelation sense (He meant and taught, very explicitly, to be a Personally Incarnated Word, that we are called to incarnate His communion personally, that Divine Love could dwell and be incarnated personally in us as His Beloved Church), several other *crescere communio* begin to become visible.

Among them:

How could you define your "ecclesial power" or even "ecclesial structure" as mainly hierarchical-institutional if you see how Jesus himself was formed as a PERSONAL REVELATION of Divine Charity... and how He himself reveals the articulation of an ecclesial personal formation that both consumes and consummates His Eucharist?

How could anyone say, "The hierarchy is only the bishops and the 'Holy Orders' ordained, when if you see how Jesus was formed and how He consummated His spousal alliance with the church, there is clear evidence that He was willing that everyone could be fully organically incorporated into His apostolic hierarchical body?

How could you affirm His Beloved Church as a "living organic body" if most members (all lay and women) do not have any hierarchical incorporation or potestas recognized at all in the current institutional ecclesial body?

How could anyone deny that there was an ontological Holy Orders happening at the feet of the cross, which ordained Mary mystically first as the first living Eucharist on Earth, along with his husband and earthly father of Jesus, Joseph, who became living Eucharist in Heaven, uniting as mystical marriage consummation both Heaven and Earth? Why it must be assumed that there had never been a feminine Holy Orders because it doesn't appear in the Bible, when if you see His Beloved Church as a living ecclesial body, the right question should be: it is evident that ordained women ministers, including in governing and administering grace through Holy Orders, are needed to be a living ecclesial body with a womb, and it is quite explicitly evident that Jesus asks us to INCARNATE the Word, something that very evidently requires woman ordained in Holy Orders through the whole ecclesial body... so the right question here is: when the institution of feminine Holy Orders happened and why Jesus wanted it to happen without being told in the Bible explicitly, unseen and remaining implicit until explicitly revealed, as it will happen in the part V of this *crescere communio*?

-How could one deny institutionally-hierarchically the very evident reality of how Jesus Himself was formed as a person and as the Incarnate Word: after 30 years of being formed in a "domestic church"? That means: the first "hierarchical potestas" at the ecclesial personal formation must be the domestic church, exactly as He himself chose to be formed... but right now, neither lay nor woman are recognized as domestic pastors with any kind of potestas nor domestic churches have any hierarchical potestas/vinculation at all either... De facto, most of the believers who consider themselves "catholic" have no proper organic incorporation at all in the hierarchical-institutional sense.

-How could a church consider herself a "Mother Church" if she only forms some of her children, not all? Lays, besides not being incorporated organically at all in the institutional-hierarchical sense, right now have no formative order incorporated organically in any sense. If a lay person wants to be properly sacramentally formed, it must happen on their own, with their own resources.

Imagine a mother asking his young children for money to pay for their school education...

Well, that is what happens right now with lay formation: the "Mother Church" requires payment to provide any sort of "sacramental formation" to almost all lay people. You know what I mean: if you want to go to a retreat or to get a theological class, you won't be asked an "offering" given according to your conscience: no, a lay will be asked a "required donative", which is pretty the

same to say "you need to pay this amount in order to be formed properly sacramentally." Well, being properly formed sacramentally is your right as part of the ecclesial family, but the only ones that are formed free or paid according to their capability are the seminarians, because they are the ones who are going to be "incorporated hierarchically." When and where the ecclesial sacramental duty of forming personally His whole ecclesial body properly ordained, all growing together in communion according to their respective Holy Spirit-given charism, can be seen?

Of course, as can already be seen, very particular questions will arise if the ecclesial personal formation is not seen from a primordial hierarchical-institutional power perspective but more from a personally incarnated perspective.

And of course, as we keep discerning together how to become an ecclesial personal formation that is more and more faithful to His alliance, Jesus Charity Himself keeps pouring more and more *crescere communio*: may everyone be one as I and the Father are one... even if some in the hierarchy may assume this as an “defiance to Magisterium or to the hierarchical potestas” simply because aiming to be more faithful to His spousal alliance does requires questioning some ecclesial structures whose understanding, as it can be better understood in our days, have answered more to a patriarchal cultural context than to the essential ecclesial reality that Jesus Himself revealed personally, and to the how He chose to be formed Himself personally.

Yes, *fiat caritas*, now is His time of Love, so we choose to keep sharing the following *crecere communio* with the explicit intention of allowing His Beloved Church to remain the most faithful possible to His alliance, even if the mere sharing of some of these Jesus Charity's *crescere communio* could be seen as an “*ecclesial communion breaking*”... the deeper truth is: the communion breaking had been already there, still unrecognized as "visible", and what He is trying with His *crescere communio* is to heal and cleanse His ecclesial body from anything that doesn't allow her to keep growing, glowing and blooming as the Beloved Church, His Beloved Church, she had always been called and formed by Him to be with Him, by Him, in Him and for Him, with an splendor whose new albor shines more and more *ad maiorem Dei gloria*, ever more, as a more personally given amor more personally professed faith that is a “joyful celebration that shines a bright light” that becomes a *lovefull harvest* that is more and more radiated by the growing-together-in-communion of Jesus Charity´s new albor as we keep growing on, glowing on and blooming on as a beloved people of God:

> You have brought them abundant joy
> And great rejoicing;
> They rejoice before You as people rejoice at harvest,
> As they exult when dividing the spoils

You have brought us abundant joy and great rejoice: the rejoice that the angels also said to the pastors in Bethlehem, the rejoice of growing together in more and more PERSONALLY incarnated communion... as God Himself chose to reveal the trinitarian Divine Love Omnicrescence that incarnates evercrescently in us... The **joy** of choosing together to serve and

adore Him as He calls us and forms to be able to do it: with our whole growth, radiating His new albor cultivating a whole lovefull harvest with more and more living charity seeds.

If a charity martyrdom is required for Him to be allowed to grow, glow, and bloom as Who He Is: a Jesus Charity that makes all hearts and history anew, beginning with mine… So be it: may His *time of Love* as nascent Sun begin to be radiated as a *soli Deo gloria* new albor, as read in Jn 17:

> When Jesus had said this, he raised his eyes to heaven and said,
> "Father, the hour has come. Give glory to your son, so that your son may glorify you,
> just as you gave him authority over all people, so that he may give eternal life to all you gave him.
> Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ.
> I glorified you on earth by accomplishing the work that you gave me to do.
> Now glorify me, Father, with you, with the glory that I had with you before the world began.
>
> "I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word.
> Now they know that everything you gave me is from you,
> because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me.
> I pray for them. I do not pray for the world but for the ones you have given me, because they are yours,
> and everything of mine is yours and everything of yours is mine, and I have been glorified in them.
> And now I will no longer be in the world, but they are in the world, while I am coming to you.
> Holy Father, keep them in your name that you have given me, so that they may be one just as we are.
> When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled.
> But now I am coming to you. I speak this in the world so that they may share my joy completely.
> I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world.
>
> I do not ask that you take them out of the world but that you keep them from the evil one.
> They do not belong to the world any more than I belong to the world.
> Consecrate them in the truth. Your word is truth.
> As you sent me into the world, so I sent them into the world.
> And I consecrate myself for them, so that they also may be consecrated in truth.
>
> "I pray not only for them, but also for those who will believe in me through their word,
> so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me.
> And I have given them the glory you gave me, so that they may be one, as we are one,
> I in them and you in me, that they may be brought to perfection as one,
> that the world may know that you sent me, and that you loved them even as you loved me.
> Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world.
> Righteous Father, the world also does not know you, but I know you, and they know that you sent me.
> I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them."

For the yoke that burdened them,
The pole on their shoulder,
The rod of their taskmaster,
You have smashed, as on the day of Midian.

After discerning together through His sacramental vision, beloved family of heaven, how we can understand better how we had been formed as an ecclesial personal formation that articulates as His Beloved Church at the feet of the cross, let´s now embrace another *crescere communio* that is necessary to be embraced in order to understand better how Jesus became formed as He did, as the Fullest Personal Revelation of Divine Love that Earth will ever see… in the very same way that we as His Beloved Church are called to be the fullest personal revelation of Divine Charity: "*Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect"* [Ro 12:2].

For Jesus to reach the personal formation maturity to be able to fulfill His baptism, the beginning of His public ministry, and do His first visible sign at the Wedding of Cana… a very evident detail had been highly overlooked through centuries: before all that was able to happen, there were thirty years of almost totally unknown life of Jesus formed as a domestic communion-domestic church besides Joseph and Mary. He, a totally powerful and totally able God… chose the humblest way possible to be formed and reveal Divine-Love-with-us: conceived as a totally dependent and vulnerable baby that needed all the care of His earthly parents in order to eventually being able to begin to discern His Heavenly Father´s will, be able to understand His own nature as both human and God as the Father revealed it, and then reach the maturity to begin His earthly mission as "beloved commission" of the Father, in the very same way He would eventually commission His Beloved Church: "*And the Holy Spirit descended upon Him in bodily form like a dove. And a voice came from heaven, You are My Beloved Son; with You I am well pleased*" [Lk 3:22]. It should be noticed: being personally formed to incarnate the Word and give light to the Word as His Beloved Son… is not something that merely happens as an "outpouring of the Holy Spirit": the three years of Jesus' earthly ministry were able to happen after 30 years of being personally formed through the domestic communion of His domestic church… and, as it will be discussed later, the Eucharist wouldn´t be able to be both fully consumed and fully consummated if His mother Mary —the only one already empowered with the Holy Spirit among those at the feet of the cross and at the Last Supper— wouldn´t consented, as she did when consenting to incarnate Jesus in the flesh with her first *fiat*, to consummate His spousal alliance to His Beloved Living Church becoming the first living Eucharist on earth as a mystically consummated spousal alliance that united Heaven and Earth… and

Jesus and His Beloved Living Church. Get the point: if the Logos Himself became Incarnated Word formed personally by a domestic church… that means that all organic incorporation and sacramentally impersonated ecclesial personal formation is possible to be incarnated in direction communion… must necessarily begin exactly as His personal formation began: as a domestic church.

Today, more than 2,000 years after Jesus´s life on Earth… the domestic communion and the domestic church still are not being properly recognized as an ecclesial reality that has always meant to be the first hierarchical incorporation and the first pastoral ministry of all the disciples, if there is explicit intention of incarnating the Word and giving light to the Word as He did first as He was formed by the Holy Family to be able to do it according to the Heavenly Father´s will: as an incarnated personal revelation of Divine Charity. That means: forming personally a sacramentality that fulfills as a fullest personal revelation of Divine Charity is not meant to be something that "happens by accident", that "happens automatically", or that "will happen eventually by its own, simply as overpouring of the Holy Spirit". Both Mary and Joseph were directly prepared for their mission and granted all the graces needed to fulfill it according to how they were called to incarnate domestic communion in order for Jesus to be able to learn and discern how He was called to consume and consummate the Eucharist later, along them, one on earth, the other one in heaven.

If that happened in that way with Jesus and the Holy Family… why are domestic churches still not expected or even taught how to be properly formed as domestic pastors with a growing-together-in-communion ministry proper to all domestic churches? What formation is being given organically to the laity so they can incarnate sacramentally the sacrament they are being given organically… more as a rite than as a consummation of an alliance with the Beloved? The laity has so little or not-given-at-all sacramentally-formed personal formation that right now what is a assumed as "normal ecclesial reality" is that the Eucharist is not even consumed regularly by most, and among those who do consume the Eucharist organically, the ones who actually are able to be formed sacramentally, consummating that consumed Eucharist as an alliance also… are even less. If that happens among the laity… what can be expected among the religious and the explicitly "hierarchically formed"? Of course, "ecclesial personal formation" will be more defined as a "ritual instituted hierarchy" than as a sacramentally consummated alliance.

There are several major issues behind this systematic lack of recognition of the domestic church as an ecclesial reality properly incorporated and impersonated eclessially, but the biggest issue behind properly recognizing the domestic church as the first formative ecclesial reality becomes quite evident even without a complete lack of ideological frame. I myself am very well aware of the dangers of any ideological perspective, and that includes the ideology of gender. This is not a matter of ideological perspectives but a matter of a consistently historically-evidenced-through-centuries socio-cultural context that also permeated how the Church has structured hierarchically: a patriarchal socio-cultural context. Through centuries and centuries, the man had been seen as the "head" of the domestic governance, and that was what mattered about the "domestic church": the man being assumed as the head… and the women be called to

procreate as many children as possible, without considering if there were the means to those children be properly formed: as far as the head provided the resources to sustain those children organically, there must be as much as children as possible, that even had a name, "conjugal debit".

The patriarchal socio-cultural context issue doesn´t merely have "structural repercussions" (as example: for many centuries a woman wasn´t allowed to govern the house by herself with equal rights and equal freedoms in the civil sense, so it shouldn´t surprise anyone that nobody in the Church even dared to question why only men were "meant to be the ones governing the Church and only ordained men being able to be incorporated as ecclesial hierarchy"), like it can be seen when through centuries it had been simply assumed that Jesus didn´t "ordained woman" and that there were no "women apostles", period. Any challenge to that assumption would have been seen as a challenge to the "head" and sent directly to the heretic fire, as it has actually happened not a few times in Church history, even to the extreme of assuming as something "evangelic" to burn an "heretic" person alive… in an ecclesial council. As it can be seen, the patriarchal socio-cultural context has also "sacramental" repercussions: how "sacrament administration" has been understood through centuries as "Church hierarchical governance", applied in the same context with which "domestic governance" had been understood through many centuries of socio-cultural patriarchy… must also be noticed explicitly.

Understanding "*new evangelization*" as an authoritarian or even colonializing social frame, the assumption that "providing organic nourishment" is enough to "raise a family properly governed", an overemphasis on power-ruled only by "the head"… is among other very "structural repercussions" of ecclesial structures that were clearly socially conceived within a very clear patriarchal socio-cultural context that as His Beloved Church we are called to humbly recognize and correct as a work of God-Love-with-us: He is the one capable to reveal to His Beloved Church the deeper understandings that may be required to become a more-faithfully-incorporated-according-to-His-alliance ecclesial body. So, here is the very first issue that needs to be tackled: to discern with the help of the Holy Spirit how a patriarchal socio-cultural context has influenced more the ecclesial structures than the consummation of His living charity and the ecclesial essential identity of giving light to the Word incarnated as a personally incarnated revelation, as He Himself did.

In the same way it can now be understood: to raise and govern a family properly, it is not only necessary to provide what is needed to grow organically (food, basic education…); to be formed personally as the best persons you can be, as you become who you are called to be growing together in more and more presential communion… is equally necessary to govern a domestic family… and the second part of that equation right now is totally and absolutely not assumed yet at all in the organic sense by the "ecclesial hierarchical governance structures". If the second doesn´t happen, the third one (the growing-together-in-presential-communion part) won´t even be possible to happen in the domestic governance order sense.

Praised be the Lord, right now in current contemporary domestic governance scenarios there is more and more consciousness of how both the mom and the dad are called to "govern equally",

each one forming and providing together (right now, nor the woman is seen solely as a "domestic formator": women are expected to provide too… and at the same time, the man are not exclusively seen as "providers" anymore: men are expected to also form domestic life…) so everyone can grow together in more and more communion… However, in the "ecclesial governance hierarchy structure", such "equality shift" hasn´t happened yet, the Church still thinks, functions as and assumes that to "govern domestically" it is enough to be an "organic" provider (administer the sacraments) and that´s it, only giving the most essential directly sacramental-binding formation to lays in a totally non-organically incorporated way; the reality of "domestic church" is there, but totally unincorporated organically in any hierarchical sense, and no organically-provided sacramentally-bonding personal formation is provided at all to lays. If a lay person aims to be properly sacramentally formed, they need to have their own means to achieve it, and it will not happen as a "personally incarnated communion" giftedness that is also a very natural sacramental duty of a Mother Church. It will happen as a "sacramental transaction": you give the Mother Church a payment and will be provided with a sacramentality formation… that was meant to have a natural giftedness, like it would happen in a Mother Church.

This "equality shift", in the ecclesial sense, in its truest sense, should become a "communion shift" that haven´t even started in the Church governance structures by a very curious (and very masculine-based) reason: everyone, including theologians way more prepared than me, assumes that Jesus only wanted "man" to be "apostles" (ecclesial hierarchy) and this is a biblical notion that can´t be challenged. The Church is being assumed SO hierarchically-institutionally that the possibilities of "apostolic growths" or "apostolic transcrescerations" never crossed the minds of the masculine minds above.

No, that is not a biblical notion: that is a patriarchal notion that Jesus knew very well it would happen. He knew it so well that He deliberately avoided women being able to become ecclesiastically-ordered servants of man. That will be way better explained in one of the following *crescere communio*, but for now let´s start saying this very clearly and humbly: don´t be scared of letting the Holy Spirit help you to be able to understand the Bible with more "communion context", reading not only what is being revealed as Living Word but also reading how Jesus meant it to become incarnated personally, becoming formed as who we are by His Incarnated Word. That way, the "communion context" will become more visible, and the "patriarchal socio-cultural context" can actually crumble down.

As human as we are, an as human as we had been known by Jesus Himself… no one should be surprised of He Himself showing how He will always remain the Way, the Truth, the Life… that becomes more and more personally revealed, so His Beloved Church is meant to remain growing more and more faithfully sacramentally-bonded to Him. This is beautiful: He knows us as we are and still doesn't scare at all of our "social-context flaws", He simply gran us the pure grace to keep growing and converting progressively into the living work of God Love we are called to be in Him, for Him, by Him and with Him. When He chose to, He deliberately broke social-cultural contexts of His time, especially with women… but He could also choose to let us be the ones that, in Him, for Him, by Him and with Him, let the Holy Spirit to transcrescerate the

socio-cultural contexts that are not consistent with His Revelation, even those who are in the very own Church body, so we can radiate His new albor and through Him transcrescerate those social-cultural notions that had not being not allowing us to grow as He had called us to. We are not called to rule the world, but He did call us to be salt and light wherever we are. It had happened since our beginning as a nascent Church, when Rome became Christian after many gruesome martyrdom bloodsheds. So, this is a very pleasing-to-Him question to discern: what socio-cultural contexts we as His Beloved Church are called to radiate with His new albor to "transcrescerate" and become, way beyond being merely "sacrament providers"… a "communion personally incarnated", a "growing-together-in-communion-ministry"… a Beloved Church that is a living communion sacrament that GENERATES communion radiated in the middle of the world, adoring Him with our whole growth as we cultivate a *beloved social communion* in which everyone can be able to become the equal, dignified and beloved brother and sisters we are called to be in peace, fraternity and love, honoring His Dignity in the first place as we place Him in His proper place?

So, properly understood… this is not merely a "communion context" shift… This is a **SACRA communion context** shift of the ecclesial socio-cultural context: how do we offer Him a cult of new life in the middle of the world incarnating His communion consummated and radiating unconditionally all the new life that comes from His growing-together-in-communion, cultivating more and more living charity seeds that GENERATE a radiant culture of new life to be FULFILLED as a personal revelation of Divine Charity, of a Divine-Love-with-us that keeps "*abajándose*" and dwelling on His people? These are not "socially fabricated structures" at all: this is simply witnessing very transparently in the middle of the world the Truth that keeps being revealed as Incarnated Word revealed personally in each Christian´s conversion into the icon of Divine Love we are all called to form personally, letting the Holy Spirit plasmate our whole ecclesial personal formation as a living work of God-Love-with-us.

It is not enough to consume the Eucharist organically: you also need to consummate it mystically, letting His Omnicrescence dwell in you and becoming evercrescently personally formed as the living icon of Divine Love He calls you, as His Beloved Church, to be with Him, for Him, by Him and in Him… and that personal formation is meant to begin to happen exactly as it happened with Him: in the context of a domestic church as first communion-formative ecclesial reality. It is not enough to provide to "eat His Eucharist": as His Beloved Church, you also need to make it possible for all your sons and daughters to become personally formed incarnating His communion. Got the "communion shift" very clearly there, right? The "sacra communion socio-cultural shift", of course, can also be seen as a "sacra communion evangelizing context": wherever we are, we are meant to incarnate and radiate the communion consumed as Eucharist every Sunday (or every day if you are blessed enough….), "the sacra communion social context" will always be our "sacra evangelizing context" … And… evangelizing, if seen within a context of incarnating consummated Eucharist and radiating all the "growing-together-in-communion" that is generated from the consumed and consummated Eucharist that keeps beating in us… that kind of communio evangelization doesn´t begin preaching at the streets, with an amazing and properly funded mass-media evangelizing plan, or even at pulpits: it begins incarnating personally and revealing the "abajamiento" of Divine Charity incarnated personally

at your own domestic church first, exactly as it happened in the Holy Family (in case anyone wondered from exactly where the “sacra communio socio-cultural/evangelizing context” image came from when it was seen while adoring Him together as family of Heaven).

So, the domestic church is the "organic cell" of the living Church as His living ecclesial body; it is literally the first ecclesial channel of grace. This means: any hierarchical potestas structure change within the ecclesial organic body must begin with properly incorporating hierarchically, with a proper potestas, the domestic church as the first ecclesial “channel of grace.” The role of the laity as "domestic pastors" and their "fundamental formative charism" as "first formators of ecclesial communion" and "ministers of growing-together-in-communion" must be properly recognized as an ecclesial reality that has happened since the very beginning, in the Holy Family that formed Jesus. All domestic churches are meant to be properly formed sacramentally to ruling and ordering in communion direction, as domestic pastors with all their due “*sensum fidelium potestas*”. The word of Jesus to Peter (that was not only the first visible head of the Church but also the first domestic pastor: he was married) can also be applied to all domestic pastors along all domestic churches properly incorporated through His ecclesial organic body: "*You are a domestic pastor and upon this growing-together-in-communion rock I will build My living Church*.” When sacramentality becomes more properly formed, there is a “*Church feeling*” there. You don´t only function and govern domestically like a church that is ruled as the first ecclesial channel of grace (yes, domestic life is also *holy ground*, exactly as a temple would be *sacred ground*): there is also a sense of “*sentir como Iglesia*” that is a firstfruit (primicia) of a domestic church being sacramentally ordered and personally formed in the most proper and faithful way… that is quite connected to their *sensum fidelium potestas*: from that sentir como Iglesia and being formed as a person that is *His holy ground* were He becomes progressively revealed as a personal revelation of Divine Charity… will eventually overflow an “ecclesial personhood formation model” that is the proper connection between Revelation and Magisterium: whatever way Revelation becomes Magisterium, it must happen personally formed through the domestic churches first, as a “domestic magisterium” that is affirmed personally first, exactly like it happened in the nascent Church, that provided absolutely all the sacramental formation through domestic churches that also formed the whole personal formation sacramentally. First Christians weren’t expected to merely receive the Eucharist and that’s it, without the consumed Eucharist having any *operative repercussion* in how they conceived themselves and how they lived. They were so sacramentally-bonded to incarnate the Eucharist they consumed in the domestic churches that… not a few were granted the grace to become blood martyrs: “Without Sunday, we can´t live”, said one of the martyrs of Abitanae, a lector called Emeritus, when a group of 49 Christians were arrested for celebrating the Eucharist on Sunday, which had been forbidden under imperial decree. Unlike today´s Christians, for the nascent Church´s Christians the Sunday worship (what would be known now as “dominical mass”) was not optional: they NEEDED the Eucharist to be who they were being formed personally as Church. That *sensum personalem ecclesialem*, that sense of BE Church incarnating the Eucharist that you celebrated together on Sunday as a sacramentally-bond ecclesial personal formation, had been completely lost, and must begin to be recovered exactly as it was formed in the nascent Church first: being eclessially formed through domestic churches first.

The domestic church "*ecclesial formative charism*" had been "eclessially constitutive" since our beginning as nascent Church: the domestic church was the first *holy ground* who formed the nascent Christians ordered according to the most ecclesial constitutive order: the incarnated *mandatum novum*, being known as His disciples by how they loved each other as they were loved by Jesus first. There is a very beautiful witness of a letter written in the nascent Church of how Christians were known by how they embraced this *living charity* constitutional ecclesial order in a very coherent way in all their civilian affairs in the middle of the world, remaining *eclessially-personally ordered* as citizens of Heaven at all moments:

> Christians are indistinguishable from other men either by nationality, language, or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. Their teaching is not based upon reveries inspired by the curiosity of men. Unlike some other people, they champion no purely human doctrine. With regard to dress, food, and manner of life in general, they follow the customs of whatever city they happen to be living in, whether it is Greek or foreign.
>
> And yet there is something extraordinary about their lives. They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them, their homeland, wherever it may be, is a foreign country. Like others, they marry and have children, but they do not expose them. They share their meals, but not their wives.
>
> They live in the flesh, but they are not governed by the desires of the flesh. They pass their days upon earth, but they are *citizens of heaven*. Obedient to the laws, they yet live on a level that transcends the law. **Christians love all men** [*here the living charity ecclesial constitutive order can be explicitly seen*]**,** but all men persecute them. Condemned because they are not understood, they are put to death, but raised to life again. They live in poverty, but enrich many; they are totally destitute, but possess an abundance of everything. They suffer dishonor, but that is their glory. They are defamed, but vindicated. A blessing is their answer to abuse, deference their response to insult. For the good they do they receive the punishment of malefactors, but even then they, rejoice, as though receiving the gift of life. They are attacked by the Jews as aliens, they are persecuted by the Greeks, yet no one can explain the reason for this hatred.
>
> To speak in general terms, we may say that the Christian is to the world what the soul is to the body. As the soul is present in every part of the body, while remaining distinct from it, so Christians are found in all the cities of the world, but cannot be identified with the world. As the visible body contains the invisible soul, so Christians are seen living in the world, but their religious life remains unseen. The body hates the soul and wars against it, not because of any injury the soul has done it, but because of the restriction the soul places on its pleasures. Similarly, the world hates the Christians, not because they have done it any wrong, but because they are opposed to its enjoyments.
>
> Christians love those who hate them just as the soul loves the body and all its members despite the body's hatred. It is by the soul, enclosed within the body, that the body is held together, and similarly, it is by the Christians, detained in the world as in a prison, that the world is held together. The soul, though immortal, has a mortal dwelling place; and Christians also live for a time amidst perishable things, while awaiting the freedom from change and decay that will be theirs in heaven. As the soul benefits from the deprivation of food and drink, so Christians flourish under persecution. Such is the Christian's lofty and divinely appointed function, from which he is not permitted to excuse himself.
>
> From a letter to Diognetus (Nn. 5-6; Funk, 397-401)

Something can be seen very clearly from the ecclesial reality of the domestic church at the nascent Church. We are meant to begin personally formed as a living Church, a Church that impersonate sacramentally the sacraments that are administered organically (both the consumed Eucharist and the consummated Eucharist are needed to be fused so the whole ecclesial personal formation can incarnate as a living icon of Divine-Love-with-us that "lowers" Divine Charity in the middle of the world)… as *domestic church* first. And that *essential ecclesial formative reality* must become properly recognized again in all the senses, with all the appropriate ecclesial orders' *personal affirmation* and ecclesial hierarchical rule incorporation that such recognition implies. How Jesus Charity is calling that to be done is something that is not meant to be "ruled" in this *crescere communio*, but proposed *properly ordained* first… because Divine Love never imposes: He, as the Omnicrescent Divine Love-with-us He is, always proposes first.

There are precedents of the Church's ecclesial organic body transcrescerating in more faithfulness to His Revelation… as can be seen in how the administration of the sacraments of baptism and confirmation has evolved in the Magisterium through the centuries… until becoming fully aligned with our most proper presential conformation possible to His sacramentality-bonded ecclesial articulation: yes, confirmation is mean to happen when baptism begin to be fully impersonated in the ecclesial personal formation through the action of the Holy Spirit. After baptism, the proper personal formation must be provided to reach the point of being able to personally confirm the faith that was given as a pure grace first, but must become personally incarnated in the whole personal formation for that baptismal grace to become fully "*operative*." Grace is a gift, but it also implies *a sacramental duty*: being personally formed according to the freely given grace, properly ordered according to whichever state-grace and grace-of-state applies. The confirmation is the moment in which the laity begins to be granted "directly" by the Holy Spirit the "*potestas sensum fidelium*" to become a "ministry of growing-together-in-communion" as "domestic pastors", according to the grace-rule that began to work at the baptism (when all the faithful begin to be "His living Church").

Laity is granted directly by the Holy Spirit the "potestas" and "authority" to begin to be fully able to function as an "organically-incarnated domestic church" as soon as the Holy Spirit is given in confirmation. So, laity begin to be able to exercise as domestic pastors as soon as they are fully able to be fully formed as *Esse in persona Ecclesie* [baptism grace-rule begins to be able to become a fully incarnated "living Church" through the ecclesial personal formation that began at the domestic church, along all the proper sacramentally-bonding formation given according to the beloved child of God´s human growth stage] and to *Act in Persona Christi* [first communion grace-rule begins to be able to become fully incarnated as "*living Eucharist*" after the proper sacramentally-bonding formation is organically given in the confirmation formative catechism, besides the ecclesial personal formation given at the domestic church] in an ever-crescent unity through the anointing of the Holy Spirit. This means: confirmation can't be given before baptism or first communion (and that implies before first confession either, when the faithful begin to be able to learn how to be more consciously properly formed in the sacramentally-bonded sense). Be able "*to be in persona Ecclesie* [incarnating baptism]" and "to act in persona Christi [incarnating First Communion] properly formed [conscience also needs to

be formed through the sacrament of confession to incarnate properly in the sacramentally-bonding sense] is REQUIRED to be administered "organically grace-ruled" the sacrament of Confirmation, in which the Church recognizes; this faithful now becomes a "domestic pastor", fully able to exercise the potestas and authority proper to his or her pastoral jurisdiction (the formation of the domestic church as "graceful state properly ordered living charity and incarnating the consumed and consummated Eucharist) and fully able to exercise them in ever crescent unity of being [*Esse in Persona Ecclesie*] and act [*Act in Persona Christi*] as the "ministry-of-growing-together-in-communion" all the domestic pastors are granted by the Holy Spirit the grace-of-state to incarnate, incarnated personally formed in full unity of both mystical body [sacramental binding] and hierarchical body [sacramentally-bonded]. So, the "*postestas sensum fidelium*" and the "*pastoral competence*" of the domestic church can be understood as the "first pastoral-personal jurisdiction" in the living ecclesial organic body.

Seen in that way, how this crescere communio had been asked and given the grace by Jesus Charity to be articulated can be properly understood: this crescere communio should be understood as a "domestic pastoral letter" written with my *teaching authority* as domestic pastor. Domestic pastors are granted all the grace and should be granted all the sacramentally-bonding formation to be able to write pastoral letters exactly as the first Christians did: not meant as a "doctrinal decree" (like Magisterium is being currently *de facto* taught to be assumed, without expecting it to be able to become *personally incarnated ecclesial teaching-reality*) but as a personal affirmation of the faith they were call to profess, not to decree upon anyone. *To profess* means to "confess personally", with the connotation that it is meant to be publicly known. To decree has a whole different meaning: it is a mandate, it is to impose what you believe upon others via any kind of authoritarianism or even enforced via power-abuse or any other "social control" tactic, including juridical (legalisms, laws or legal structures that are implemented to enforce your belief that is meant to be imposed legally to everyone). Faith is not meant to be *decreed*, it is meant to be *professed*. Laws and juridical structures are meant to be there to make possible for everyone to grow together in communion, and that can be applied even in the civil sense. When better understandings are reached of an ecclesial or civil reality, and a law no longer corresponds to a proper growing together in communion, the legal structure is meant to be changed (in the ecclesial sense: *transcrescerated*). Faith is not incarnated via law or decrees: faith is incarnated *professed* in deeper faithfulness to His alliance… and both human and ecclesial laws, juridical structures and decrees can and should be able to be changed as the ecclesial/civil body keeps growing and a "legal structure" (any kind of them) doesn´t allow the most faithful organic body growth to His alliance/growing-together-in-communion possible.

Applying all this to the domestic church role as ecclesial reality that had been meant to be the *essential ecclesial communion formator* since the very beginning of the nascent Church, their proper organically-hierarchical incorporation to the present ecclesial organic body should be understood as a properly organically integrated "incarnated expression" of the personal ecclesial reality of how all the lay are meant to become fully personally formed as domestic pastors and as a proper "exercise" of their pastoral "potestas"… so yes, this can be properly understood as an "apostolic crescere."

All that had been already explained also implies: there must be a domestic magisterium that affirms the faith of Magisterium in a personally incarnated sense, not in a decreed sense. The domestic magisterium belongs to the exercise of the domestic church's “competence” as "*potestas sensum fidelium*", fully incarnating personally the Divine Revelation according to their state-of-grace and grace-state. This domestic magisterium can't be understood in terms of "decrees" or "edicts" but as "sacramentally-vinculating" faith affirmation, plasmated by the Holy Spirit in their whole ecclesial personal formation offered as a "cult of new life", as the Living Word is becoming more and more incarnated as "living flesh and blood" over His whole organic living body. The *domestic magisterium*, due to its very own nature, is meant to always remain unconditionally open to grace and new life that comes from the Holy Spirit... so, it's not meant to be understood as a "fixated, definitive" decree. The essential foundation of the domestic magisterium is the human-ecclesial personal formation model: anything that is affirmed via domestic magisterium must affirm personally the faith that is being professed as a personal affirmation of Revelation or Magisterium, revealed via *personal incarnation* first, professing the faith personally formed first, exactly as Jesus Himself was formed as a Personally-Revealed Incarnated Word.

The domestic magisterium —while aiming to remain in a growing-together-in-communion "spiritual direction" that remains faithful to Divine Revelation and Magisterium— can and is meant to evolve and remain in “evercrescent state”: a True Magisterium must be affirmed personally, and no one can "affirm personally" any teaching that haven't been incarnated first (Jesus, as a very good Teacher of the heart, knows this well, and taught it as no other merely "worldly teacher" could be able to do it) embracing "personally" all the "charity seeds" that are meant to keep "germinating" charismatically through the whole ecclesial-human personal formation of the whole living Church, so the Divine Love's "lovefull harvest" keeps growing on, glowing on, blooming on... as the whole Trinity granted the human person and to His Beloved Church the sacramental dignity to be able to do it in unity to His real, beating, personal Eucharistical Presence.

So, Magisterium, understood within the proper "order of charity" ecclesial-sacramentally-bonded-living Church formative order, is meant to be "preached as affirmation" not as a decree, but incarnated "personally", as the "history of salvation" is meant by the Divine Love to keep being "sacramentally incarnated" as a personally-incarnated lovefull story that keeps revealing the Divine Charity PERSONALLY, sacramentally and presentially "incarnated", and that begins at the domestic churches, from where Jesus Charity keeps "revealing" as "incarnated-growing-together-in-communion" of a Divine Love that keeps being “lowered”, poured out and revelated through all the "plasmations" that the Holy Spirit motion "germinates" through the whole ecclesial personal formation of His whole living ecclesial organic body, that had been, is and always will be called to keep growing, glowing and blooming as a living sacrament of Divine Love-with-us that remains unconditionally open to keep radiating all the graces and new life that Divine Love emanates to help to be, help to do, help to grow, help to glow and help to bloom together in communion.

That is how the living Church had been "sent" since the very beginning and called and granted to radiate more and more graces and new life, as she keeps "radiating His incarnated charity" how He taught her to preach (as a personally-sacramentally affirmed faith) through the whole world, as it is plasmated in the ending of the gospel of Mark:

> «*And he said to them, "Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover*."» [Mk 9-20]

I don´t see the concept "Go and decree your faith" there. Faith is meant to be professed incarnated… with signs.

Within the "signs of the times" context, it is clear that the deepest actual "dissonance" in the ecclesial living body is in the laity [that is, the biggest part of the ecclesial body] not being organically integrated at all as hierarchy, not formed organically at all as a sacramentally-bonded. Their incorporation, the proper recognition of their hierarchical incorporation with a proper potestas, is necessary if a "constitutive personal incarnation" of Magisterium and Revelation is meant to be organically empowered by the Holy Spirit: the domestic churches and their *essential ecclesial personal formative charism* are meant to be understood as necessary "domestic personal incarnation" of the Scriptures and Magisterium. What is not incarnated personally first can't become a "fully personally-ecclesially formed" ecclesial living and growing organic constitution. Once again, Magisterium is not meant to be a mere abstract "declaration". As a matter of fact, we can't declare anything by our own as His Living Church: Jesus —not us— is the living Word that "declares" and "is" "growing-together-in-communion" at the same time. The expression "I declare" is an ecclesial misunderstanding that can be transcrecerated [better understood] to "We affirm that"... because what the Church is granted the potestas and authority for is to "affirm" His Incarnated Word as Magisterium with a Tradition that is meant to become better understood through a proper "ecclesial personal formation" lenses, proper of the "sacra communion" necessary context of any ecclesial personal formation. The living Word of God "declares"; the living Church "affirms". It's not the same at all, because He is the living Word that allows Himself to be "spoken" and even able to be "pronounced" by His living Church, and then "incarnated" through the "sacramentally-bonded" formation of His Beloved Church as a living ecclesial personal formation... so, whatever Magisterium says, is not meant to be a "declaration", like the world-rulers-power conception would assume: with the same authoritative tone an "edict" or a "decree". His power is not of this world: the living Church is meant to AFFIRM personally-articulated what He teaches, affirmed in ever crescent renewed "understandings" of the "proper sacrament-sacramentality-sacramentalizing articulation" of the ecclesial personal formation... but because these "ecclesial teachings" are always necessarily to be incarnated as they begin to form the living Church both organically and mystically, they can't be merely "edicted"... they need to be AFFIRMED in the ecclesial personal formation articulation first, always, as it happened in the nascent Church. The very own (notice the wording: I used the word "own"; not "owned", personhood can't be "owned" but revealed and given as self-giftedness that grows-together-in-communion) ecclesial personhood had been

called since the very beginning, through the *madatum novum*, to remain always being formed as an affirmative "personal revelation of Divine Love", not "edicted". So... the domestic magisterium uses the *incarnative tone* of "we affirm", not the *authoritarian tone* of "we declare"... It is not meant to be a "decree" but a living witness of how the Living Word and the Magisterium are being "affirmed personally" through the whole ecclesial body as it keeps being formed organically and mystically incarnated along the domestic churches, through direct charismatic action of the Holy Spirit that begins to be properly able to be "visible" in confirmation along the domestic pastors...

That way, His *mandatum novum* keeps being affirmed at all moments as a "personally incarnated and sacramentally formed" new covenant presential revelation… that is a personal revelation Jesus Charity, incarnated with very concrete charisms in every personally affirmed *mandatum novum*... That is the "true newness" here: our truest newness as ecclesial personal formation that becomes more and more personally formed in evercrescent communion with Him, by Him, for Him and in Him… will never be in any legal/juridical structural change by itself, but in how His new covenant keeps being incarnated as a personally affirmed Good News that is being shared personally incarnated first. How His "newness" keeps being personally formed by His living Body in each "growth age" of the living Church, well, that will always remain in unconditionally open "discernment" state that will keep “transcrescerating” embraced "universally" by all the grace and all the inherent new life that will necessarily come from the Holy Spirit if we, as Jesus Charity's living ecclesial personal formation, choose to remain always incarnating Him more and more progressively as Incarnate Word that is being given Light —as a beautifully constantly incarnated *theology of Light*— as we keep revealing Him personally, letting the Holy Spirit to plasmate our whole personal formation as the living icon of Divine Charity we are called to be. Our disposition as ecclesial personal formation of remaining more and more faithful to the "living charity alliance" that the Divine Husband has given to us as His living Church-Bride... must remain always unconditional: we are meant to become more and more evercrescently faithful to Him, ever more.

Along that "ecclesial personal formation" unconditional faithfulness disposition comes a necessary consequence that must be fully and progressively assumed: you as His living Body will need to remain open to all the "renewal" that the Holy Spirit will necessarily grant you along all the "state-of-grace potestas" and "living-charity authority" you, as living Church, may need to "pastorally give light" (as domestic pastor) to all the lovefully-given new life that the Holy Spirit will necessarily pour out as a "growing-together-in-communion anointing" as you [living Church and domestic church] keeps choosing to Incarnate the Word remaining faithful to His alliance. That way, Jesus Charity is “given Light” with more and more “newness of the Spirit”, in the way the whole Trinity is most pleased to "emanate" it through the Holy Spirit "charismatic moves" that will renew the whole ecclesial body, in a constant reformation and eventual transformation that comes from the whole Trinitarian's emanations as Divine Love keeps being more and more "personally revealed", exactly as they do Omnicrescently among Themselves. However, it should be noticed that in human nature, that "trinitarian constantly-necessarily-personally-revealed-self-giftedness" also necessarily means that Divine Love also necessarily needs to be "personally INCARNATED", exactly as it was done since the very beginning of the ecclesial body as "living

Church": it began to be INCARNATED. The "institution" of the ecclesial body as "organically constituted" came after: what happened first was the INCARNATION of His Beloved Church as living Eucharist. As a matter of fact, Jesus chose to be so sacramentally-bonded by His Church that He himself never baptized anyone: is His Beloved Church the one meant to make Him "visible sign."

So, it can be said that in the same way the living Church began to be "living Church" in the first place by direct action of the Holy Spirit in Mary... the living Church keeps growing-together-in-communion today by direct action of the Holy Spirit first, through His "anointing pouring" through the domestic pastors that receive directly from the Holy Spirit, according to each one "state-of-grace" and "grace-state", all the "potestas" and "authority" needed to form "charismatically" their respective "pastoral-personal jurisdictions" (domestic churches) as the incarnated sacrament (visible sign in the middle of the world) of His real, beating, personally/presentially-formed Eucharist Presence.

The proper apostolate of the laity as domestic churches can be understood then as the *apostolate of dignity*: affirming unconditionally and inherently the dignity of the person as God created personhood: called to be communion (unconditional personal dignity/human rights recognition) and called to grow together in communion (inherent persona dignity/fraternal rights), growing unconditionally loved as lovefull family, as the equal and dignified lovefull brothers and sisters we are called to be as His "lovefull harvest", as His kingdom of Heaven that begins to be lived on earth as a "sacramental dignity" that makes possible that all the brothers and sisters can become the living sacrament of the Divine Love incarnated we are all called to be as "sacramental fraternal family". We are called the living Church to adore Him with our whole growth: no one will be more capable of "adoring the Trinity" in Heaven more than They were adored on Earth. This life "form" us for eternal adoration of the "I-AM-WHO-I-AM", when the "invisible Church" "alliance" becomes fully consummated not merely "growing together in more and more communion, EVER MORE"... No, in Heaven the "ever more" becomes "FOREVER", but that "FOREVER" begins to be consummated as "EVER MORE" on Earth... emanating both sacramental-binded and sacramentally-bonded His "sacramentalization" of the whole human and ecclesial personal formation.

Why hasn't all this been "declared" properly ever before? Well, as it had been barely scratched at the beginning, there is a whole social-context-induced-misunderstandings issue behind the lack of proper recognition of the domestic church as an essential ecclesial communion formator… But understanding how the "domestic magisterium"' of the First Christian functioned (yes, it was quite common to write "domestic pastoral letters" among first Christians, the whole letters section of the New Testament can be understood as pastoral letters from one "domestic church" to others… and having the proper critical perspective of the historical-cultural context in which some ecclesial realities were understood in their times... deeper understanding about the proper role of the domestic church as ecclesial reality can be reached and "incarnated" both organically and mystically through the whole ecclesial body of His Beloved Church, also considering the signs of our times "signals" about those "ecclesial realities" that Jesus Charity calls to be better understood, because He also speaks with signs.

No "deliberate wrongdoing" of the ecclesial Church should be assumed *ipso facto*. Although there had been times in which yes, there had been personal sins that "stain" the living Church, and then He Himself cleans His Church... It is important to understand how His ecclesial body, as an organic-hierarchical living body, is meant to remain growing, as all human personal formations are meant to: progressively. So, certain "socio-cultural progress signs" (that could even be directly "generated" by His own Beloved Church) are also needed in the social-cultural context of the living Church so His living Word can keep being incarnated as He had given us the Holy Spirit to do it since the beginning, but we weren't able to "bear" all the truth since the beginning. As the Holy Spirit keeps being poured through His living body along the history, embracing more and more organically and mystically His WHOLE ecclesial body... the Church has "evolved" and "reformed" (understood as remaining constantly "reformed" by the Holy Spirit) a lot since her first divine origins... and still is called to remain unconditionally open to grace and new life that will always keep growing in more and more communion, ever more... and forever.

When "domestic church" is properly understood in a deeper sense, then "new evangelization" can be understood more faithfully to Heaven's vision: professing our faith personally incarnated sacramentally-bonded and sacramental-binded, as His Beloved Church we are and as the living Eucharist we are called to become, becoming more and more an *Ipse Christus crescere* with an *Ad Mentes Patris* and a *Cum Cordis Mater* sacramental vision that forms us as living ecclesial body that necessarily becomes incarnated as a whole ecclesial personal formation that reveals His Divine Charity incarnated more and more progressively and presentially, according to how the Creator created the human creature according to His image and likeness, capable of "fulfilling" more and more His growing-together-in-communion evercrescent radiation unto us and through us, radiating His new albor more and more "lovefully", "pleasing more and more the whole Trinity's 'necessarily-meant-to-be-more-and-more-personally-incarnated' will.

If professing the faith is meant to be understood as a "*joyful celebration that shines a bright light*", now it can be understood: the lack of proper recognition of the personal formation sacramental duty and the necessary organic incorporation of lays as domestic pastors and as domestic churches had been a huge yoke burdened the whole ecclesial body through many, many centuries, not allowing us to grow as a beloved people of God formed properly as a *lovefull harvest*… and that is meant to be smashed in the *transcresceration* sense.

> *For the yoke that burdened them,*
> *The pole on their shoulder,*
> *The rod of their taskmaster,*
> *You have smashed, as on the day of Midian.*

The transcresceration needed for the *crescere communio* that Jesus just proposed now doesn´t begins in the hierarchy, as it may appear, but in the domestic churches themselves, as the domestic pastors choose to begin to incarnate in their domestic churches their *essential ecclesial communion formators* role as "first plasmators" of the Divine-Love-with-us we are all called to be as His Beloved Church… as we let the Holy Spirit plasmate not only our ecclesial personal formation but also our whole domestic ecclesial formation… let Him forming us as

family of Heaven as a living icon of the Divine Charity that becomes more personally formed as we serve God domestically first, as we are called to adore Him with our whole growth: helping to be, helping to do, helping to grow, helping to glow and helping to bloom… growing together in evercrescent communion in Him, for Him, by Him and with Him, adoring the living God, the Incarnated Word that is still becoming personally revealed as God-Love-with-us through the growing together in communion that happens in all the domestic churches that affirm themselves as a domestic sanctuary of Divine Charity: *me and my house will serve the living God*.

For every boot that trampled in battle,
Every cloak rolled in blood,
Will be burned as fuel for fire.

The *crescere communio* that Jesus Charity just proposed made visible how the lack of proper recognition and incorporation of laity as an organic part of His ecclesial body had been a clear *communion breaking* in His body that is not pleasing to the Trinity´s willed ecclesial personal formation as it had been incarnated revealed through His Own Revelation as Incarnated Word. That breaking needs to be transcrecerated in a proper way, as we let His Holy Spirit Be the Helper that teach us how to be renewed as we are helped to be, helped to do, helped to grow, helped to glow and helped to bloom… as we are being renewed first, from within, in order to be able to know how to help to be, help to do, help to grow, help to glow and help to glow as how we had been known and renewed first, according to what is most pleasing to our image and likeness to Divine Love:

> Since, then, we have the same spirit of faith according to what is written, ´I believed, therefore I spoke,´ we too believe and therefore speak, knowing that the One who raised the Lord Jesus will raise us also with Jesus and place us with You in His presence. **Everything indeed is for you**, so that the grace bestowed in abundance on more and more people may cause thanksgiving to overflow for the glory of God. Therefore, we are not discouraged; rather, although the outer self is wasting away, **our inner self is being renewed day by day**. For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, as we look not what is seen but what is unseen; for what is seen is transitory, but what is unseen is eternal. [2 Co 4:13-18]

If it is seen how Jesus Himself became the Revelation of the Incarnated Word being domestically formed to incarnate the Word, and so His Beloved Church would be able to assume as essential identity *to give light to the Word*… were, the issue of the proper recognition of the domestic churches has another very related evident issue: the "lack of organically incorporated personal formation" issue. How do domestic pastors and domestic churches are meant to be provided at a whole universal ecclesial personal formation level an "organic grace channel" that makes them able to be personally sacramentally formed presently, giving light to the Word day by day, being renewed day by day… because everything is indeed for You, by You, in You and with You, Jesus Charity, Divine Charity, God-Love-with-us, Divine-Love-with-us? We already said: the beginning of the proper recognition and organic incorporation of the domestic churches into the hierarchical organic ecclesial body doesn´t start with the hierarchy, it start with the domestic churches and the domestic pastors themselves, as they begin to assume properly their sacramental duty of be formed giving light to the Word day by day as *domestic sanctuary of*

Divine Charity, letting the Holy Spirit begin to plasmate in them the living work of God Love they are meant to incarnate both organically and mystically, both properly fused for Him, with Him, by Him and in Him.

So, how Jesus Charity is proposing now another crescere communio: an organic sacramental channel of grace that allows domestic pastors and domestic churches to administer grace *giving light to the Word growing together in communion*, as it is proper to a domestic church to administer grace as growing-together-in-communion-ministry, and as it began to be incarnated both in the Holy Family and in the nascent Church?

What Jesus Charity is proposing now is a **Crescere**: a domestic liturgy proper to all domestic churches, explicitly designed for domestic pastors be properly ordained in communion direction to remain in His Love and to keep living charity as domestic pastors that incarnate His ecclesial communion personally formed… embracing together as family of Heaven the grace *to give light to the Word together*. Until now, this had been expected to happen "by accident, by its own, as an overflow of the Holy Spirit, as a spontaneous creative stroke of charismatic action among the people of God…" several phrases can be used to describe what until now had been a complete lack of proper organic incorporation of any kind of domestic pastor sacramentally-bonding formation, provided at a whole ecclesial personal formation level. This is what He meant when He said that the proper incorporation of domestic churches in the hierarchical-organically incorporated ecclesial body begins within their own domestic pastors: you need to begin to use a Crescere as an organic "sacramentality domestic formation" to administer grace at the domestic church hierarchical "level" (the lowest level of the whole ecclesial body hierarchy: there is where Divine Charity is meant to be seen "lowered most" in an ordinary way, renewed day by day).

What exactly is a *Crescere*? I think the simplest way to describe it is: a *Crescere* is a liturgical agenda, meant to be able to be shared at the domestic church level, that articulates the whole ecclesial domestic formation very mystically and also very organically (the *unseen* becomes *formed* progressively more sacramentally visible and personally incarnated) as a *Family Evangelization Project.* This *liturgical shared growth* agenda has several organic sections*:* a *new humanization* (help to be) section, a new eclesialization (help to do) section, a new fraternization (help to grow, subdivided as "*agapao*" and "*agapetos*") section, a new evangelization (help to glow) section, there is a new familiarization (help to bloom) section, and there is a new sacramentalization (all the *helps* mentioned before, but articulated together as a "lowering of Divine Charity" as we keep becoming a living sacrament of Divine-Love-With-us; a living lovefull story that incarnates His history of salvation presentially: we are being saved day by day by His Presence) section. It is meant to eventually be able to be used digitally, but in certain circumstances it may be required and even advisable to be handwritten, like when it should begin to be learned how to be used: in the 77 weeks prior to receiving the Confirmation and becoming a domestic pastor by direct sacramental action of the Holy Spirit.
All this began as my family of Heaven taught me how to "articulate" my own "spiritual agenda…" but eventually, the discernment of that initial "living charity seed" became way deeper through Jesus Charity´s sacramental Vision… and became a whole revealed way to

incorporate the domestic pastor´s sacramentality formation in a very organic and very sacramentally, yet quite organically visible at the same way, sense.

Until now, when someone asks to receive a sacrament, there has been no organic way to explicitly confirm at a whole ecclesial organic level the "sacramentality" of the one who is requesting to receive any "eclessially formative sacrament" (please, for now, understand "Eucharist" as the ecclesial constitutive sacrament and "Baptism", "Confirmation", "Marriage" and "Holy Orders" as "ecclesial formative sacraments: Baptisms begins to form the "*Esse in Personna Ecclesie*", Confirmation begins to form the "*Act in Persona Cristi*" properly fused by the Holy Spirt with the "*Esse in Persona Ecclesie*" that now becomes an eucharistical *ipse Christus crescere* fully empowered with all the gifts of the Holy Spirit to begin to consummate His spousal alliance as domestic pastors first; both "Marriage" and "Holy Orders" consummate a specific grace to be and act growing as "*Ipse Christus Crescere*"). That means: you may not go to mass at all, you may have no interest at all in living the Eucharist, but if you want a fancy Church wedding ceremony, it is a matter of simply getting a few classes, having the prior sacraments (even if you never stepped the Church again after confirmation) and pay the "fee"… and you will get your wedding "sacrament"… and never be seen again in a parish, nor receiving and of course not consummating the Eucharist either. The lack-of-sacramentality-formation-requirement issue is SO HUGE among laity that… there is an "official name" for that: the so called "denominational Catholics": they had been baptized, they may have received some other sacrament… but have no sacramentality at all, they are not interested in live the sacraments at all nor they were actually formed to intend to live the sacraments they were administered… more as a rite to be administered "canonically" than as a sacrament that was meant to be incarnated with a sacramentalizing life in the middle of the world. Although the Catholic Church herself have ever provided specific data of how many of the ones that are being assumed as "Catholic Church" are actually "denominational Catholics…" there is astonishing data that corroborates that saying that as a minimum, **half** of those who are assumed to be "Catholics" are actually "denominational Catholics" with no sacramental life formative intention at all:

-In Latin America, 50% to 70% of baptized Catholics attend Mass rarely or not at all.
-In Europe, particularly in countries like France, Germany, or Spain, only about 5-15% of baptized Catholics attend Mass weekly.
-In the United States [the only country in which this kind of data is available], data from CARA (Center for Applied Research in the Apostolate) shows that while 20% of American identify as Catholic, only about 17% of them attend Mass weekly (as of recent years). That means: **only one per five Catholics is being actively sacramental**.

There is also another juridical factor involved here, that although it is a very valid current criterion to confer Holy Orders… it is not so valid to administer or annul any other sacrament: there is no way to administer a sacrament properly (as an actually valid sacrament), even in the organic administration sense… if there is no proper sacramentality formation explicitly confirmed prior the sacrament request is granted and administered. A sacramentality confirmation in a lay doesn´t happen with going to three or four "required sacramental formation classes" prior to the sacrament being administered: the celebrant parish needs to

corroborate in a very organic way (the Eucharist consummated and consumed can be confirmed explicitly) how the ecclesial personal formation sacramentality of the one of who is requesting the sacrament had been both consumed and consummated… the whole 77 weeks prior REQUESTING the sacrament to be administered. Only three exceptions apply here.

These are the only possible exceptions to nor require a Crescere that confirms the sacramentality of the sacramental candidate, both consumed and consummated, and also constating that the proper sacramental duties to be assumed were properly discerned in a very organic way through those 77 weeks prior to the sacrament being organically administered:

Requesting a formative sacrament **via In Extremis Crescere** way: terminal medical diagnosis confirmed, and earthly death is medically confirmed to be expected to happen prior to the 77-week time period.

If there is an terminal medical diagnosis that doesn´t allow the 77 Sacramental Crescere period to happen; in those cases the sacramentality must be corroborated in an **In Extremis Crescere** context, always corroborating that the proper sacramentality formation is already there or can be provided within that concrete In Extremis medical context, and that the sacrament can be administered with the person being conscious… and if possible, letting the person to have time to enjoy that sacramental grace for the most time it can be possible to be granted on Earth… that is why a 3 month confirmed medical terminal diagnosis is enough to grant the sacrament as **Immediate In Extremis** if the proper sacramentality formation required can be constated by the celebrant: if it is possible to grant the faithful time on Earth to enjoy the celebration of his or her faith with the grace given through that new formative sacrament, it should be granted, so that brethren can begin to participate more in the Heaven he or she is being directed to go soon.

In the case of baptism, the parents´ consent or the person´s consent if old enough to consent is enough to proceed via an **Immediate In Extremis** organic sacramental administration… remembering that in case of emergency, any lay, including the own parents of a baby who may not survive (due being born too premature or any other natural cause), can administer that sacrament.

Requesting a Formative Sacrament **via Extraordinary way**: any kind of Holy Spirit Crescere can be confirmed to grant the sacrament.

Well, it is the own Jesus who says: "*by their fruits you shall know them*." So, there is an extraordinary way to grant a sacrament without a full 77 weeks Crescere confirmed:

-A **Neophyte Crescere** request: a baby is conceived within the 77 weeks' time period of a Crescere, and it can be concluded that the Crescere was already being used while the baby was conceived, and the parents wish for their child to be baptized immediately or shortly after birth. Please notice: a 77 weeks period is a way longer than a 9 months period, so requiring a whole 77 weeks Crescere to parents who were already using a Crescere being allowed to request their baby to be baptized is not evangelical: their child is a beautiful fruit of the Holy Spirit of their

Crescere, and that is enough by itself to administer the sacrament without the 77 weeks being required.

-A **Holy Spirit Crescere:** due to any extraordinary valid reason, and the celebrant of the sacrament is the one who is meant to decide if the reason is valid or not, the 77 week ordinary Crescere can´t be fulfilled, but the sacramentality, both consumed and consummated, of the faithful requesting the administration of a formative sacrament can be confirmed explicitly by the fruitfulness of the Holy Spirit fulfilled in the person who is requesting the sacrament. Yes, this is a very valid and even very biblically-founded extraordinary way to administer a sacrament… but the name is quite explicit: EXTRAORDINARY WAY. The Extraordinary way should not be granted assumed *de facto* as an "ordinary way" to grant a formative sacrament request, nor is it meant to be given lightly: the celebrant must very explicit (in written form) explain the fruitfulness of the Holy Spirit behind any sacrament administered via Extraordinary way, and the written evidence will remain archived and totally accessible to those properly binded to be able to access that information in the parish/the archives of whoever administered the sacrament, especially in the case of an eventual case of sacramental annulment comes after. There must be a valid reason to request a formative sacrament via a Holy Spirit Crescere, there must be fruitfulness of the Holy Spirit that can explicitly confirm the sacramentality being both consumed and consummated… and the celebrant must confirm directly (and let that explicitly explained in the written form) that the faithful awareness and willingness to assume all the proper sacramental duties belonging to the formative sacrament that is being requested had been explicitly confirmed.

He wants to be explicitly let clear: there may be circumstances if which the consumed Eucharist is not even able to happen in the ordinary organic way (like in *Ad Gentes* territories or in territories where the Church is being persecuted; having the grace to be willing to die for witnessing Christ´s Love is a huge fruit of the Spirit by itself, but if there is a death risk that doesn´t allow safe consumed Eucharist as it is meant to happen organically, the confirmation of consummated Eucharist can be enough for a sacramental Crescere be granted), but as far as it is possible to be organic consumed Eucharist, it should happen and confirmed along the sacramentality confirmed with the Crescere. That means: if a faithful is able to go to mass every Sunday and it is known that he or she will be requesting to be granted a sacrament, and there is a sacramental Crescere that is already in known discernment (that means: it has been already informed to the celebrant parish that the Crescere required for requesting a sacrament have begun; when the time comes, there will be domestic pastors properly organically and domestically ordained as **domestic pastors ministers** of a diocesan *Order of Charity*, fully dedicated at the diocesan level to form domestic churches sacramentally in a proper way according to the their domestic pastors´ proper state-of-grace and grace-state… eventually, domestic churches will have proper ordained minister to accompany their sacramental discernment and form them explicitly…), the parish where the Eucharist is being consumed every Sunday, wherever it is, must also be informed (when it is not the same place in which the sacrament is being requested or there is a moving from one ecclesiastical territory to other) so at the appropriate moment the parish can confirm to whoever belongs to receive that sacramental consumption affirmed with a simple document that consumed Eucharist can be

confirmed by the parish during the sacramental Crescere period and it was properly informed by the faithful that a sacramental Crescere was in discernment process. Don´t be legalists: if there is one or a few Sundays in which the Eucharist couldn´t be consumed due to a lack of confession or any non-willed issue, that doesn´t need to be mentioned, it is enough to confirm in a very simple written form that regular Eucharist consumed can be confirmed through the sacramental Crescere period, no more questions asked and absolutely no conscience information provided AT ALL. If there is no parish or no priest available to administer the Eucharist in the place where the domestic church is, of course, that can be considered a Eucharist not consumed due to non-willed circumstance. When the Eucharist is not being consumed non-willingly, confirming sacramentality is enough to grant the sacramental Crescere requested, after the ordinary sacramentality forming and discernment period.

So, this Crescere as a domestic liturgy proper of all domestic churches will fulfill two very important functions: all domestic pastors would be provided with a properly organically incorporated sacramentality formation, and anyone who is requesting a formative sacrament can properly confirm their sacramentality both consumed and consummated in a very organic way that also reveals the unseen sacramentality behind the sacramental request quite visible and explicitly. This means: nobody, absolutely nobody, will be able to receive a formative sacrament without sacramentality consumed and consummated being explicitly confirmed with a Crescere, either via **Extraordinary Crescere**, **Ordinary Crescere**, or **In Extremis Crescere**. This puts an end to the “Denominational Catholic” issue: if a sacrament is granted, there is sacramental life confirmed to be happening already BEFORE the sacrament was requested, and a 77 weeks period is a long enough period to be properly affirmed sacramentally and also for no one being able to “fabricate” a handwritten Crescere (in the case of granting an organic sacrament, the Crescere is meant to be handwritten), at least no so easily, just for “being able to have a fancy party” when the sacrament is administered, and never stepping a church again. Sacraments can´t keep being granted simply for celebrating a fancy party or for a social-cultural reason: if a true sacramental life is not meant to be celebrated when the sacrament is administered and after, no other celebration is meant to happen either.

Of course, incorporating a proper domestic liturgical life for life has many other implications and eventual fruitfulness of the Spirit involved: the blessedness of the Beloved people of God comes directly from here, from giving light to the Word walking together like He walks. Where there is no prayer life, there won´t be blessedness either, and the proper place to learn how to pray is the domestic church, not the parish children´s catechism. In this sense, the domestic liturgy and its "constitutive ecclesial personal formation" can be seen as a "cult of new life" that radiates His growing-together-in-communion in the middle of the world, growing together in age, wisdom, grace and faithfulness according to the Trinity´s will, both in an *ad mentes Patris* and *cum Cor Matris* way… exercising together grace-ruled obedience and charity-incarnating formation proper of the potestas and authority of all domestic churches as **first ecclesial sacra communio context**, that would apply to the potestas and authority of the whole living Church.

As a domestic church, we need to understand the "newness" of Jesus Charity from both as

an "*ad mentes Patris*" and "*cum cor Matris*" "order and rule": the *Mandatum novum* was not said as an "old testament decree" would, but it was personally affirmed first by Jesus, both in what he instructed (the rule) and also in the "how we was formed to instruct it" that ordered the how he incarnated first what he was ordering with the *mandatum novum*, first through 30 years of almost totally publicly unknown life that according to our time's "signs" it would be understood as a 30 years of "lay life" in which the most important detail that was stated was: "*you don't know I am called to be in the house of the Father" (to fulfill the Father's will)*?" and "*he grew in age, wisdom, grace and favor of the Father*". He, an almighty God and the fullness of Revelation incarnated as a Man, needed 30 years of "domestically discerned personal formation" to achieve the "sacramental maturity" to be able to begin His visible signs in the fullest obedience to the Father´s will… so what can be expected of ordinary lays if not properly formed sacramentally? Look how Jesus was able to mature sacramentally: during all those 30 years, He affirmed DOMESTICALLY first what He would eventually "order" not as a decree but as a personally affirmed "*incarnated teaching*" when He pronounced that *mandatum novum* in the way He did. That *mandatum novum* is a renewal both in how an "order" was given by God and in "how" He meant to "God's teachings" be AFFIRMED: He affirmed it not only with words... but with personally incarnated words that were meant to reveal Divine Charity, and that, today, more than two thousands of years after the Church was instituted apostolically in the Last Supper in which that *mandatum novum* was given "as a personal affirmation" of the whole Trinitarian pure-self giftedness being lowered to the lowest level possible... Well, today that still can be "seen" as a huge and surprising "Christian newness" of how "an ecclesial order" is meant to happen in a "holy way", in many senses: "Be holy as He is holy" becomes directly joined to "incarnating" His "holy order" as a Holy Family would (how we order our hearts to live charity) both as He did it (formed by a Holy Family) and also HOW (the way) He teaches us to do it as His Beloved Church ("lowering" Divine Charity).

Most of the "crescere adorations" properly incorporated along the Crescere as domestic liturgy already are traditional in the ecclesial domestic realities that are already known: domestic Eucharistical adoration, praying the rosary, going to mass, works of mercy… What would radiate more His newness as a Crescere would be its explicit configuration as a **Family Evangelization Project,** very organically incorporated at a whole ecclesial level… But there are a few other *crescere communio* that are meant to be radiated eventually, after the proper organic incorporation of a Crescere for the domestic churches: a Catechism of the Family, a diocesan (hierarchically ordained, as it happens with currently-understood Holy Orders) Order of Charity to form the laity properly sacramentally-bonded as domestic pastors and assuming "organically" through the whole body the "sacramentally-bonded duty" of forming domestic churches properly as "organic ecclesial living body" that is being "properly sacramentally formed" as "ministers of growing-together-in-communion" and as "domestic churches formed to consume and consummate Eucharist as properly "incarnated domestic communion"… and a whole ecclesial-level permanent online Eucharistic adoration that all domestic churches can access in a very organically-incorporated way.

In the same way the liturgy of light is an "ecclesial sacramental cult of new life" that witness His resurrection, we as domestic churches are "sent" to be an incarnated "mass" in the middle of

the world, letting Him grow more and more as a "living work of Divine Love" that keeps being more and more plasmated as an "incarnated domestic gospel", living words that become more and more "incarnated" as the domestic pastors let Him grow more and more incarnated as a "living, beating, real plasmation" of the Divine Love done by the Holy Spirit in the whole personal formation, like it happened when the Shroud of Turin was "plasmated" by the radiation that was emanated at the resurrection. That is the way that we are still sent to witness His resurrection in the middle of the world: as a "domestic liturgy" that incarnates His domestic gospel every day, growing together in communion in each "here and now*". Here I am Lord, send me... illum oportet crescere*. It's our joy and wonder as a domestic church to let Him grow, glow, and bloom more and more in us and through us, as we keep planting and cultivating all these Holy Spirit "new charity seed germinations" that are our pleasing offering as Jesus gives to the Father and to us through the Holy Spirit in the Eucharist. We are His Beloved Church, His beacon-lamp that radiates His new albor through every corner of the Earth, incarnating Your Word as a living work of the Spirit of Truth. We are His ecclesial living body that keeps being "formed" and "ruled" as the "living work of God's Love" we have been since our very beginning as His first Beloved Church in Mary. This is how we as His Beloved Church had always been called to be *Esse in Persona Ecclesie* since the very beginning as living Eucharist, radiating together His Omnicrescent Trinitarian emanation —that began to be fully visible with His resurrection— right in the middle of the world, radiating all the graces and the new life that we had been freely given to be given as freely as they were given to us as Your living ecclesial body that is an "incarnated temple" of the Holy Spirit since Pentecost.

The domestic liturgy that is being proposed here is directly vinculated with *the crescere communio* proposed in the prior part: this is the "cult of new life" proper of the laity as both hierarchical and mystical proper part of His Beloved Church. This "Crescere" is the "*sacragenesis*" (understand that word in the same way you would understand "neurogenesis": is the sacramentality genesis, the ontological genesis... that eventually also becomes sacramental genesis: all the sacrament-binding graces begin to be granted and received within the "jurisdictional pastoral context" of a domestic church first; all "ordinary" graces of the ecclesial personal formation begin to "rule" as "state-of-grace" always within the context of the Holy Spirit's charismatic action poured out through the formation provided as "incarnated personal affirmation" through domestic pastors first) of all the *crescere communio* of the whole Church as His Beloved Church. His living ecclesial body "*sacragenesis*" begins as it happened with Mary, incarnating the Word every day, letting the Holy Spirit "overpower" us day by day, becoming renewed as an evercrescently consummated *fiat lux, fiat Amor, fiat pax, fiat fraternitas*, *fiat unitas*, *fiat dignitas*... that all together become an incarnated *fiat crescere communio*.

In very simple and trying-to-be-brief words, the whole "*sacragenesis*" of the *Crescere* that is being proposed now could be resumed with a very simple question: how do we incarnate You, Jesus Charity, in this present as living Word that becomes more and more "revelated" as a Real Presence beating and plasmated by the Holy Spirit in our whole personal formation... as we keep adoring You with our whole growth, over and over again, adoring you over and over again as we grow together in communion and give light to the Word as we keep serving You as

domestic church according to the state-of-grace we had been granted by the whole Trinity —as it happened to Mary as first living Church— to "incarnate" You according to this Trinitarian incarnated-charity-constantly-given-revealed-as-is-becoming-more-and-more-incarnated "*ad mentes Patris*" and "*cum cor Matris*" that give us as domestic pastors all the Holy Spirit-directly-presentially-poured "potestas" and "authority" to help to be, help to do, help to grow, help to glow and help to bloom revealing You "incarnated more and more sacramentally and personally" in this "domestic pastoral jurisdiction" we had been "assigned by You and granted all the state-of-grace [both happen at the same time: when God asks, God gives]" needed to guide these "blessed people of God", this "holy sacramental family", to Your fulfillment, to Your holiness, to Your joy? *"I have told you this so that my joy may be in you and your joy may be complete [full]"* [Jn 11:15].

Yes, as a domestic church, our joyfulness will always be being like the "**friends of the Bridegroom**" that simply serve as they are called to as we keep embracing as domestic church the "sacramentally-bonded" gift, duty and call—that may be grace-ruled with an explicit "ecclesial service sacrament" (marriage, holy orders...)— that all faithful begin to fully be able to embrace as domestic pastor at confirmation, according to each domestic pastor's charismatic state-of-grace, all the authority and potestas to *be in persona Ecclesie* and *act in persona Christi* fused growing as an *Ipse Christus crescere* that begins exactly as it happened with the first living Church: by direct action and "sending" of the Holy Spirit whose gifts keeps being "consummated" at the "sending" that happens at the end of every mass: "The Mass is ended, go in peace... praised [adored, thanked, glorified…] be the Lord."

In the lay, that "incarnated domestic liturgy" is meant to be "plasmated" everyday both as an "incarnated Liturgy of Light" [witnessing His resurrection everyday radiating His new life as we had been called to, being His living Body, being "living sacraments" of His growing-together-in-communion in the middle of the world] and also as an "incarnated mass", understood in the domestic context as “incarnated domestic communion” [every mass is a "sending" to incarnate His Memory day by day, to act sacramentally everyday]. The laity *incarnated domestic mass* offers to the Divine Love a "pleasing offering", one adoration after another, adoring Him in Spirit and Truth, adoring God-Love-with-us as it is most pleasing to Him and how He asks to be adored: with our whole growth, offering the sacramental incarnation of His Divine Love in our whole personal formation first. That is the "living work of God's Love" that all domestic pastors are called to "offer" incarnated in their whole personal formation, offered as He wishes and taught us to as the domestic church keeps radiating more and more His growing-together-in-communion that had been overpoured as a Trinitarian present (as a pure self-giftedness that can't stop growing more and more, glowing more and more, blooming more and more) by the Holy Spirit since Pentecost to this very present moment.

Everything begins with incarnating the Word, and that is what the Crescere that is being proposed here is focused on: a "shared agenda" directed to grow together in communion, giving light to the Word day by day, incarnating His living Word in the most "common" way first. Why? Because that is the most "ordinary way" in which all the domestic pastors exercise their grace-of-state-given potestas and autoritas first: through all the ordinary and very practical

"human-ecclesial realities" of everyday lay-civil life first. Although the *Crescere* proposed here (now we are only considering the "spiritual connotations" of what a Crescere can be) can be "understood" merely as an "spiritual agenda", its most important feature is that is explicitly designed to be a SHARED AGENDA that *explicitly directs* the whole human-ecclesial personal formation to help to be, help to do, help to grow, help to glow and help to bloom as a Family Evangelization Project: as a "new humanization", as a "new eclesialization", as a "new fraternization", as a "new evangelization", as a "new familiarization"... and as a "new sacramentalization" also. We mean, all the first five, all together, more and more progressively, eventually become a "new sacramentalization", a “help to sacralize” that radiates more and more sacramentizingly, right in the middle of the world, the "pure self-giftedness Omnicrescence that in us becomes radiated as an evercrescent newness that the Father generates creatively, that Jesus institutes incarnatedly, and that the Holy Spirit communicates presentially... What is usually understood to be able to happen only in a "building temple" begins to become more and more "visible seen" right in the middle of every day’s world, so the His Beloved Church becomes more and more "ruled" and "formed" as domestic church as the domestic pastors become the living sacramentalizing sign of Divine Love Your Beloved Church is called to be and become right where they are first, in the middle of the world first, wherever their "domestic church jurisdiction" is placed. Usually, the Church understands "sainthood" in the "canonical way" only: as very extraordinary people who were granted to incarnate very extraordinary graces of the Holy Spirit... Well, that can sometimes happen for the glory of God [canonical sainthood], but the most "ordinary" sainthood to which everyone is called is to the "apostolic sainthood": as domestic pastor, you are granted directly by the Holy Spirit all the grace and charity to exercise your apostolate "saintly" right where you are, so the ecclesial mission (becoming the incarnate sacrament of Divine Love the living Church is called to be in the middle of the world, but not according to the world) keeps growing on, glowing on and blooming on.

So, the Crescere, if seen as a "shared spiritual agenda" that is a "domestic liturgy" for the domestic pastors, is at the same time a "devotional" and a "missional"... whose first section (Ne humanization) would be like some kind of a new "Act of the Apostles", but written in our times... Yes, in our days, today and every day until the end of the times, His apostles, His living Church, are and will still send to proclaim the Good News through the whole world: He is a living God, He is God-Love-with-us that walks among His people and keeps shepherding tenderly His Beloved living Body... He is Jesus Charity that can make all hearts and history anew, if we are able to embrace His grace and live charity incarnating His Word everyday as a "living memory", not as a "memory of the death", nor as any "cult to death", but as a cult of new life that adores You with our whole growth as we keep glowing and blooming on growing together in more and more communion, as the Spirit of a living Person —the Holy Spirit you promised to Your living Church— anoints us more and more and "send" us more and more to the World to let Your Divine Love "seen" revealed personally and sacramentally. We are domestic apostles called to proclaim your Gospel... incarnated every day as the living Word, growing together more and more in Divine Love, for Divine Love, by Divine and with Divine Love.

So, how does this "Crescere" as "spiritual shared agenda” work?

Although it can have some "creative flexibility" according to the Holy Spirit charism of the domestic pastor, or according to the sacrament that is being discerned (in the case of explicitly organic sacramental *Crescere*) it has six fundamental sections: new humanization [*charism*], new ecclesialization [*charis*], new fraternization [*agapao* and *agapetos*], new evangelization [agape] new familiarization [*agapemenos,* another form of "beloved"], and new sacramentalization [*philia*].

The new humanization, if human and ecclesial personal formation are properly binded and bonded towards "lovefullness", always happens "charismatically", and that is why it is a "charism": this is where spiritual direction notes are written, and no matter how you receive spiritual direction (through your husband or wife with the proper guidance of a diocesan-parish domestic pastor minister or domestic church formator, through a specific religious ecclesial institution that provides spiritual direction for lays, whatever way it can happen...) it will ALLWAYS happen charismatically, so you keep progressively "*revestido/invested*" as a new creature, so the Divine Love's new creation keeps growing on, glowing on and blooming on through the "living charity seeds" of the Holy Spirit that keep germinating everywhere as long as you remain learning how to be formed as the "*Esse in persona Ecclesie*" as you are called to charismatically.

The new eclesialization is composed of a "sacramental conformation" that enables you, as His Beloved Church, to be formed, learning how to act more and more "in persona Christi" according to your grace-of-state. It has several "grace-ruled adorations" that must be done as accorded through the "charismatic adoration" of the new humanization. Some of those adorations are: daily mass (and receiving the Eucharist), daily Eucharistic adoration, daily prayer, daily rosary... Other details that this section includes is the "fraternal details", the "fraternal offering", the "diocesan offering" (domestic pastors are expected to collaborate with their dioceses and parishes, and not only economically, but with their "sacramental-sacramentally-sacramentazing" conformation first, acting as the "living offering" they are called to be as living Church and to become as living Eucharist...) and also it has what would normally be known as an "examination of conscience", but not as it is ordinarily understood. Instead of being a "list of everyday sins", it is a very specific grace that is examined every day, whether it is fully lived or not. It is only one: no one grows instantly, you need "progression." to keep being formed, so you simply examine if you are keep growing in that specific grace (that is determined according to conscience upon what God asks presentially at that moment: when God asks, God gives) or not. This kind of "examination of conscience" doesn't focus on sin but on grace.

The next section, new fraternization, has two "sub-parts": the *agapao* section, when the revelation of Divine Love is put to action within your own domestic church first, in the ordinary "sacramental duties" —including its civil duty connotations— proper of forming and ruling your "assigned" domestic church properly... and the *agapetos* section, that would be what is usually understood as "apostolate section": how do I let the Divine Love be revelated in the social community sense also, not only in the "local domestic church community sense", making possible that absolutely everyone can become the equal and dignified brothers and sisters they

are called to be, and also —if they are granted such grace— be able to become the living sacrament of Divine Love all are called to be? At the lower end of each of these two sub-sections, there is a weekly blank space: there you write the BIGGEST GRACE embraced in each of these two sub-sections during the week. Jesus Charity is quite consistent in that graceful-state focus: in order to be a truly “humble lover” like He is, you need to remain quite conscious that whatever you are capable of giving, it was because it was given as a pure grace by Divine Love first. That can´t be said in more transparent, literal, and simpler words.

The next section is the "new evangelization": it has seven "*agapes*" per week, once per day, in which you write a quote of the daily gospel (you can write more small quotes of the daily mass readings if you are moved by the Holy Spirit to do it, but the gospel quote must be there) that you focus to live as ONE ["Thank you for"... and you write with living words how you incarnate the Eucharist], HOLY ["This grace... is Yours", and you write with living words the graces you have received as you become the living Eucharist you are called to be as living Church...] APOSTOLIC ["How do I... and you write with living words how do you "shepherd" as domestic pastor in that concrete day; this is always a question of "how" because it is Him who keeps asking you how to "shepherd" His people to fullness, to sainthood, to joy... as living Church and as domestic churches we do NOTHING without Him granting the grace and asking such "Divine Love proposal" first...] and CATHOLIC ["Here I am, sent to give witness..."] CHURCH. So, the Crescere's "agape adorations" incarnate day by day, in a very explicit way, the fullness of revelation of Divine Love as a One, Holy, Apostolic and Catholic Beloved Church. This is not "abstract Magisterium" of how the Church "should be": this IS an incarnated domestic magisterium that is "personally affirmed" in the fullest way possible every day, renewed day by day according to how you as domestic church had been called to “*be in persona Ecclesie*" and “*act in persona Christi*", both fused as an *ipse Christus crescere* that grows in full "growing-together-in-communion" unity as His Beloved Body… as it had meant to happen since the very beginning.

This way of understanding "new evangelization", that becomes fulfilled as we as domestic pastors and domestic churches keep becoming a ecclesial personal formation that keeps incarnating as the fullest revelation of Divine Charity on Earth, quite literally, as had been explained in precedent crescere communio, as anyone can see now, is not an "abstract pastoral plan" at all. It is fully incarnated in everyday life, one adoration after another, renewed day by day. Let's pray this carefully and humbly, beloved family of Heaven: new evangelization begins with the domestic pastors' heart being ordered "properly" as an everyday "agape" with the Divine Love, in Divine Love, by Divine Love, and for Divine Love. This kind of “new evangelization” becomes incarnated as an evercrescent giftedness that doesn't "articulate" as a mere "pastoral plan": it is a whole family evangelization project.

The next section of this *Crescere* is "new familiarization": an explicit section to write notes of the "ecclesial personal formation" that is being "administered" [like "administering God's grace...": don't understand the sense of this "administering" in an authoritarian-ruling sense] within that domestic church: what was studied in the weekly biblical study or in the weekly domestic catechism... If the domestic pastor, in their sacramental motherhood and sacramental

parenthood "potestas" and authority, do have some "spiritual direction" duties within the "sacramentally bonding duty" (something a child said that must be prayed further to give the child better direction according to God's will, details of the spiritual direction given among the domestic pastors [with the husband and wife, or with older brothers or sisters], "growth objectives" that are proposed among the faithful of the domestic church and of course this should be prayed and appropriately discerned according to the Holy Spirit discernment when it happens...) of them as domestic pastors and sacramentally-bonded ecclesial body formator... All these spiritual growth "adorative notes" ["adorative" joins the word "adorating" and "objectives": those "growth objectives" are done as "adoration", adoring Him with the whole growth together...] are meant to be written here, plasmated as it would be plasmated in a "blank-canvas" (these pages have no structures: are completely blank space, so the Holy Spirit can plasmate as He wishes). If there is any parish's homilies and any other domestic church formative "form" provided "organically" within the living Church formative context, those "spiritual notes" are also part of the "new familiarization" section, because this part focuses in the formation of the domestic pastors as a domestic church that is being "organically" integrated charismatically as a "sacramentally-bonded cell" of the whole ecclesial living Body. Any "adorative notes" of any spiritual reading that help the domestic pastor to articulate more and more according to his or her to state-of-grace-rule and charity-formative-order are meant to write here too, because that is part of learning to be "vinculated" as a sacramental domestic growing, glowing and blooming in the communion of saints proper of all the "blessed people of God".

The final section is at the end of the Crescere, and it is completely narrative, to be filled with narration, writing a little bit every day. This whole section is meant to articulate all the other previous sections as a lovefull story that keeps incarnating His history of salvation as a history of love lived between you, His Beloved Church, and Him, your Beloved. As a domestic pastor, it is your proper sacramental duty to “lower Divine Charity” as a lovefull story that keeps being written with living words day by day, as an ever-present consummation of His charity alliance. There is a beautiful connotation in naming this section as “philia”: a new sacramentalization of course is meant to be understood as a new “filiation” because you are meant to be known as He knows you:

> I no longer call you servants, because a servant does not know what his Teacher is doing. **I have called you friends**, because I have told you everything I have heard from My Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in My Name He may give you. This is my command: love one another. Jn 15, 15-17

A new sacramentalization is also meant to be understood as a “new filiation” in another sense: as He teaches you to be known (*we will be known as His disciples for how we love*…). This is beautifully explained to the first visible head pastor of the Church, Peter, who, coincidentally, was also a domestic pastor (he was married), so this lesson is meant to be an explicit pastoral principle for any domestic pastor. Before even being able to be commissioned as a pastor, what Jesus asked Peter first was, simply, if he loved Him. That is the very essence of a pastor: to love Jesus and to love those whom he is called to pastor, following Jesus as he, as a pastor, loved his

“commissioned sheep” (the “people of God” Jesus was entrusting him to shepherd) as Jesus loves… and notice the curious “wording switch” that happens here, seen by Ratzinger first.

In the first two questions to Peter, Jesus uses the word “*agape*” (the word of Divine Love) to ask Peter if he loved Him. Peter keeps answering with the word “philia”, that is the word for human love… and at the third time, Jesus, very, very, very humbly, “lowers Divine Charity” to the “Peter´s love level”, switching the word “agape” for “philia”, the kind of love Peter was able to incarnate to love Him… Really, here is a clear “humbleness struggle” (it’s pretty funny when these kind of “struggles” are seen, really): it is never explicitly clear who is being more humble than who, but it is pretty clear from Whom Peter learned his humbleness, Who was the One who was humblest first, when Peter denied Him three times…

And there is a vast living lesson that is not even explicitly taught by anyone, anywhere, except if you read Ratzinger when He explained it in a General Audience about Peter: as a pastor, to love your sheep as Jesus does and as He teaches Peter to shepherd, both as a domestic pastor and as visible head pastor, you will always need to “lower Divine Charity” to your sheep´s level… and that, applied to the domestic pastors, is the lowest level possible in the explicit sense: domestic churches are meant to be the lowest “hierarchical level” in the very same reason a cell would be the “lowest hierarchical level” in any organic body. So… please understand “new sacramentalization” as a “lowering of Divine Charity” first, becoming a living sacrament of Divine Love right where you are, in your domestic church, letting Divine-Love-with-us to become visible in the middle of the world, as you radiate more and more sacramentizingly the new life that overflows from His growing-together-in-communion… Understand “new sacramentalization” that way before any other possible connotation of “new sacramentalization” can be understood, as it will happen in the *crescere communio* Jesus Charity is going to propose next. If you don´t understand new sacramentalization in this sense first, no other kind of new sacramentalization will be able to be understood as He can grant the grace to also be understood.

All these sections that we have just proposed are configured on a "weekly basis": there is a weekly new humanization part, a weekly new eclesialization part, a weekly new fraternization part, a weekly new evangelization part, and a weekly new familiarization part. The first part [new humanization] and last part [new familiarization] of the weekly sections are not subdivided into daily sections; all the others weekly sections are all subdivided in daily "spaces", some to be willed with words, others to be filled simply with "goeiz" shapes in the way you embraced that given grace. Example: if the grace was embraced as a whole domestic church (that means: that adoration was done by the whole family together), there is a specific goeiz sign for that... If the grace was embraced in an extraordinary way, there is a sign for that. If the grace was embraced in an ordinary way, there is a sign for that. If the grace was not embraced in the best way, or if the adoration was not able to be done at all, either due to unwilling forgetfulness or due to not being possible to be done, there is a sign for that... If the grace was embraced directly as a martyrdom of charity, there is a specific sign for that... And that last sign is very important, because "martyrdom" is usually understood as a "blood martyrdom" when it is meant to be a "martyrdom of charity" in the first place: all Christian's "ultimate witness" of

the living Christ Love is their disposition to "offer themselves" in each circumstance as He did, giving EVERYTHING to make possible that everyone can grow as the equal and dignified brother and sister we are all called to be by our Creator, growing, glowing and blooming as the unique living "sign" of Divine Love everyone is called to become. The last section, new sacramentalization, is not a weekly section: there are a considerable number of blank pages at the end, meant to be filled narratively, a little bit at a time. The "new sacramentalization" section of the Crescere, that is written with living words of the domestic pastor as he or she becomes more and more "lovefully filled" by the "growing-together-in-communion" that is "overpoured" through a daily life of discerned adorative prayer that keeps incarnating His Word progressively, sacramentally and humanely... This is a "narrative part": it simply keeps being filled in prayer as the grace and new life that comes from the Spirit keeps "articulating" the whole personal formation —both humanely and eclessially— as a "history of Love": as a lovefull story that incarnates His history of salvation in this here and now: here I am, Lord, I am **Your servant and Your friend**, this is our lovefull story unfolding, the lovefull story of the Bridegroom with His Bride living Church... this is our transconsecrated Heart, may it be done unto me according to Your Word... that will always be a living Word that beats in more and more unity to Your Heart, with a sacramentally-formed heart-to-Heart strength that keeps "giving light" to Your Divine Love in this here and now, "plasmated" in our whole personal formation as we incarnate a "personal history" that is a "Lovefull Life Story" that radiates more and more Your growing-together-in-communion... ever more, always being the living Church you grant her the grace to always be: "*the forces of Hades won't prevail against her...* [Mt 16:18]"

Yes, this part is "filled" little by little, filling a little bit in each prayer time. The date on which each "addition" was written can be written in the border of the addition, because the history of salvation necessarily keeps being incarnated within the context of concrete "signs of times", but that's it: besides that, all the rest of what fills this part is simply narrative. If for any reason anything could be written in this part on any given day, there is no "sign" for that, because sometimes the history of the revelation of God-Love-with-us can only be "written" with fully incarnated words only, like it happened with the *fiat caritas* incarnated by Mary at the feet of the Church as His first living Eucharist on Earth. This part is written as it can be written according to the Holy Spirit's motions, lived every day, sometimes written with living words; others, "written" incarnating those motions that incarnate His Words as it had been happening since the beginning in the living Church, like Mary did: *fiat mihi secundum verbum Tuum...* Notice the word is used: VERBUM. The "incarnated Word" is not any kind of word: it's a verb, an action word. So... sometimes, like what happened with Mary after the Wedding of Cana (her last spoken words in the Bible), the Holy Spirit can grant the grace of living words become SO fully incarnated in the act that... there is no need to write more at all. As a matter of fact, Jesus himself didn't write ANYTHING in the whole Gospels, except once: when he was saving the sinful woman, he "wrote" as the pharisees began to leave... So, the only explicitly "written form" of Divine Love incarnated, biblically speaking, is meant to be known as "the justice of Heaven", that is always mercy in the first place, His charity alliance becoming more and more incarnated... Even then, no one knew what Jesus was writing, nobody was able to understand what He was writing. He was clearly meant to "incarnate God's justice" with a yet unknown "new language"; with a yet unknown "new way to be, revealing Truth incarnated personally,

growing more and more as new life that will aways keep growing, glowing and blooming in more and more communion, ever more... because *He is the Way, the Truth and the Life* [Jn 14:6].

All these "discerned-with-Jesus-Charity deeper understandings" that this servant is being granted the grace to "palabrize" as it has been done in all these prior paragraphs... are literally Holy Spirit fruits of my own *Crescere* (I mean: I already designed a self-published *Crescere* and I am already using it, since February 14, the yet-unknown *Solemnity of Divine Love*, in which our sacramental fraternity is also meant to be celebrated as an incarnation of Divine Charity that keeps being lowered as He did…), that as I already explained, eventually became a whole crescere communio proposed by Jesus Charity as a proper "domestic liturgy" for domestic churches.

So, yes, the “yoke” that have burdened all the lays for a very long time, being “forced” to remain in a total non-organic (non-incorporated) ecclesial body state, “battling” for being given a proper sacramentality formation and a proper organic incorporation… well, all those “yokes” are being “burned” now and become “fuel of Divine Love´s fire” with this *crescere communio* that would allow, if properly embraced at a whole ecclesial personal formation, a fully organic incorporation of properly formed domestic churches. How this is being done also matters for Him: this is being done through an empowerment that comes directly from the Holy Spirit, as it is meant to happen in domestic pastors who let themselves become fully empowered by Him as a flame of Divine Love that fires everything in the flame of Their Omnicrescent growing-together-in-Communion:

> *For every boot that trampled in battle,*
> *Every cloak rolled in blood,*
> *Will be burned as fuel for fire.*

This is literally how the Church as His Beloved Church is able to keep growing on, glowing on, and blooming on: one *crescere communio* after another *crescere communio*, one adoration after another adoration, adoring Him with our whole growth... letting Him grow more and more: *illum oportet crescere*, it’s our joy to be His friends and let Him grow more and more in us, until the words of Saint Paul become flesh in us as lovefull harvest that blooms on Earth as it is on Heaven:

> *For though the law I died to the law, that I might live for God. I have been crucified with Christ* [remember: it is at the cross that He is articulating our ecclesial personal formation as His Beloved Church*…]; yet I live, no longer I, but Christ lives in me; insofar as now I live in the flesh, I live by faith in the Son of God who has loved me* [we were articulated as His Beloved Church at the feet of the cross] *and given Himself up for me. If I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.* [Ga 2: 19-21]

We are choosing to embrace Your grace, Beloved, over and over again, as we keep proposing every crescere communio: *illum oportet crescere*.

For a Child is born to us, a Son is given to us;
Upon His Shoulder dominion rests.
They name Him Wonder-Counselor, God-Hero,
Father-Forever, Prince of Peace.

As it now can be understood directly through adoring His living, beating, personal, real Presence as growing-together-in-communion... the three *crescere communio* we have already explained as Jesus Charity proposed them to us, beloved family of Heaven, are now becoming fully visible as "living ecclesial body transcrecerations" that are directly "sacramentally tied" to the *crescere communio* that He is going to propose now, and that is meant to happen… also as a direct action of the Holy Spirit:

> "*But when the kindness and generous love of God our savior appeared, not because any righteous deeds we had done but because of His mercy, He saved us through the bath of rebirth and renewal by the Holy Spirit, whom He richly poured out on us through Jesus Christ our Savior, so that we might be justified by His grace and become heirs in hope of eternal life*" [Ga 2: 19-21].

The first *crescere communio* proposed by Jesus Charity made visible how to form the ecclesial personal formation as He articulated us as the feet of the cross as His Beloved Church: we are "*holy because He is Holy*" and He has sanctified us, making possible for us to fulfill in the fullest way possible on Earth for a human creature —right after Mary— the unity of being (*Esse in Persona Ecclesie*) and act *(Act In Persona Christi)* as an evercrescent personal "growing-together-in-communion" (*Ipse Christus crescere*) that can only be properly understood through the Trinity's Omnicrescence and how it was meant to become revealed "incarnated personally" since the very beginning...

The second and the third *crescere communio* proposed by Jesus Charity proposed how Jesus Himself "ordered" His first living Church as "personally-incarnated-ecclesial-sacramental growing-together-in-communion" that begins to be formed personally revealed as His ecclesial body by the direct action of the Holy Spirit through the "domestic church" first, becoming together the living sacrament of Divine-Love-with-us all domestic pastors are formed to be, letting Him grow more and more, becoming together beacon-lamp that every domestic church is called to be as all at the domestic church become together an incarnated living Eucharist, that became incarnated first as a domestic communion that radiated more and more all the graces and new life that comes from the Holy Spirit as it was meant By Jesus Himself to happen first, formed personally to incarnate the Word formed as a personal revelation of Divine Charity as a domestic church first, one *crescere communio* after the other...

Well, if all those *crescere communio* proposals are not properly understood first, the crescere communio that He is going to propose us next won't be able to be understood in any sense possible: either as the "authority of the incarnation of the Word ordered to live charity —Divine-Charity-dwells-and-becomes-flesh—" that is the "first ecclesial order" that "orders the whole ecclesial body sacramentally" as living Church… that in order to be able to "incarnate the Word" must have an essential womanhood identity as His Beloved Church-Bride…

Nope, that won´t be able to be understood as a constitutional ecclesial order if the prior *crescere communio* weren´t properly understood yet.

Eventually, as His living Church keeps growing on, glowing on, blooming on... a specific grace-ruled sacrament which specific "potestas" also begins to "grows" along the authority of the mystical ecclesial body, a "holy order" explicitly directed towards "ordering the whole ecclesial body both as sacrament and sacramentally" as a "pastoral sacramentalizing-vinculated jurisdiction" that keeps growing in more and more sacramentalizing growing-together-in-communion, ever more... which means: there are actually two Holy Orders, the one that is biblically explicitly visible (the masculine Holy Orders that was instituted at the Last Supper) and other one —the institution of feminine Holy Orders— that can be implicitly seen is properly formed to see it in Mary… but you need to have the prior crescere communio very well understood to be able to see that feminine Holy Orders mystically instituted, but meant to become fully visible and properly organically-hierarchically incorporated when the Spirit of Truth meant that to happen, because in the same way no one can say a male priest can be organically instituted with Holy Orders without being mystical church at the same time, it can´t be said either that the mystical consummation of the mystically instituted Eucharist can remain only mystical, if we are a living organic body and a mystical living body that is the fullest personal revelation of Divine Charity on Earth both are meant to be fused in order to grace-rule and charity-order govern the church each one complementing the other…

Well, that feminine-masculine necessarily instituted Holy Orders won´t even be possible to be able to be conceived as possible if the prior crescere communio weren´t properly understood first…

Also, as the whole living ecclesial body keeps being "vinculated" both through "sacrament-binding" and "sacramentally-bonded", as "domestic pastors" first... but, eventually, depending on the charisms poured over through the whole ecclesial living body by the Holy Spirit to keep the living Church growing as His ecclesial organic body (Holy Spirit begins to be "overpoured" through the domestic churches first), that can become a "Holy Order" —either masculine or feminine— sacrament or any other sacrament-sacramentality possible to be incarnated "sacramentizingly" after confirmation, always according to the specific charisms given by the Holy Spirit… If you understand those "two different kind of necessary ecclesial Holy Orders, both instituted and both necessary to incarnate the Word and give Light to the Word (the sacrament-binding one, the "Holy Order" instituted sacrament that had been seen in man, bu that had been "incarnated" by women also since the very beginning —Mary is called "full of grace" by the Angel, besides already being the "Beloved of God": there is the first beginning of His first

living Church, our first beginning as both grace-rule and charity-order fused by the Holy Spirit began to become incarnated together in Mary, by direct grace of the Spirit, although the "feminine mystically institute Holy Order" had never been seen "organically" until now, when Jesus explicitly wanted it to begin to let that "non-visible ecclesial reality" that had been there since the very beginning… to "become visible" not only as a feminine Holy Order fully instituted as the organic male institution of Holy Orders was.. and then there is ANOTHER Order instituted at the feet of the cross as the beloved fusing of sacramental-bind and sacramentally-bonding, an "Order of Charity" that had also been incarnated as living Church since the very beginning but began to be fully visible actually instituted at the Beloved People of God at the feet of the cross but becoming fully visible at His Resurrection, as a new way of being: now we are His Beloved Church-Bride in full organic consumed Eucharist and mystical consummated Eucharist sense, both fused together…

If the prior crescere communio weren´t properly understood, that won´t be able to be understood either…

If a "*femenine holy orders*" as it was instituted in Mary first, transconsecrated her into the Mother Church we are called to be as His Beloved Church, consummating His resurrection emanation as we form everyone as an Order of Charity fully able to reveal the new ontological being we were infused as His Beloved Church at the resurrection… Yes, she was also the first living Eucharist, and that happened "unseen" first, until directly revealed through the Holy Spirit, and that “unseen” nature of her transcrescerated heart Eucharist consummation is actually the proper organic manifestation of a "directly ontologically and supernaturally instituted" sacrament: the Holy Spirit can directly "grace-rule" and "overpour" a sacrament... but eventually the Spirit "oneself" will be the One to make the living Church able to "understand" the "sacrament" that was overpoured "charismatically" (this "*charis*" can be understood both as "overpouring of "charity" and "overpouring of grace" ["*charis*" also means "grace"] through His direct action…

Well… all this means: as you will be able to “see” next, all the *crescere communion* that had been already proposed in this domestic pastoral letter by Jesus Charity are intrinsically vinculated, all of them, along each other and also with precedent Magisterium, if you see how He sees all this with His sacramental vision... All these *crescere communio* can only be "properly understood" understanding all them together:

-the first *crescere communio*: the Divine Love "image and likeness" of the ecclesial personal formation properly understood and incarnated in our ecclesial personal formation

-the second and third *crescere communio*: the domestic churches and the proper role of the lays formed properly as "*be persona Ecclesie*", “*act in Persona Christi*” and “*ipse Christus crescere*”

-this *crescere communio* affirms Divine Charity in all ecclesial orders: there is a living charity as constitutional ecclesial identity, then the Word can become incarnated through feminine Holy Orders ordination (charity order) and the masculine Holy Orders (grace rule) that give light to

the Word according to the essential womanhood identity of the ecclesial personal formation as His Beloved Church-Bride, becoming a living Eucharist, both consumed and consummated, fusing grace-rule and charity-order for the first time by direct action of the Holy Spirit in Jesus´s only possible Living Church at that moment, the only two who could be empowered by the Holy Spirit to become mystically consummated living Eucharist at that moment: Joseph on Heaven, Mary on Earth… a fusing that also becomes a *beloved commission* as a *belovedly* instituted Order of Charity: being formed to become a living icon of Divine-Love-with-us that "lowers Divine Charity" and radiates His new albor… as He was formed to do it first through the Holy Family and directly "visible" in the primacy of charity incarnated at the feet of the cross… So, Divine Charity can be seen as an ecclesial constitutional order, as the primacy of charity proper of the feminine Holy Orders, instituted mystically at the cross, an also as a formative Order of Charity that forms the people of God as domestic churches properly ordered to let Divine Charity lower to the lowest level possible…

Well, we really recommend you at this moment to pray in very open discernment the first crescere if you need more clarity to understand the crescere that was just proposed in that last paragraph, and that we know that may result highly controversial for some… but those had been ecclesial realities that had been there, already instituted, but still unseen…

We warn you, beloved family of Heaven, before proceeding to let this crescere communio to become more visible…

Denying the affirmation of any of these three crescere communion would imply the direct denial of three huge and solid-biblically-and-Revelation-founded truths: the Trinity (if the image-and-likeness to Divine Love of the ecclesial personal formation is denied), the Eucharist as real, beating, personal Presence (if the role of lay and their "organic" hierarchical role is denied, that would break deliberately the "personal communion" of a whole ecclesial body that can only be formed as who He is, because He can't deny Himself: living, incarnated Eucharist that is meant to beat fully organically consumed and consummated in all Church members, including lays… and yes, that requires their proper organically-hierarchical incorporation…) and... the Personal Incarnation of Jesus (if the proper understanding of ecclesial womanhood essential identity, the institution of the Feminine Holy Orders and the proper Order of Charity formation proper of the Beloved People of God is not properly, the Incarnation of Jesus as Divine Person and as human person that fully incarnates the Word and also is the consummation of the New Covenant… would be directly denied)…

So, after the proper discernments were granted, we will simply limit to let His Revealed Incarnated Truth become more visible, and let everyone choose in right conscience… if what is being proposed in this *crescere communio* is understood as "heretic"… please pray humbly which kind of "heresy" you want to commit first: unfaithfulness to Magisterium as traditionally seen (without any ecclesial personal formation frame) or unfaithfulness to His alliance with His Beloved Church-Bride, that is meant to keep being consummated with deeper understanding and renewed mind, renewed by the Holy Spirit Himself…

So, after the necessary fusing of the Holy Spirit among all the *crescere communio* Jesus Charity is proposing has been made visible and the proper warnings given… let´s propose this new *crescere communio* with all the humbleness we are being granted the grace to embrace: ***His Divine Charity is meant to become revealed personally affirmed in absolutely all ecclesial orders (in the constitutional ecclesial order according to the ecclesial essential identity; in the instituted Holy Orders, seen as a primacy of charity that was instituted as a mystically instituted feminine Holy Orders; in the Order of Charity of the Beloved People of God at the feet of the cross), in order to give light to the Word as His Beloved Church-Bride***.

A. Understanding *living charity* as the proper constitutional order of the whole ecclesial personal formation given by Jesus to His Beloved Church-Bride, a She-Church that began to be originally conceived supernaturally as a *beloved primacy of charity*.

We, as His Beloved that began to be formed in Mary, began to be able to incarnate the Word as a living-Word-incarnated-personally-in-us as infused Divine Charity [Mary was "God´s Beloved" by name, from the very beginning; in the biblical sense, the name means "mission"] first, that began to be "impersonated ontologically" in Mary full-of-grace-state, a "*full belovedness*" that would eventually make her *fiat* possible to be given and become incarnated.

Before we began to be His first living Church, before we began to be able to become living Eucharist, before we were granted to become His Beloved Church-Bride… we were simply BELOVED OF GOD first.

The living Word begins to be able to be incarnated after an infusion of Divine Love´s Omnicrescence makes it possible to be able to happen first, as pure Divine Charity dwells (*se abaja*) upon us first in order to BE. So, in order to be able to incarnate the Word as His Living Church, we begin to be impersonated "ontologically-mystically" as "Beloved of God" first, as a heartbeat that is properly ordered to live the charity that has been infused first in the deepest concordance (notice the connection of that word with the *cordis* meaning) possible to Revealed Truth, that chose to become fully Revelated Personally as Incarnated Word with the explicit personal consent of a creature… that was a woman: Mary.

There is an "original sin" seen in Eve. There is also an "original conception" emanated ontologically mystically by Divine Love Omnicrescence, dwelling in Mary to enable her immaculate conception to become fully incarnated, even in the organic sense. Human personhood had always been "originally conceived" as "full of grace-lovefull order-most fulfilling direction"… but it must also be understood: God´s Omnicrescence reveals at the human personhood according to our nature, evercrescently, as an evercrescent personal revelation of Divine Love… that reveals as it becomes impersonated according to the Creator given grace-rule will… So, impersonation keeps being ordered to live the charity that initially infused the personhood being first… living it as Divine Love dwells first, eventually both impersonation and incorporation becoming able to be fulfilled to the fullest state possible according to grace-rule

as they incarnate fully "fused" by the living Spirit as they remain being plasmated by Him as the "most fulfilling revelation of Divine-Love-with-us". In Mary, that grace-rule was totally fulfilled: she was full of grace… and so, she was able to incarnate Divine-Love-with-us in all the senses possible, even in the full and literal organic sense.

Then, eventually, the incarnation would be able to happen as the Incarnation of the living Word and as a giving light to the Word, exactly as it would eventually happen at the Paschal Triduum when Mary fulfilled her initially verbal fiat as a fully incarnated *fiat caritas*: as a "*parto de luz*/birth of light" (the resurrection can also be seen as a "*parto de luz*" of Her Beloved Church-Bride as the first Mother Church).

It can be understood now that the "original conception" that made it possible for Mary to be able to incarnate the Living Word began directly by ontological Omnicrescent infusion, beginning to be incarnated as a "Beloved of God" being beloved *from within* first. In the human personal formation´s natural dimensions sense (Divine Charity fully assumes that in the ecclesial personal formation natural articulation sense), that can only be able to begin to happen *from within* in the organic sense…in a woman, usually understood as a "natural pregnancy." However, if Mary was able to become His first living Church when the incarnation happened, it was because she was first granted an ontological-supernaturally given full state-of-grace that fully consummated her essential identity as a Beloved of God womanhood, first, being "beloved woman of God" in all the fullest sense possible for a human creature… So, since then it can be seen: the essential ecclesial identity must be womanhood, not only because His first Living Church was a woman beloved by God (Mary) but also due the nature of her eventual beloved commission: to form the ecclesial personal formation from within, as a *parto de luz*, because eventually, Mary would become not only the first living Eucharist fully consummated and consumed on Earth… but also the Church Mother who gives birth to the whole church as the resurrection was emanated…

Now it can be seen: the primacy of charity has been proper to womanhood ecclesial personal formation since the very beginning… since the very beginning of Mary´s immaculate conception as the Beloved Woman of God.

That all the woman at the feet of the cross, all of them, were also "Beloved Woman of God" at the Gospel of John (the only one that explicitly incarnated the Word…) is no "coincidence" at all: there is another primacy of charity order there, beginning to form the people of God as a Charity Order that formed them as Beloved People of God… In the same way Mary began to be able to become His Living Church as "Beloved Woman of God", the people of God at the feet of the cross begin to be formed as "a Beloved People of God" than, when properly empowered by the Holy Spirit, would become also, as Mary already began to be at the feet of the cross (the Holy Spirit already empowered her since the incarnation of Jesus), both His Living Eucharist and His Beloved Church-Bride.

Notice how clearly both Mary and "the first people of God at the feet of the cross" were explicitly originally conceived as "beloved of God" first, either implicitly (in the name of Mary)

or explicitly (John, the only apostle at the feet of the cross, was the disciple explicitly known as the "beloved disciple).

So, that "original belovedness" that allows to be able to grow-together-in-communion towards God first… than then is able to become revealed as "living Word" that becomes "incarnated Word" not only due Mary´s full-of-grace state, but also due her order to live charity in the fullest concordance possible to God´s will, of course that would be ruled by His given grace-rule, that in Mary had even organic implications, all the fullest implications possible to be granted to a human creature… so, it can be said: nor the "first ecclesial conception as beloved people of God" not the first "beloved womanhood conception that would eventually become the very first ecclesial personal formation" that began to happen in Mary can happen "naturally"; both must necessarily happen very supernaturally, since Mary´s very beginning as immaculate conception.

What is meant to begin to become "patent" in the human natural organic body sense as "organic life" (a heart of flesh that begins to beats as it begins to become systematically incorporated as an organically functioning body) in the supernatural sense begins to become "evident" ontologically impersonated first: as a "heartbeat" properly ordered to incarnate living charity as it was infused by Divine Love first, that becomes revealed as living Word (Mary knew the Scriptures and prophecies about Jesus) and then as Incarnated Word (when the Incarnation of Jesus happens as a human person). That means: in order to fully *Esse in Persona Ecclesie* as it happened first, both in Mary and in the primacy of charity of first beloved people of God that began to be impersonated at the feet of the cross… the supernatural action happens first. So, "belovedness"… can also be understood as… Baptism, incarnated by Jesus supernaturally first at the Jordan River, and organically later at the cross… what would become a sacramental baptism already becoming visible in the *belovedness-state poured* over the first people of God at the feet of the cross. Jesus Himself talks about this: "*Are you able to drink the cup that I drink, or to be baptized with the baptized with which I am baptized?"* [Mk 10:38-39]; *"I have a baptism to be baptized with, and how great is my distress until it is accomplished!*" [Lk 12:50]. Paul does mention explicitly how that baptism was *poured*: "*Do you not know that all of us who have been baptized into Christ were baptized into his death*?" [Ro 6:3-4]. Being fully Esse in Persona Ecclesie implies learning how to be impersonified eclessially ordered to live charity in all the "ecclesial orders" as Divine Charity gave Himself first and loved us first.

Due both her human womanhood personal formation and her "most beloved of God/full-of-grace-state human creature being" Mary would eventually become able, with her first fiat, to begin to incarnate the living Word as Incarnated Living Word, as Divine Charity [Divine-Love-with-us] that chose to be able to become incarnated in Mary´s womb after she learned to impersonify the living Word as living charity-as-Divine-Love-is-being-given-first. Even before the annunciation happened, what Mary "loved most" was fulfilling God´s will (grace-rule) in the fullest living-way possible-to-be-formated-in-a-human-nature-according-to-the-Divine-Love-infused-ontologically-first. So, Divine Love can *dwell* more and more as charity is lived in more and more concordance to the Truth revealed through God´s will discerned as "incarnated living Word" in the ontological sense first, fully vinculated to the most-plenifying-humanely-possible

communion with Divine Love, that becomes Divine-Love-with-us with the incarnation of Jesus, that, as "dwelling of Divine-Love-with-us", can also be called "Incarnated Divine Charity".

Now it can be understood: in the ecclesial personal formation sense, the ecclesial first primacy will be always "feminine": the Church began to exist as His first living Church in a woman first, and only a womanhood personhood is able to "form from within", as it must necessarily happen due the direct supernatural "beloved ecclesial original conception", a belovedness that began from within first, as "original conception" of the ecclesial personal formation. That "essential feminine ecclesial personal formation" as impersonated-ontologically first as a she-Church… won´t change. That specific ecclesial reality can be very solidly affirmed as "domestic magisterium", beloved family of Heaven.

That doesn´t mean that men are unable to impersonify as She-Church… because the feminine essential ecclesial identity is ontological. That means: due to our supernatural ecclesial original conception, EVERYONE (regarding being male or female) impersonate eclessially as a She-Church through the primacy of charity that was not only ontologically infused in Mary herself first as "full beloved of God" … well, it happens that Jesus Himself honored that feminine primacy of charity when He Himself affirmed *living charity* as a whole ecclesial constitutional order: *mandatum novum do vobis*… they will know that you are my disciples [His Church] for how you love each other [as He, Divine Charity Incarnated, loved us first]. He Himself was able to reveal Divine Charity because His mother loved both God´s will and loved Him living charity unconditionally (Jesus as unconditionally loved by the Holy Family as a human family that functioned as the first domestic church).

B. Necessary grace-primate of all masculine Holy Order ordained priests necessarily fused to the charity order that began as a feminine Holy Order ordained priesthood in Mary

As it was already explained, His Beloved Church has a feminine primacy of charity and a womanhood essential ecclesial identity that He Himself (Jesus) recognized as the Lamb and the Bridegroom of His Beloved Church-Bride that also became a Mother Church of the beloved people of God (all this incarnated in Mary first). But there is also a primate of grace (that is what everybody usually assumes merely as "hierarchical sense") incarnated in Peter first. He is the primate of grace in the organic ecclesial personal formation sense, he is explicitly affirmed as first "visible rule" of the Church with Jesus´s Incarnated Word: You are Peter and upon this rock I will build my Church (please remember: in the Bible, name means "mission"). The Church begins to "form" as His organic ecclesial body in Peter, done by Jesus Himself. If that choice of Jesus is seen through how "gracefully" he chose Peter to be the "first visible rule" of His organic ecclesial body (the "potestas" to be the first "visible ecclesial rule" was given simply because the Father revealed Peter who Jesus was as a grace, it was not due any particular "better personal aptitude" of Peter, he was chosen due pure grace-rule that Jesus recognized immediately as the Father´s will revelated), it can be understood: His organic ecclesial body began to be incorporated in Peter, with Jesus still as "visible Head". That meant: Peter had to

"rule" like Jesus did, to think like God does, so His thoughts could be in concordance to His Incarnated Word that was meant to become personally revealed too, becoming incorporated in Peter´s own personal formation too, and that happens necessarily through an already -- beginning-to-be-impersonated-ecclesial-charity-order… Charity order happened first in Mary, but there is a clear grace-rule that begins to be incorporated in Peter.

That has direct implications in how a truly properly organically ecclesial government necessarily must become organically incorporated: both the grace primate AND the primacy of charity must be properly organically integrated in the ecclesial hierarchical government and administration structures: no one can eclessially administer grace without being both incorporated via grace-rule and impersonating charity-order, both complementing each other, as it actually began to be seen in the Holy Family (you might be very well aware that in a mystical marriage the graces that rule in one and the charity infused in one spouse… are shared mystically with the other spouse, right? Imagine how powerfully that happened between a couple in which one was known-full-of-grace by direct ontological infusion, the other one nobody knows exactly how it happened, but the direct Holy Spirit empowerment of Joseph could be granted via any other way, like it happened with John the Baptism when the Holy Spirit filled him at the womb… and both were totally pure of heart, that is way farther than being merely "totally chaste": when Jesus said "*blessed be the pure of heart, because they will see God*"… guess from where that came from… He learned that at home first…): both shared mystically the grace-rule and the charity-order.

Well, the direct implications of this in the government hierarchical structure is evident: if the ecclesial personal formation is meant to be formed as He Himself was formed first by His firs living Church/domestic church… the primacy of charity must be able to govern/administer eclessially with all the proper organic incorporation of properly ordained woman ministers… that also have all the pastoral competences required to form the whole ecclesial personal formation as His Beloved Church-Bride that begins to be formed as His Beloved Church as Jesus Himself was raised first and eventually would explicitly teach His disciples as "Incarnated Word"… not merely as "decreed words". The *mandatum novum* was fully incarnated as a personal affirmation and as a Personal Revelation fully incarnated as living Eucharist, instituted visibly consumed at the Last Supper along with the institution of masculine Holy Orders… and instituted mystically consummated at the cross along with the institution of female Holy Orders upon Mary, that became both first living Eucharist on Earth (Joseph would be the first living Eucharist in Heaven through her: their marriage was fully mystically consummated) and the Mother Church. Jesus wouldn´t be able to fully institute Eucharist in the incarnated sense if the Eucharist was not both consumed and consummated, and the only one able to do that at the feet of the cross, properly empowered by the Holy Spirit since His incarnation, was Mary, His Mother. The incarnated Eucharist was instituted both consumed and consummated as a "dwelling" of Divine Charity that "dwells first" upon His living Church and His ecclesial body (feet washing/heart washing) and that becomes personally incarnated as Incarnated Word that becomes Divine-Love-with-us in the ecclesial personal formation sense: giving light to the Word as giving light to the beloved people of God, becoming together an incarnated icon of Divine Charity, of Divine-Love-with-us).

When all this is properly understood, what until now could only be seen implicitly becomes explicitly visible: two Holy Orders were instituted, one organically-instituted male Holy Orders and other mystically-instituted feminine Holy Order, and also a third Charity Order instituted via primacy of charity that becomes fused with grace rule at the feet of the cross, in the first people of God being "given light" as a "*parto de luz*" of the "beloved people of God" fully emanated at the Resurrection, radiated unto literally as a new fully incarnated *eucharistically transconsecrated* form of *being* (with all the ontological repercussions that this new *being* implies as being emanated from His Omnicrescent new albor at the Resurrection via primacy of charity first, ontologically "Eucharistically incarnating" us as beloved people of God through beginning to be formed as beloved people of God as instituted Order of Charity, being formed more and more radiated by His Divine Charity that also dwells first in the beloved people of God as Divine Love dwelt first in Mary, His first Living Church that began to be "full beloved of God" since her immaculate conception… In the very same way, we are being conceived as the Omnicrescent emanation of the new albor emanated at His resurrection being evercrescently radiated in us as His beloved people of God that keeps being presentially plasmated in fuller belovedness by the Holy Spirit as a living icon of Divine Charity, a progressive personal revelation of the Divine-Love-with-us being plasmated "letting His image becoming sacramentizingly visible in us" exactly in the same way the Shroud of Turin became plasmated at the resurrection as a "very visible organic plasmation of the Omnicrescent emanation of His *new being incarnated now glorified*, both fully ontologically and organically glorified, at the Resurrection"…) with Him, by Him, in Him and for Him…

So, if you are granted His sacramental vision to see the Paschal Triduum like this… there was an organic Eucharistical Institution along the institution of organic Holy Orders, that happened at the Last Supper… there was a mystical Eucharistical institution along the institution of mystical Holy Orders, that happened at the feet of the cross, when His heart was pierced (broken body, as it happened with the bread at the Last Supper) and all the beloved people of God, including Mary, were *poured* with blood and water directly coming from His pierced heart… in Mary, that became a mystical Holy Order, but at the same time, she also became the Mother Church of that beloved people of God… and there is the institution of an Order of Charity, fully visible through the primacy of Charity that began to form the people of God at the feet of the cross as "beloved people of God" that was given light as a "fully incarnated *fiat charitas* that fully impersonated Divine Charity/fully incarnated crescere communio that fully incorporated *ipse Christus* crescere" fused together at the resurrection as a new risen beloved people of God: is He who raises us up as His beloved people of God…

So, as His raised beloved people of God, in some sort of sense, we are at the same time Mary and Jesus Charity…

Everyone has quite clear that we are all given the grace to be granted to act in Persona Christi since baptism…

Nobody has that same clarity seeing that, as His Beloved Church-Bride, we are all given the grave to be granted to be *esse in persona Ecclesie* as it happened with Mary, so we are all Mary too, since baptism…

And also, when the two (*esse in persona ecclesie* and *act in persona Christi*) become together via Holy Spirit fusion… well we become a progressive and presential *ipse Christus crescere*, radiating His growing-together-in-communion with a fusion Eucharistically mystically ontologically consummated first (primacy of charity) as we radiate more and more His new albor both *ad mentes Patris* and *cum cordis Mater*…

But one day, the glorification that already began to be consummated mystically will become fully organic with our definitive resurrection… Yes, we are going to resurrect organically in Him, with Him, for Him, and by Him…

To You will always be all the glory, Jesus Charity, Beloved Lord and Son… and Everfather of the beloved people of God that was raised at Your resurrection… and will be also risen in You, with you, by You, for You… at the last resurrection…

We can only adore Him more and more with our whole growth, family of Heaven, as His mystery keeps becoming more and more visibly understood… but these ecclesial realities had been there since the very beginning, waiting to become fully visible through the Spirit of Truth….

C. Dual Distinction of the Ecclesial Holy Orders Institution

The whole ecclesial personal formation natural articulation was instituted by Jesus both as a primacy of charity and as a grace primate.

Grace Primate: the grace-rule of His ecclesial organic body. It´s the sacramental-bind of His Beloved Church. It was instituted organically (visible) by the Organic Head (Jesus) that at that moment was still visible. This is the Eucharist consumed via instituted masculine Holy Orders (in the apostles at the Last Supper)… but in the mystical sense, a *dilatación de luz* begins to happen here, with the openness to embraced all those apostles and form them personally as He mean them to be formed eccleisially via primacy of charity first, exactly as Jesus Himself begun to be incarnated in the flesh as a primacy of Divine Love first, as a dwelling of Divine-Love-with-us as Divine-Charity-beating-in-us…

Charity Primacy: the charity-order of His mystical living Church. It's the sacramentally-bonding of His Beloved Church. It was instituted mystically (unseen) by the Organic Head (Jesus) when His heart was pierced at the cross, and the water and blood that came from His Heart was poured unto all the beloved people of God at the feet of the cross… but the one who was able to consummate mystically His Eucharist as His first living Church remaining on Earth was Mary,

the only one already fully empowered by the Holy Spirit since Jesus´ incarnation. The first explicitly-biblically told fiat became a fully incarnated *fiat caritas*…

Then… as the Eucharist became fused as both consumed Eucharist and consummated Eucharist inn Jesus and Mary (and in Joseph in Heaven; they were a fully mystically consummated marriage) priming communion begins to happen via the primacy of charity of the beloved people of God at the feet of the cross… and a dual Holy Orders, than can be understood as domestic ordination, also happens: Mary, that now is not only the first living Eucharist but also the Beloved Church-Bride (mystically) and Mother Church… begins to birth His beloved people of cross that begun to be formed as Order of Charity fully belovedly-commissioned-by-God when women become the first witness of the resurrection and are commissioned to be the first witnesses of His resurrection… the beloved people of God was birthed there, understanding the resurrection as a *parto de luz* of the beloved people of God…

At the same time this happened, Heaven and Earth became joined as a single living Eucharist through the mystical marriage consummation of Joseph (in Heaven) and Mary (on Earth), both becoming together the first living Eucharist that consummated the Eucharist mystically, both together…

The fusion of consumed Eucharist and consummated Eucharist that began at Earth in Mary mystical instituted Holy Order that eventually also became an institutional Order of Charity… would happen at the whole ecclesial level when everyone became full of the gifts of the Holy Spirit at Pentecost… and the His Beloved Church began to be fused both mystically and organically… although the mystical institution of Holy Orders had never be let become fully explicitly visible by the Spirit of Truth… until now…

So: there is a dual institution of Holy Orders (organical and mystical) that became an institutional Order of Charity that began to form the whole ecclesial personal formation as His beloved people of God through the primacy of charity that began at the feet of the cross… and eventually a *beloved people of God* was "birthed" raised by Him at the resurrection *as His Order of Charity* became to form us eclessially, beginning to be formed as incarnated revelation of living Divine Charity who *belovedly commissioned* those first woman (primacy of charity) to witness His resurrection as a living God who dwell in us… and also raised us with the emanation of His resurrection, that can be seen as a "new albor" of Who would eventually become fully visible and Revealed as a Morning Star whose new albor can´t be hidden nor denied…

D. Incarnating the Word revealed as it is being formed personally, revealing Divine Love lovefully, as it is meant to be plasmated by the Holy Spirit in the whole ecclesial personal formation, honoring His Dignitas mystically first… and re-visioning Magisterium.

When ontological impersonification (Eucharist consummated) and organic incorporation (Eucharist consumed) are fused together via Holy Spirit fusion (we begin to be able as His Beloved Church to embrace fully our *beloved commission* to the whole world at Pentecost) the Incarnated Word begins to become more and more presentially and progressively incarnated and given light (*dar a luz a la Palabra*) in the *personal ecclesial formation sense*: the *Act in Persona Christi*, now mystically fused to charity-order, begins to incarnate as sacramental articulation of His ecclesial organic body; the *Esse in Persona Ecclesie*, now mystically fused to grace-rule, begins to incarnate a sacramentality articulation of His mystical body; both fused together keep becoming an Ipse Christus crescere that began to vinculated charity-order and grace-rule more and more sacramentizingly *holifully* via primacy of charity first (as His beloved people of God, we were raised to a new *sacramentalizing being*… but we are not still risen in His organic resurrected sense). At the nascent Church, this charity order that began to form His beloved people of God began to happen as domestic churches; as a domestic ordination that began to initially form our whole ecclesial personal formation in *the facto* sense (there was no juridical ordination notion yet happening at that moment; that detail should be noticed) via *domestic churches*. Domestic churches were the ones who began to form the growing-together-in-communion proper of all the blessed people of God that walk like He walks (that means: faith at that moment was not understood at all to be a mere ritual done only on Sundays, and that is…. No, faith as lived in the nascent Church literally forms who you are day by day as a person, who you are as a person day by day is formed eclessially-Eucharistically, as a personal ecclesial formation that does everything living His memory, so wherever you are, you are a "pastor" that began to be formed personally, not merely doctrinally, at a domestic church… so yes, you eventually begin to evangelize as a domestic pastor… becoming a living icon of Divine Charity as the *mandatum novum*, Divine Charity that "dwells" like He did it first and *belovedly commisioned* us to do witnessing His resurrection with our new way of be, keeps becoming living charity every day…).

When the Omnicrescent transcresceration happens (Eucharist is consummated mystically with Divine Love-with-us first), the Divine-Love-with-us keeps "dwelling" upon His Beloved Church as "Omnicrescent Divine-Love-with-us" that dwells as "Divine Charity" that consummates His alliance as Divine Bridegroom of His Beloved Church-Bride, consummating it both eternally and "temporally". Our organic body right now is temporal, not yet resurrected: mystical union is eternal but begins to be consummated evercrescently in our organic ecclesial-human articulation. He will keep being incarnated through all the time as Ipse Christus crescere through His Beloved Church-Bride, He chose to let His Beloved Church "tie Him sacramentally", to remain sacramentally-bonded to His Beloved Church that keeps being formed as the personal revelation of Divine Charity He was first and He belovedly commissions Her Beloved Church to be as presential witness of His resurrection. Mystically, it can be said that His Beloved Church´s faithfulness will keep "growing ontologically fused to His "dwelt" Omnicrescence" as an evercrescent organic incarnation of Divine Charity that will remain "be given light as Incarnated Word" in the evercrescent ecclesial personal revelation sense FOREVER, because mystically She is fusionated with Divine Love´s Omnicrescence, He Himself chose that. So, as long there is Esse in Persona Ecclesie more and more evercrescently-mystically formed in Him, with Him, by Him, for Him… His organical ecclesial body will need to become more and more sacramentally-

bonded via the Order of Charity, and the mystical body will need to become a more and more sacramental-bind through the Order of Charity, because both grace-rule and charity-order become fully vinculated as an Ipse Christus crescere that begins to be incarnated via primacy of charity first… and that is how we honor *His Dignitas*: adoring Him with our whole growth, adoring Him in Spirit and truth, our own ecclesial personal formation being formed as a living temple of the Holy Spirit in which Divine Charity keeps "dwelling" as a work of the Holy Spirit that keeps plasmating our whole personal formation as a living work of God-Love-with-us… that is meant to be eclessially personally formed as it happened in the nascent Church: via domestic magisterium first, as a faith that is learn to be professed as a personal revelation of Divine Charity first...

How domestic magisterium is meant to integrate Revelation with Magisterium via presential ecclesial personal formation… that becomes a a faith professed via personal revelation of Divine Charity first… and eventually, becomes a Magisterium meant to become affirmed personally, not merely "decreed"?

The first fundament of faith is usually understood as "Revelation": Sacred Scriptures and Tradition.

That Revelation, as currently seen right now "officially" at the ecclesial institutional, is meant to be understood as "becoming truly incarnated" ONLY through Magisterium decreed by what is currently understood as organic hierarchical ecclesial body.

For one moment, let the institutional focus besides and wear His "incarnated communion context", that belongs to His spousal alliance to His Beloved Church. For one moment, focus in the how His communion was incarnated and is meant to become also incarnated in us… instead of focusing only, or at least not in the first place, in what His communion is meant to make us able to incarnate organically…

Now: please "reenvision" the connections between Revelation and Magisterium as they began to happen at the nascent Church and also according to how Jesus Himself was formed and raised up by the Holy Family as the Incarnated Word…

Please notice: the Word is meant to become incarnated in us as a personally formed revelation first, as it happened with Jesus Himself as the Incarnated Word… Also notice: this is not meant to happen "by its own", this personal revelation is meant to keep becoming more faithfully formed with all the fullest proper organic incorporation (remember: lays are meant to be properly organically incorporated too, and) and all the fullest proper mystical ordination (curiously enough, properly seen, all the members of the church, no matter which organical hierarchical incorporation they have respectively, are also meant to be understood as all being "properly ordained" through the Order of Charity first… but right now being "ordained" eclessially is only understood as "male-only Holy Orders, and that assumed "non-ordained" permanent state of most of faithful is a whole ecclesial personhood misunderstanding issue by its own, but deeply related to all the *crescere communio* that Jesus Charity have already

proposed besides the one that is still being proposed right now…), as all the church members were, *the facto*, at the nascent Church…) of everyone in His Beloved Church…

So, if the Word is meant to become incarnated… to then become a Magisterium personally affirmed through His whole Beloved Church (please notice: Magisterium is not now seen as a "decreed" Magisterium simply imposed by the Upper Hierarchy with authoritative tone to those above, who have no participation at all at that Magisterium that is not even explicitly meant to become incarnated personally, it is simply being decreed and expected to be absolutely obeyed… and that is what is currently understood as only "sure ecclesial communion sign": absolute obedience to hierarchy… the faithfulness to His spousal alliance is not "organically assumed" as part of a HOW Jesus meant a Magisterium to be taught and formed, as the Teacher He was, living and incarnating what was neve preached merely in a "decree" sense, not even the *mandatum novum*, that is the most "constitutional" of all the Jesus´s orders…)

Well, the connections between Revelation and Magisterium must be "reenvisioned" with His sacra communion context.

Where this "reenvisioning begins"?

Begins at Revelation.

Revelation is meant to become "progressively more personally incarnated"… before even the Magisterium "stage" can be reached. That means: Revelation needs also an ecclesial personal formation model as "personal revelation" base to discern how Revelation is meant to be formed incarnated in the own ecclesial personal formation first, as a personally professed faith. This requires an "ecclesial personal revelation fundament" as "personhood base" that raises the Revelation as Jesus meant it to be raised first. Of course: that "ecclesial personhood base" becomes "integrated" to Sacred Scriptures via Tradition, as it has always happened in His Beloved Church… but please understand: this is a totally new integration to Tradition, not yet explicitly integrated, ever before… well, because due to the patriarchal governance socio-cultural context, the formative role had never been "seen" as "necessarily organical" by the Church hierarchy: they are all males, meant by socio-cultural context to rule the Church by decreed commands, not by helping to be, to do, to grow, to glow, to bloom… as it actually happened in the Holy Family with Jesus Himself first.

No ecclesial personal formation model has ever been affirmed as explicitly as Jesus Charity is doing it now…

Well, once that "ecclesial personal formation base" is there under Revelation, a new "connection" appears between Revelation and Magisterium: the ecclesial personal formation.

The ecclesial personal formation connects Revelation and Magisterium as a professed faith that affirms a personal revelation that gives light to the Word… at the domestic church level first, were all "His beloved people of God" begin to be formed as ecclesial personal formation,

beginning quite mystical-ontologically with Baptism, when the faithful begin to be, by pure grace, *Esse in Persona Ecclesie.* At the domestic church level, the "Revelation" personhood base is connected with the "domestic church" personhood base: both Revelation and the domestic church become connected through the "*ecclesial personal formation* model" assumed as the same *formative base* of both.

As Eucharist begins to be consumed… the *act in Persona Christi* begins to be properly incorporated into the ecclesial personal formation, along the *Esse in Persona Ecclesie*…

When Confirmation happens, the *Esse in Persona Ecclesie* and the *Act in Persona Christi* begin becoming fully more and more fused by the empowerment of the Holy Spirit, which allows those beloved people of God to begin fulfilling their beloved commission "instituted first" as domestic pastor of their domestic church…

Then, the domestic pastors become to be formed as a personal revelation of Divine Love that gives light to the Word consumed organically and consummated mystically… as domestic communion first, radiating His growing-together-in-communion as domestic pastors first… and then, as the *Esse in Persona Eclessie* and the *Act in Persona Christi* keep becoming more and more fused as domestic pastors… the becoming an *ipse Christus crescere that keeps becoming personally incarnated more and more faithfully to His alliance* that begins to be consummated as a personal revelation of Divine Love that keeps becoming more and more personally affirmed more and more founded upon the ecclesial personal formation "base" that both Revelation and the domestic church share: the ecclesial personal formation model" that makes possible to embrace Revelation more and more personally incarnated in more and more progressive correspondence to Revelation, according to both the grace-state and the state-of-grace proper of domestic churches….

And as that correspondence becomes more and more fused through the Holy Spirit…

Then the domestic pastor will begin to form Magisterium…. via domestic magisterium: faith is already being professed as a personal revelation of Divine Love that is giving light to the Word quite visibly and explicitly… At the domestic magisterium level, there are the "domestic pastoral letters" being written, proposed, and affirmed at the appropriate organic level belonging to domestic pastors, like this one is being written and proposed… In a pastor with ordinary circumstances (my circumstances are not ordinary at all), when the domestic pastor is *belovedly commissioned* by the Holy Spirit to write a domestic pastoral letter, that is meant to happen with an explicit intention to serve His Beloved Church both mystically and also serving to His ecclesial body (that is meant to be incorporated hierarchically at the domestic church level) through the explicit intention of incorporating that domestic pastoral letter organically with all the proper potestas that belongs to a domestic church, writing the domestic pastoral letter to form that domestic church personally affirmed in a personally professed faith first, professed with all the faithfulness possible to both His Alliance and Revelation… and that will be seen both in the process of being written as domestic church level (properly formed and communion-directed at the parish level) and also in the process of publishing the letter (with a proper

diocesan "*nihil obstat*" if it is chosen to be published as a public "personal profession of faith" that has to be explicitly confirmed at the proper hierarchical level of domestic churches…). This means: dioceses are meant to publish in their own web site and keep copies available in their diocesan library of all domestic magisterium professed at their ecclesiastical territory as domestic pastoral letters by any domestic pastor that consummates their beloved commission as domestic church with a Holy Spirit fruitfulness that aims to incarnates such personally professed faith nature through the corresponding grace-channels meant to make that able to happen both in a very organic and mystical sense at the same time…

Then, a domestic magisterium begins to be properly organically incorporated…

And there will come a time in which Magisterium, even before proceeding to affirm an ecclesial teaching as Ecclesial Magisterium level, will be able to first "overview" what has been personally affirmed via *sensum fidelium potestas* along the domestic churches through the whole world… and so, Magisterium stops being "merely decreed" from the upper hierarchy and is meant to be understood as an "ecclesial Magisterial affirmation" that is meant to be a personal affirmation of the whole ecclesial body as personal ecclesial affirmation that keeps giving light to the Word in all the senses possible… including through how Magisterium is affirmed as a personal revelation of Divine Love first… then becomes a faith personally professed at the domestic church level… and at the very end, after passing by the episcopal levels applicable, it finally becomes personal-ecclesial affirmed Magisterium, after beginning as a domestic magisterium that is an personal revelation of Divine Charity that becoming incarnated as the Word is keep being given light both as organic Eucharist consumed and as mystical Eucharist consummated.

Well… after all this was humbly explained, now it ca be seen: yes, understanding Magisterium from a "sacra communio context" does have very visible consequent "revisioning" of how Magisterium is meant to be *personally-ecclesially affirmed.*

E. How a SACRA empowerment of the Holy Spirit Empowers The Organically Incorporated Holy Orders, Understood Both as Ordained Masculine and Feminine Priesthood Ordination, and Also as A Domestic Ordination (*Order of Charity*)

As our ecclesial personal affirmation becomes more and more sacralized, becoming more and more Holy as He is Holy first…

Three ecclesial powers begin to become fully vinculated, and all of them should be seen as an empowerment that is meant to come from the Holy Spirit and through the Holy Spirit first:

-***Sacra Potestas***: this power comes via grace-rule, and it's related to the proper church sacramental-organical administration (organical incorporation). Grace is what makes us able in the first place to be Holy as He is Holy.

-***Sacra Autorithas***: this power comes via charity-order, and it´s related to proper ecclesial sacramentality-mystical ecclesial formation (personal formation understood as impersonation: formed from within). This *sacra authoritas* becomes visible revealed in how you live the sacraments administered organically via grace-rule and in how you keep becoming an incarnated icon of Divine Love plasmated progressively through the Holy Spirit in your whole ecclesial personal formation.

-***Sacra Competence*****:** applies to both *sacra potestas* and *sacra authoritas,* vinculating them as pastoral ministry that incarnated His growing-together-in-communion more and more holifully, beginning at the domestic church level, so the whole ecclesial personal formation keeps becoming a living icon of Divine Love-with-us, dwelling Divine Charity more holifully and progressively… as a Holy Family first, that forms also a blessed people of God as all the Beloved people of God walk together like He walks, growing together in communion of saints, more and more fulfilled with fruitfulness of the Holy Spirit… and as you keep becoming a holier Holy Family, you keep being more and more *eclessially-personally* formed *being Holy as He is Holy,* what begins to happen through the grace rule of *sacra-potestas…* so all the ecclesial sacra empowerments are quite related one with other… so… well… seen this way, it becomes quite difficult to understand "ecclesial power" only as a hierarchical-potestas rule…

When Divine Love infuses a Divine Charity dwelling meant to become incarnated as sacrament and sacramentally as a Holy Order organically-incorporated ordination according to all the proper *sacra potestas*, *sacra authoritas* and sacra competence… once the SACRA personal-ecclesial revelation of Divine Love becomes fully formed from within as a sacramental call to sacred Holy Orders, and that is eclessially discerned, personally affirmed, and ecclesiastically confirmed (there are concrete ecclesiastical grace-channels that are meant to confirm this kind of sacramental call at the ecclesial organic body incorporation sense…)

Well, that organically incorporated Holy Orders can happen either as masculine Holy Orders or feminine Holy Orders, as Jesus Himself instituted both… but one has remained unseen until now, and that was explicitly willed by Him.

The feminine Holy Orders is a mystical priesthood ordination incorporated via charity order and then grace-rule…

The masculine Holy Orders is a organic priesthood ordination incorporated sacramentally via grace rule properly ordered through the charity order…

That means, seen in the mystical consummation sense of Jesus with His Beloved Church-Bride… (remember, we are not yet resurrected organic body) both are the same Holy Order, simply one is instituted organically (that is what is being traditionally understood as "male only" sacred

Holy Order) and the other is instituted mystically: tying Jesus hands sacramentally. Then you consummate this sacred Holy Orders in the mystical sense, you are "tying His ecclesial organic body" to only be able to act ordered towards communion direction… You are only able to exercise grace-rule in order to bless Eucharistically… and that, in the sacred Holy Orders sense, means the whole sacred Holy Order being able to transubstantiate and transconsecrate as both work together for the kingdom of God as servants of Divine Love-with-us first, like Mary was affirmed priesthoodly in all her fiats, until finally becoming at the first of the cross a mystically instituted female Holy Orders…

Please write this somewhere, because you will laugh when seeing what happens: the only visible change in the "liturgical rubric" of a female sacred Holy Orders canon and a masculine sacred Holy Orders canon… is that the female priest, besides was is already being done with masculine priestly ordination… also ties the hands of the bishop who ordained her… exactly as Jesus Himself chose to be "tied sacramentally" by His Beloved Church-Bride at the cross, but no one saw that as a mystical institution of a sacred feminine Holy Orders…

When the proper time comes and there are more female priests properly incorporated into His ecclesial body, it can happen that the bishop who is ordaining the female priest is a woman, not a man. The sign remains the same because in that case the bishop —even being a female bishop— is the one acting in Persona Christi Capitis— and as apostolic head at that moment she is meant to be tied hands by the female priest in the very exact way Jesus let Himself be tied sacramentally-mystically by His Beloved Church-bride at the cross.

If you understand the mystical marriage of Joseph and Mary, the ecclesiality behind that gesture can be better understood: both can be granted to *act in Persona Christi* and *esse in persona Ecclesie* according to how the Holy Spirit calls you to work to let Him grow. Because their marriage is mystically consummated through the Holy Spirit, the grace-rule roles and the charity-order rules can become consumed and consummated in any of both, according to the presential Holy Spirit action, as both participate in the Holy Spirit action together as a mystically consummated marriage… There is an explicitly affirmed grace-rule in Mary (she is called "full of grace"), and you can be assured that there was a charity-order on how Joseph seek to fulfilled God´s will at all moments in the ***most charitable way*** possible, at least trying not to expose Mary to humiliation or to public stoning due adultery, as it can be read in Mt 1-18-19:

> Now this is how the birth of Jesus Christ came about. When His mother Mary was betrothed to Joseph, but before they lived together, she was found with a child through the Holy Spirit. Joseph, her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her **quietly.**

So, although the mystical ecclesial primacy of grace began with a woman, Mary, and the organic primate of grace began through a man (in the domestic church sense, the primate of grace was Jesus Himself as formed by Joseph very well charity-ordained —since the very beginning, as it was just explained— grace-of-state and grace-rule. Jesus was also the first visible Head of the Church and remains being the organic Head through apostolic succession (the grace-rule

apostolic heads, that begin with the first *apostolic head* of the Church: in the organic hierarchical sense, that began to be affirmed directly from Jesus, the organic ecclesial primate of grace begins in Peter, first apostolic visible head.

If you understand well how the mystical marriage of Joseph and Mary worked as "first ecclesial hierarchy" who were entrusted by God the *sacred sacramental duty* of allowing Jesus to be formed as man as Incarnated Word according to the Father´s favor, and also upon the favor of the eyes of man… You will understand: the role of being "apostolic head" in a domestic church formed like the Holy Family actually can be exercised through either of them, depending on how the Holy Spirit acted presentially through their mystical marriage consummation, that was the first sacramental sign of how domestic church governance is meant to be understood: God himself wanted to be domestically government BY A MAN AND BY A WOMAN, both able to consummate mystically the grace-rule and the charity-order proper of how He Himself began to be incarnated and formed as Incarnated Word…

Because their marriage was fully mystically consumed, they were meant to one be able to exercise the primacy of charity that began in Mary and the other be able to exercise the primacy of grace that began directly from the Father (they were meant to form Jesus according to His Father´s will), both working together as domestic church properly *ordained domestically* to let Jesus grow more and more, even Jesus´ cousin understood this: *illum oportet crescere*… The primacy of charity began to be mystically impersonated in Mary; the primacy of grace began to be organically incorporated in Peter; both began to be consummated and consumed together, beginning to be fully fused in the ecclesial personal formation sense instituted by Jesus, in Mary and Joseph, His first living Church. In the concrete case of Mary, His first living Eucharist on Earth, as the woman empowered by the Holy Spirit she already had been since Jesus´s incarnation, as that consumed and consummated Eucharist fusion happened at the feet of the cross, she began to incarnate Him as living Eucharist: His first living Church now becomes His Beloved Church, that began to **BE** eclessially, began to beat as *Esse in persona Ecclesie* (Omnicrescent Transcresceration and mystical institution of feminine sacred Holy Orders) as His heart beats —now sacramentally bounded to Her Beloved Church-Bride— that were poured from His open Heart at the cross and began to beat and grow more and more in Mary as His Beloved Church. Because Mary had been fully empowered by the Holy Spirit since her very first fiat to incarnate Him, at the very same time she also became the Mother Church, and the holy people of God at the feet of the cross began to be given light as His beloved people of God… that would eventually be given light, exactly as the Word Himself was given light first, as a *parto de luz*… at the resurrection: all the beloved people of God at the feet of the cross, all of them, were eventually the first witnesses of the resurrection, even in the ecclesial organic sense (John was the first disciple who arrived to Jesus tomb, but he chose to wait until Peter arrived to…). When the Holy Spirit was poured unto all of them as He already empowered Mary… all of them began to fully be able to *Be in Persona Ecclesie* and *Act in Persona Christi* fused together as an institutional (this comes directly from the institution of Eucharist, how He instituted it both consumed and consummated for the first time: the Church began to be able to grow-together-in-communion according to how the Eucharist was meant to become incarnated: both through grace-rule and charity-order, becoming fused as an *ecclesial ipse Christus Crescere* that already

began to happen in the Holy Family mystically. The Incarnation of the Word can´t happen without both grace-rule and charity-order becoming fusionated… so don´t expect His Beloved Church to be able to give light to the Word as organic-body-institution if both are not properly incorporated through the ecclesial governance hierarchy… so yes, you can expect women bishop when all this He is proposing now can be better understood and incorporated properly organically, not only properly mystically.

Very few details are told in the Bible about the 30 years of Jesus´ domestic personal formation period of His earthly life, but one of the very few explicit details that the Bible says of all those 30 years of how Jesus was personally formed to become the incarnated Word is… that He obeyed his parents, and please notice that it mentions He obeyed them both. That means: there is a clear domestic church hierarchy there that must also be seen as a *domestic ecclesial government mindset* because the Holy Family is the first domestic church: the parents as domestic pastors are meant to be understood as *the first ecclesial hierarchy, seen as the* first *ecclesial social communion* also. That means: all hierarchical rules through the whole organical ecclesial body must exercise their respective grace-rule potestas with a very domestic church sacramental vision, with a very *domestic ecclesial government mindset*: you are meant to rule as a sacramental father and a sacramental mother would, always governing His ecclesial organic body with the very same domestic ecclesial mindset a sacramental mother and a sacramental father would rule and order their domestic church to give light to His Word incarnated as the whole ecclesial personal formation of everyone remains being plasmated as the living icon of Divine-Charity-growing-in-us we are all called to be as His Beloved Church…

The fact is: marriage sacrament misunderstanding had also been part of why sacred Holy Orders had never been allowed to be fully visible before… Marriage is also meant to be a sacred marriage. That means: Jesus is the head in both as *Esse in persona Ecclesie*, consuming and consummating the Eucharist BOTH as His Beloved Church… in the ecclesial personal formation context, it's totally wrong to understand the man as the "domestic head that command-rules the submissive woman": grace-rule and charity-order is meant to be applied in both and through both… but, if it is seen how Jesus Himself chose to become Incarnated Women, the first empowerment of the Holy Spirit happened through a woman first, so He was able to begin to be incarnated and given light as an Incarnated Word… and that is why, if a marriage is explicitly meant to consummate and consume His Eucharist, who ties the hands of the other is the woman tying the hands of the man with a "SACRAmentality bond ribbon/Eucharistical mystical consummation ribbon" (it can be understood in the terms of a "*sacramental ribbon*")… because since the very "original ecclesial conception" in Mary the Holy Spirit empowerment "dwelled" in a woman first… Both are meant to be empowered by the Holy Spirit, but the Holy Spirit begins to dwell through womanhood… and, once again, seeing this like this can be highly controversial to some, because everyone assumes that the machismo (this is a very Latin American issue) is actually BIBLICALLY FUNDAMENTED.

Excuse us: which part of the Annunciation you missed, the part of Mary being named "beloved of God-full of grace" even Jesus was able to be incarnated… o the part of she being asked explicit consent from God Himself before the incarnation was able to happen? Let Him know

which part says… that the man was the one meant to rule biblically… when what is truly biblical is: BOTH ARE MEANT TO BE EMPOWERED BY THE HOLY SPIRIT TO CONSUMMATE AND CONSUME HIS EUCHARIST as a consummated marriage (no, marriage is not usually understood as Joseph and Mary did, only as mystical consummation… but all marriages are meant to be both consumed and consummated, and the Church can be quite fast to annul a marriage that was never consumed, but can be quite more equally fast, to say the least, to recognize that a marriage that ever meant to be sacramentally consummated, no matter how "consumed" it could had been and how many times it was "consumed"… if there was no sacramentally consummation at all, the marriage is as *nulo* as a totally non-consumed marriage… And that is why, technically, almost all marriage are technically nulos: almost no one marries with the explicit sacramentality-bonded duty of consummating Jesus' alliance to His Beloved Church-Bride, nor of consummating His Eucharist as mystical alliance.

We are going to say this in Spanish because machismo is a highly Latin American issue: *cualquiera que piense que puede mandar sobre una mujer porque Dios lo ha instituido para hacer eso… o cualquiera que piense que la mujere tiene que hacer todo lo que el varón diga porque Dios mismo la sometió al varón… le recomendamos muy graciosamente que se guarde el machismo por donde mejor le quepa —muy especialmente manteniendo todo apropiadamente colocado siempre debajo del pantalón, salvo explícito consentimiento de la mujer y siempre obedeciendo debidamente su gracia-de-estado sacramental— porque definitivamente el machismo —ni tampoco el feminismo mal entendido— NO es bíblico y no viene de Dios tampoco…*

Sorry, I've got to tell this quite straightforwardly and humbly, with all the funny connotation: I will laugh a lot when I see a bishop letting himself be "sacramentally tied" by a woman priest… I don´t know which of both is more impossible: a man letting himself be tied by a woman, or a bishop allowing a priest (a lower hierarchical rank) tie his hands… and that being done by a woman priest, what is usually understood in the ecclesiastical sense, especially in the ecclesiastical sense… as less-as-the-man, because the man (not Jesus) is being understood as "the head"… and they see themselves "more capable" of being able to be priest and to study philosophy and theology than any woman could be able to do it… that without mentioning the fact that in the usual ecclesiastical and even domestic sense, women are usually seen as domestic servants only, or even as the ones that are meant to have *more talent for domestic services*... when BOTH male and female are meant to be servants of the Word in all the senses, both empowered by the Holy Spirit with full equal sacramental dignity and human dignity, including in all domestic and grace administration applicable…

Sorry, people. Facts are facts. Whoever got offended while reading the last paragraphs should deal with Church very know historical precedents, with ecclesiastical male-only social context realities… and with Jesus Charity Himself, who is allowing me to write this, and the Holy Spirit that He gives as inspiration…

Once the sacred Holy Orders are properly organically incorporated as Jesus Himself instituted them both… an Order of Charity appears at the diocesan level, with very explicit ecclesial

formative and apostolic roles… that are meant to form the domestic churches according to the "level" proper of their growing-together-in-communion ministry: affirming human dignity and sacramental dignity unconditionally… so His Dignitas becomes also fully affirmed at the whole ecclesial body sense, all adoring Him with our whole growth according to each one respective *sacra potestas*, *sacra authoritas* and *sacra competence…*

The Order of Charity, as *domestic ordination* already seen de facto as an ecclesial reality in the nascent Church, where everyone began to be formed personally-ecclesially through domestic churches… would have both apostolic and formative competences: to form the domestic churches sacramentally and to administer the apostolate of dignity at the diocesan level…

Then, through the Eucharist being both consumed and consummated administered and personally formed incarnating the whole ecclesial personal formation Eucharistically through the Order of Charity at the domestic church level…

A *holifull ecclesial state* begins to be visible: now the ipse Christus is not merely being seen as obeying a set of norms but as a crescere communio that follows Him more and more progressively and presentially faithfully with each Crescere of the domestic liturgy that adores Him with our whole growth and in Spirit and truth… so the ipse Christus crescere beings to conform like Him holifully, becoming more and more sanctified by the empowerment of the Holy Spirit, now able to be embraced more fully in the ecclesial personal formation according to the constitutional order of His Beloved Church: living charity, incarnating the *mandatum novum* in how we love each other, forming evercrescently as domestic churches that are both a Holifull Family and an everblessed people of God, more and more blessed with the fruits of the Holy Spirit, as it happened with the Holy Family in the first place… well, as that evercrescent personal formation becomes more and more lovefull, via both grace-rule and charity-order being more and more fused by the Holy Spirit… a living icon of Divine-Love-with-us that is a personal revelation of Divine Charity begins to become more and more sacramentally visible… as a dwelling of Divine Charity IN US and THROUGH US.

F. Ecclesiality of the Ecclesial Womanhood Identity (She-Church) as Infused by Divine Love to Him Incarnate as God-Love-with-us

When Divine Love´s Omnicrescence "dwells" (*se abaja*; exactly in the same way the "God´s glory cloud "dwelt, revealing His Presence to His holy people) in the ecclesial personal formation through the power of the Holy Spirit, all the emanations of Divine Love´s Omnicrescence become "Revealed Personally", "dwelling Personally Incarnated" as pure grace of God-Love-with-us. In the ecclesial personal formation sense, that "dwelling" always happens in the ontological ecclesial personal articulation first, as an infused emanation of Divine Love that "dwells" in the human nature as "Divine Charity" that becomes a personally formed radiation that begins to become incarnated in the mystical sense. That is the Divine Logos as Light (God is Light; 1Jn1:5), the Uncreated Light that becomes flesh as an Incarnated Word (the Word became flesh; Jn 1:14), as Light whose emanation becomes personally incarnated and a

radiating ontological source of grace-rule and new life that keeps becoming a growing-together-in-communion (that is how pastoral communion direction should be understood) as we keep incarnating the living Word as we keep being plasmated by the Holy Spirit and as we keep consenting to being formed personally-eclessially as the living icon of Divine Charity we are called to be in Him, with Him, by Him and for Him…

Then, a *gracegenesis* happens: after Divine Love "dwells" as Divine Charity. Divine Love (agape) is the motive force that infuses ecclesial personal formation when we become incarnated as Divine Charity that begins to be impersonated as a direct emanation of Divine Love´s Omnicrescence dwelling first, that only then begins to be personally formed evercrescently in the ecclesial personal formation… and then a sacramentizing energy radiation, "seen" in the radiation of the beacon-lamp of Iesu Amor and also in His Head (He is the Head of His Beloved Church, and in the Head there is the *mandatum novum* (that is meant to be part written and part fully incarnated; the *mandatum novum* is the constitutional ecclesial order) and the seven gifts of the Holy Spirit (the seven gifts of the Holy Spirit articulate the ontological natural dimension of the ecclesial personal formation). In both places, the "cloud", that is the visible sign of God´s glory dwelling upon His holy people, can be seen (in the Head, coming directly from His Head; in the lamp, at the external extremity of the four rays´ radiation).

When light and incarnation become radiated together, that´s "grace in movement", a living work of Divine Love that keeps becoming an "enfleshment" being radiated; that radiation keeps "revealing personally" as a radiation of new life that keeps growing together in communion.

So, the "I have seen the Lord" of Mary Magdalene witnessed a resurrection that is not merely a "revival": it's a new kind of being, consummated ontologically: a *sacraformation* being emanated and formed as new life *emanated* "from within" by God Himself (the Shroud of Turin shows the intense radiation energy that came from inside the body that was wrapped with it… and there is scientific evident that the energy must had been radiated *from within the body* at the moment of the resurrection.

Now it can be understood: womanhood is the essential ecclesial identity because, in the organic human sense, women are the ones humanely-personally able to form-from-within; to form as impersonated enfleshment "from within." A woman creature was the one granted the grace (Mary was full-of-grace) to "incarnate personally-in-the-flesh" Divine Charity (God-Love-with-us) first, even before any kind of "ecclesial hierarchical grace-rule could begin to become "visibly organically incarnated", and that is how Mary began to be His first Living Church when she began to incarnate Jesus, by direct empowerment of the Holy Spirit: "*The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God…"* [Lk 1:26-38]. Peter was not there "ruling how that would be organically-hierarchically articulated as grace-rule immediately: the articulation of the organic ecclesial body began to happen later, at the first moment Jesus began to be incarnated as a pure Divine Charity "dwelling" first. Mart was SO full-of-grace she had the potentiality, even organically, to incarnate Divine Charity even in the flesh, if she consented that with her pronounced first *fiat*… that at the cross, would become a fully incarnate *fiat caritas*.

So, although grace-rule and charity-order are eclessially binded-bonded together, so His incarnation as living Word can keep happening as a personal revelation of God-Love-with-us… the "original ecclesial conception" of His Living Church will always keep happening consummating baptism as a baptism of the Holy Spirit that is an "abajamiento" of Divine Charity, like it happened in Jesus first baptism (there was one mystical baptism at the Jordan River and there was another "organic baptism" at the cross): *This is My Beloved Son, in Whom I am well pleased." [Mt 3:17]* At the Transfiguration, that would become a: "*This is My chosen Son, hear Him*." [Lk 9:35] The baptism of blood at the cross can be understood in the context of unity of water, blood and His body that is present at the two senses of the sacred Holy Orders institution and also at the institutional Order of Charity, if for "blood" you understand the martyrdom of blood as seeds of the nascent Church, they began to form the nascent Church with their broken bodies given as offering at their martyrdom… and water as the sacramental baptism whose sacramentality, deeply lived among the nascent Church, began to impersonify us as His Beloved Church as *an ipse Christus crescere*, since the very beginning.

Jesus explains this when He tells, in Mark 10:38-39 and Luke 12:50:

> *Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am be baptized?"; "I have a baptism to be baptized with, and how great is my distress until it is accomplished!*

If you want to discern better the baptism of blood at the cross that is also a mystical Eucharistical sacramentality-bond consummated as He chooses His Beloved Church "tie Him sacramentally" when He consummates His spousal alliance at the cross, Saint Paul does describe baptism as a participation in Christ´s death in Romans 6:3-4:

> *Do you not know that all of us who have been baptized into Christ were baptized into his death?* We were indeed buried with Him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might life in newness of life…

Yes, we can grow best, Beloved Jesus Charity… We, your beloved family of Heaven, humbly confess: yes, we can grow best! Here are our living charity seeds for your lovefull harvest be able to grow, glow and bloom in You, by You, with You and, for You… so Jesus Charity can be raised as we are called to raise you: illum oportet crescere, may we embrace Your grace to keep consummating Your baptism, that is also our baptism, as my heart as Your Beloved Church remains unconditionally open —as Your own Heart became unconditionally open at the cross— to Your growing heartbeats, letting my whole ecclesial personal formation becoming more and more an ipse Christus crescere, letting the Holy Spirit to plasmate our whole personal formation incarnated as the living icon of Divine Charity-growing-in-us You call us to be in You, for You, by You and with You, Beloved Son and God-Love-with-us. This grace, this "*mystical rapture,*" is absolutely Yours, Beloved. I simply let You beat and grow more evercrescently in me: *illum oportet crescere*. Here I am, humbly confessing that You are Jesus Charity whose new albor´s radiates more and more unto me and through me… You are dwelt Divine-Love-with-us that makes all hearts and history anew, beginning with my own conversion as your sinner Church…

that chose to let You convert her, affirming sacramental and human dignity more and more unconditionally together, walking together like You walk, walking in the light of the Lord, as Is 2: 1-5 says… So, we are incarnating together what Saint Paul teaches us in Ro 13: 11-14, we must leave the works of darkness, wearing the arms of light, walking in the middle of the day, with ***crecens dignitas***, clothed ourselves of the Risen Lord, staying awake, staying aware of His light emanation without becoming blind due His unspeakable radiance… and staying on watch *(velad*, as He say in Mt 24, 37-44), witnessing Your resurrection as a witnessing that is a sacramental fraternity "rapture": we are beginning to participate in Your Resurrection, in Your fullest radiation of Dignitas, with all this new life we are radiating as beacon-lamps that radiate the Emanation that comes from Your resurrection…

Exactly as it happened with Jesus´ baptism and spousal alliance consumed and consummated at the cross as a dwelling of Divine-Love-with-us that becomes a Divine-Charity-beating-in-us as His Beloved Church and also a Divine-Charity-growing-in-us as we are being given light as His Beloved people of God that witness the new albor of His resurrection always remaining open to giving light to the Word, always remaining open to the fruitfulness of the Holy Spirit as we radiate more and more all the new life that He began to emanate at His resurrection. That new life that began emanating as a *new form of being* radiated through to His Beloved Church, who began *to give light to the Word* in Him, with Him, for Him and by Him, became an ecclesial incarnative radiation, an *Esse in persona Ecclesie*, that remains being radiated unto us and through us, His Beloved Church, as we keep radiating more and more new life that grows together in more and more communion in Divine Love, with Divine Love, by Divine Love and for Divine Love… through His *incarnative ecclesial principle*, that remains being radiated today, we are plasmated as we are being formed eclessially-personally because He loved us first and because HOW He loved us first, how He consumed and consummated His spousal alliance with us, His Beloved Church through how He taught us to love first, through How we dwell Divine Charity-that-grows-in-us in the very same way He dwelt as Divine-Love-with-us first: becoming *living incarnated Word* through Mary´s first fiat. In *Iesu Amor*, this "dwelling of Divine Charity" can be seen in how He asked to be painted: He is in a "lowered position," although the painting was meant to be "raised," as you could see the Tilma of Guadalupe being exposed right now in her sanctuary.

This is why, seen ontologically, Jesus' first "visible sign" at the Paschal Triduum, before the institution of the Eucharist that is currently understood right now as the only one "with biblical foundation", even before that institution of the Eucharist and Holy Orders could eventually become consumed and consummated for the first time by Him and His only living Church at that moment (Mary)… there was a washing of the feet of the disciples: there is the abajamiento of Divine Love´s Omnicrescence as Divine Charite becoming a visible sign. Then the *mandatum novum* was incarnated as a living Word personally revealed (Divine Charity´s Omnicrescence "dwells" to our understanding capability and evercrescent level) as that *mandatum novum* became the constitutional ecclesial order given by Him to His ecclesial body (at that moment understood as "male-only apostles"; now understood as "male-only hierarchical body"), given according to the ecclesial womanhood identity: His ecclesial body was called to "give light to the

Word" incarnating those words in the whole ecclesial personal formation, more and more evercrescently faithful to Him as the Divine Bridegroom of His Beloved Church.

If the womanhood of His Beloved Church is not understood better as "ecclesial essential identity," that also is ecclesial essence that must be properly embraced in the sacred Holy Orders, in the very same sense the *mandatum novum* is the "ecclesial essential constitution" whose impersonification (living charity) is begun to be incorporated eventually, as a *gracegenesis* of the grace-rule (apostolic hierarchy)… so, organic incorporation can be also impersonated fully incarnated as His Beloved Church as He meant it to happen and as it happened, unseen first in the mystical sense, since the very beginning: in Mary, as a primacy of charity first, that necessarily becomes impersonated as an organic incorporation "fused" properly vinculated, growing together in communion, keeping incarnating His Word and giving Light to the Word and Memory as His Beloved Church keeps being plasmated and formed personally as a living icon of Divine Charity, of God-Love-with-us

In this sense, as it has been alluded to before, the Revelation that ended with the last book of the Bible, "Revelation," is meant to keep being incarnated as a living Word, as a personal revelation of Divine-Love-with-us that keeps becoming "visibly revealed" as Divine Charity keeps "becoming a visible sign" plasmated in our whole ecclesial personal formation, giving ligh to His Word as we keep being *esse in persona Ecclesiae*, *acting in Persona Christi* and becoming the *ipse Christus crescere* we are called and sent to be; the living icon of Divine Charity we are called to keep forever becoming (*permanent ecclesial conversion movement*) as His belovedly commissioned-sent Beloved Church (the Ascencion´s blessing) until the end of times… because He will always be mystically bonded and fused to His Beloved Church… and we as His Beloved Church can´t avoid the fruitfulness of the Holy Spirit that keeps being radiated more and more as we keep giving light to the Word more and more unconditionally "incarnatedly open" to grace and new life that comes from His growing-together-in-communion.

G. Ecclesiality of the Necessary Vinculation Between Grace-Rule (Sacramental-Bind) and Charity-Order (Sacramentally-Bonded), Both Necessary to His Beloved Church Be Plasmated by the Holy Spirit´ Empowerment as a Living Icon of Divine Love Sacramentizingly, Growing Together In Communion… as seen in Peter

Peter was affirmed by Jesus as the first "visible head" of the primate of grace (hierarchical organic body of His Beloved Church). The sacramental-bind potestas can be seen in Peter with Jesus' explicit words: "*You are Peter, and upon this rock I will build My Church… what you bind in Earth will be binded in Heaven, and what you loose on Earth shall be loosen in Heaven…"* [Mt 16:18-19]. So, this sacramental-bind was given to Peter along a concrete grace-of-state potestas: if he is the "visible head" of the Church on Earth, it was a grace of the Father: "*Blessed are you, Simon son of Jonah. For flesh and blood have not revealed this to you, but My heavenly Father*." [Mt 16:17]. So, even Peter´s potestas is binded to seek to fulfill the Father´s "mind": if Peter was able to confess that Jesus was the Messiah like he did, it was because he was granted that grace

by the Father first, so in order to be a proper hierarchical potestas, even Peter must seek to think like God does first to be able to "rule grace" properly.

This means: grace-ruled potestas, even Peter´s potestas, can become "inoperative/annulled" if Peter did not seek to "think like the Father", with "God´s-will-mentality," seeking and planning "according to God´s plans." This detail is very important: all hierarchical rules are grace-rule and are meant by Jesus Charity to function that way. As Jesus meant the grace-rule potestas to be understood, from the very beginning of Peter´s affirmation as "rock," his "hierarchical placement" as the first visible head of the ecclesial organic body was an exercise of grace-rule, tied to SACRA-mentality, to the sacramentally-bounded mystical ecclesial body that was already begun to be impersonated as His first living Church/His domestic church in Mary and Joseph, so grace-rule is meant to be sacramentally-bounded to Divine Charity´s alliance to be able to be administer grace according to what Jesus teaches and according to how He teaches it: "*Do you not believe that I am in the Father and the Father is in me? The words that I speak to you, I do not speak them on my own. The Father who dwells in me is doing His works*." [Jn 14:10]. All hierarchical potestas, from the lowest to the highest, along all the organic ecclesial body… must be appropriately exercised according to both a state-of-grace and the grace-state that seeks to reveal and think like the Father" as Jesus Himself did as Head of His Beloved Church.

Jesus chose to let His Beloved Church "tie Him sacramentally"; He was the first One teaching that a mystical sacramentally-bonding to His Beloved Church body was His deliberate choice. This explicitly means: whichever way He exercises potestas eclessially (in anyone *acting in Persona Christi*), it will also necessarily be a consummated spousal alliance as He did with His Beloved Church-Bride, a sacramentally-bonded tie that is meant to become visible organically, as His ecclesial body (the incorporated hierarchy, understood now as appropriately incorporated by all the blessed people of God) "honors" the "sacramental dignity" that Jesus Himself recognized in His Beloved Church-Bride first… How did this become seen in Jesus? In how He could not be able to stay on the cross only bonded by nails: it was Love being consummated what bounded Him to the cross. If He chose to be "tied to the cross" (remember: at the cross the articulation of the ecclesial personal formation is revealed) is was a consummation of His Divine Charity´s alliance, both organically and mystically consumed/consummated together (Mary, the mystical living Church at the feet of the cross that becomes the first living Eucharist on earth and also the Mother Church, was given to John, who was the apostolic-organic Church at the feet of the cross). So, the sacramentally-bonding tie of Jesus to His Beloved Church can be seen in how He "dwells" (*abaja*) Divine Love as God-Love-with-us… and as Divine-Charity-growing-in-us: a Divine Charity that loves His Beloved Church to the extreme, as it is being said in the Last Supper. He literally both consumed/consummated His spousal alliance to His Beloved Church in the fullest sense, both organical and mystical, in the cross… so it is in the cross where the "unseen" sacramentally-bonded hands of Jesus Charity can be seen, becoming fully "sacramentally-bonded" to His Beloved Church: His Beloved Church-Bride becomes the visible "*in Persona Christi*" in the first Eucharist consummated on Earth, Mary. So, anyone acting "*in Persona Christi*" must necessarily be transcrescerated as "*Esse in persona Ecclesie*" too, like Mary was, both together, as Jesus Himself chose to be "tied sacramentally" to His Beloved Church-Bride… so His way to "*act in Persona Christi*" potestas must be honored along ALL the

organic hierarchical body according to each one's state-of-grace and grace-state, as it must be also honored in how the impersonification of His living Church as mystical body remains becoming more and more faithful to Him, tied together as it happened on the cross.

So, where can the necessarily "fusing" between grace-rule and charity-potestas be seen in Peter,, as Jesus Himself did it first?

You need a properly formed "ecclesial personal formation" notion first for this to become visible to you; you need a proper "ecclesial personal formation frame" to be able to see this as He revealed it, as a fused "tie", fusing sacramental-bind and sacramentally-bonded as one tie consumed and consummated organically and mystically at the cross. Although the primacy of charity "precedes" the primate of grace, and the primacy of charity comes from ecclesial essential womanhood… the necessary sacramentally-bonding fusion tie of primate of grace can also be seen in Peter… in the how he is called to consummate His alliance according to his state-of-grace and grace-state ecclesiastical hierarchical potestas as Jesus did it first and "*belovedly commissioned*" (Jesus loved Him first, then ask him if he loved Him…) him to do it: at the end of the Gospel of John, Jesus makes explicitly visible in Peter his sacramentally-bounded sacramental-bin tied together, in the how Peter was asked to shepherd His sheep… that followed exactly the same "model" that Jesus set as institution of Eucharist, both organic and mystical: "lowering Divine Love" first…

At the end of the Gospel of John, Jesus asks Peter if he loves Him. Notice: before the commission, there is belovedness: Jesus loved Him first, and now he was asked if he loved Him, as simple as that… Peter answers three times: "you know that I love you…" but there is a detail here, that I knew because Ratzinger explained it in a General Audience… that is key to understanding where the unity of sacramentally-bonding and sacramental-binding becomes explicitly fused by Jesus Himself. The first two times that Jesus asks the questions, He uses the word "agape": Peter, do you "agape" me? "Agape" is the word for "Divine Love." Peter, who has clearly learned a few things from Jesus about "how to be humble as He is," keeps answering to Jesus: You know that I PHILIA you… Philia is the word for "human love." At the last time Jesus makes the questions, He "dwells" Divine Love very, very, very explicitly: He changes the word "agape" for "philia"… and Peters gives again the same answer, that now is the Divine Love becoming "lowered" for him be able to love Him: You know I PHILIA you… Jesus Charity lowered again, like it happened at the feet washing and while His heart pierced was being poured out to His beloved people of God at the feet of the cross… and it is only THEN that the hierarchical beloved commission of Peter can happen: go and shepherd my sheep… Jesus teaches Peter that in order for his grace-rule potestas to be able to be exercised as He was calling him to do it, Divine Love must be lowered first, and THERE is the primacy of charity seen in Peter, sacramentally bound to his Jesus-given sacramental bind… That *abajamiento* of Divine Charity is Peter´s sacramentally-bonded "fusion" with this primate of grace´s "sacramental-bind" grace-rule.

This was meant to be understood so explicitly that Jesus Himself explains to Peter how he will consummate His spousal alliance and become "fully-sacramentally-tied" for His Beloved Church:

> *Amen, amen, I say to you, when you were younger, you used to dress yourself ad go where you wanted; but when you grow old, you will stretch out hands* [HERE the sacramental tie of Peter´s grace-rule can be seen explicitly becoming visible*] and someone else will dress you and lead you were you don´t want to go*… [Jn 21:18].

Only when grace-rule and charity-order become fully fused will the *beloved commissioning* become fully operative:

> "*He said this signifying by what kind of death he would glorify God. And when He had said this, He said to him: **follow me**."* [Jn 21:19].

Peter´s beloved commission as first "visible head" and also as "domestic pastor" (the Bible says nothing about his wife, but he was married) literally was a co-munnion mission: a beloved commission that allowed Him to be glorified as He could keep growing on, glowing on and blooming on tied to His Beloved Church, incorporated and impersonated in unity… as he (Peter) consumed and consummated His Eucharistical Alliance as He Himself lowered Divine Love first, to His Beloved Church, and to Peter too…

How can it be seen that Jesus taught the hierarchical/organical rule that began with Peter in the institutional sense, the way grace-rule was meant to honor His sacramentally-bounded tie (sacramentally-bounded to His Beloved Church-Bride)? In how Jesus was called and chose to glorify the Father, "lowering Divine Love" as Divine Charity that serves dwelling Divine Love as incarnated God-Love-with-us that eventually becomes Divine Charity-in-us and Divine-Charity-growing-in-us that becomes visible as a *permanent servant state*:

> *So when he had washed their feet and put His garments back on and reclined again, He said to them: ´Do you realized what I have done for you? You call me ´teacher´ and ´master,´ and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another´s feet. I have given you a model to follow, so that as I have done for you, you should also do. Amen, amen I say to you, no servant is greater than his Teacher, nor any messenger greater than the One who sent him. If you understand it, blessed are you if you do it*." [Jn 13:12-17]

Hierarchy is meant to serve gracefully to the sacramentally-bonding tie of His Beloved Church-Bride, consummated in the most faithful way possible both presentially and progressively… remaining unconditionally open to the grace of becoming more and more faithful to the Divine Bridegroom´s New Covenant spousal alliance. If Jesus´ "sacramentally-bounded" tie is not honored first, the disciples can´t and won´t be able to become to remain in the Last Supper, nor stay in the organical institution of Eucharist and Holy Orders that was going to happen there, after lowering Divine Charity first, exactly as He did it and taught it to them, and very explicitly to Peter:

> *He came to Simon Peter, who said to Him: "Teacher, are you going to wash my feet?"*
>
> *Jesus answered and said to him: "What I am doing now, you do not understand now, but you will understand it later."*

> *Peter said to Him: "You will never wash my feet."*
>
> *Jesus answered him: "Unless I wash you, you will have no inheritance with me."*
>
> *Simon Peter said to him: "Teacher, then not only my feet, but my hands and head as well."*
>
> *Jesus said to him: "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all."* [Jn 13:6-10]

If there is no lowering of Divine Charity first [that is meant to happen as a primacy of charity in the ecclesial personal formation sense], there won´t be any grace-rule potestas either.

H. Ecclesiality of the Necessary Vinculation Between Grace-Rule (Sacramental-Bind) and Charity-Order (Sacramentally-Bonded), Both Necessary to His Beloved Church Be Plasmated by the Holy Spirit´ Empowerment as a Living Icon of Divine Love Sacramentizingly, Growing Together In Communion… as seen in Mary, along the very explicit Jesus´ choice of the female mystical sacred Holy Orders institution remaining unseen.

The necessary fusion between the grace-rule and the charity-order can be seen in Mary as Jesus Himself explicitly revealed at the feet of the cross: Mary, the ontological-mystical Church at the feet of the cross (she was called "woman", she was a she-living Church; she was not called in the kind of way Jesus would call the Heavenly Father "abba"; there is *ecclesiological meaning* behind Mary being only identified as "*woman*") to John, who at the feet of the cross was the organical-hierarchical ecclesial grace-ruled body.

Mary is the Beloved Church of God at that moment, and then, when becoming living Eucharist being consummated fused to being consumed also… She would also be the Mother Church that consummates and consumes the Eucharist as His Beloved Church for the first time on Earth… and so His Beloved people of God are being birthed as a "*parto de luz*" whose emanation became fully visible as a new "ecclesiological being"… radiated at the resurrection, eventually becoming at Pentecost His beloved holy and blessed people of God.

The *dilatación de luz* happened at the Last Supper.

The birth contractions and birth process happened at the Cross.

The *parto de luz* happened at the resurrection.

No wonder at all (at least not in me or in us as a family of Heaven) about why Mary remained totally silent. The mystery of God unleashed here is almost unpronounceable… besides the fact: it is quite evident that Jesus Himself wanted the mystically instituted feminine sacred Holy Orders to remain unseen, until the Spirit of Truth revealed that Himself. Although He explicitly

said in the Last Supper that there were things He couldn´t say then because they would not be able to bear them, but the Spirit of Truth would eventually reveal them:

> Do you not believe that I am in the Father and the Father is in Me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing His works.
>
> Believe Me that I am in the Father and the Father is in Me, or else, believe because of the works themselves.
>
> Amen, Amen, I say to you, whoever believes in Me will do the works that I do, and will do greater ones than these, because I am going to the Father…
>
> And whatever You ask in My name, I will do, so that the Father may be glorified in the Son. If you ask anything of Me in My name, I will do it.
>
> If you love Me, you will keep My commandments.
>
> And I will ask the Father, and He will give you another Advocate to be with you always, the Spirit of Truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains in you, and will be in you." [Jn 14:10-17]

There is an implicit biblical "dwelling style" seen here: the Divine Love "dwells" initially either as *ad mentes Patris* (as seen here: Me and the Father are One) or *cum cordis Matris* (as it literally happened through Mary´s first fiat and eventually it also can be seen in how the transcresceration is meant to transconsecrate our hearts as ecclesial hearts in which His heartbeats grow (*Esse in Persona Eclessie*)… The Holy Spirit "dwelling of Divine Charity-growing-in-us… will only be able to happen later, after these two initials "Divine Love dwellings" that form Jesus via the Heavenly Father´s will as domestic church that embraced the Father´s will for Jesus´ personal formation as He grew up *in age, grace and favor upon God and man*…

It is… advisable to remember this when understanding properly the necessary unity between feminine primacy of charity and masculine primacy of grace, understood also as necessary unity of *sacramental fatherhood* and *sacramental motherhood.*

I. Ecclesiality of Feminine Holy Orders and the Order of Charity of the Beloved People of God as Instituted by Jesus and the Holy Spirit: The Omnicrescent Eucharistical Transcresceration as a fully incarnatedly consummated fiat caritas that also became a spousal mystical marriage consummation between Mary and Joseph.

Feminine sacred Holy Orders were instituted mystically, not in a visible way, because it was the mystical-ontological consummation of the consumed Eucharist, instituted organically at the Last Supper. This was meant to become seen later, way later, beginning now, when the Spirit chose to directly reveal it, once the ecclesial organic body could be developed enough to understand hierarchical rule out of a worldly-rule-power context (understanding hierarchical faith

administration as decreed… besides the fact that womanhood had not being properly understood, not even ecclesiologically, to let this unseen ecclesial reality become explicitly visible before…) and so being able to understand feminine sacred Holy Orders are meant to be instituted appropriately organically incorporated as He meant it to happen since the very beginning, but happening when His ecclesial organic body would bear to do it as He meant it to be done, when the proper moment came.

This mystical institution of the feminine sacred Holy Orders happened at the feet of the cross: when Jesus´ Heart was pierced, Divine Charity was lowered down again: water and blood overflowed from His pierced heart to the beloved people of God that was at the feet of the cross, mostly women, all called "Mary" (Beloved of God).

You need to understand the "constitutive elements" of sacred priestly ordination not only in the words that Jesus said at the Last Supper… but in how the visible signs became fully incarnated mystically at the cross: the constitutive incarnated visible signs of sacred priestly ordination is blood (At the Last Supper: wine/ At the cross: poured out from His pierced Heart), water (At the Last Supper: Jesus wash the disciples´ feet with water/At the cross: water came poured out from His peirced Heart) and His body being broken (At the Last Supper: bread being shared/At the Cross: His PHYSICAL Heart, FULLY GIVEN AT THE CROSS, be PEIRCED).

In fact, being the Incarnated Word is Jesus's essential masculine identity: whatever He said, HE WAS THE INCARNATED WORD. His words were meant to be incarnated exactly as Mary was granted to do it first. Got NOW the unity between the words at the Last Supper becoming incarnated mystically and organically at the cross… with the very same visible signs in both organic and mystical sacred Holy Orders?

His Memory was never meant to be only a rite… and the Nascent Christian literally formed Eucharistically their whole personal ecclesial formation in this very sense, although very evidently the term "transubstantiation" would be developed more than 1,000 years later, along a proper Mass canon… but Eucharist had never been meant to be a canonical rite consumed only… IT HAD ALWAYS BEEN MEANT BY HIM, VERY EXPLICITLY, THAT THE EUCHARIST IS BOTH CONSUMED AND CONSUMMATED AS HIS SPOUSAL ALLIANCE.

So, the "EUCHARISTICAL FORMULA" of the mystical transcresceration that happens at the feet of the cross, both OMNICRESCENT and evercrescently, would be an INCARNATED FIAT CARITAS, exactly like Jesus began to be incarnated as Incarnated Word with an explicitly pronounced *fiat*… that now became fully incarnated, as He Himself was meant to be a fully incarnated spousal alliance…

The fact that how Jesus explicitly wanted to the feminine sacred Holy Orders be implicit in the biblical sense and the masculine sacred Holy Orders be explicit in the biblical sense… can be seen in the very fact that John (the apostolic-organic ecclesial body at the feet of the cross) is explicitly known as "the BELOVED disciple"… and all the Mary, including the one who was empowered by the Holy Spirit to consummate the mystical sacred Holy Orders institution, Mary,

the Mother of Jesus… is IMPLICTLY KNOWN as "the Beloved of God" (her name "Mary" means "Beloved of God"). So, all at the feet of the cross are "Beloved": the only man is explicitly known as "the Beloved disciple") and all the other women at the feet of the cross, at least in the Gospel of John, were called "Mary."

Because all at the feet of the cross where "Beloved" there is an institutional Order of Charity there too, forming the people of God at the feet of the cross as beloved people of God, given light by His Beloved Church-Bride (Mary, now seen as first living Eucharist on Earth and also as Mother Church) sanctified by Him, were explicitly begin to be formed as a beloved people of God via primacy of charity (almost all at the feet of the cross were woman [primacy of charity is evident in that] and the only primate of grace that was there… was very evidently and explicitly sacramentally-bounded to primacy of charity in the how he was explicitly known: as a BELOVED disciple… by the way: John is the only Gospel author that affirms Jesus as THE INCARNATED WORD, and that detail is not minor either at all…). The beloved people of God would be "given light" with the same light of the resurrection, once again, via primacy rule: all the first witnesses of the resurrection were woman… but it should be noticed: when Peter does come to the tomb, He does it with John, and John does acknowledge Peter´s primacy of grace over him as first visible head of the organic church: John doesn´t enter to the tomb until Peter does.

All these details… are important to be fully incarnated in the ecclesial personal formative sense…

Where can it be seen if a sacramentally-bonding s truly eucharistical consummation as Jesus instituted the sacred feminine Holy Orders? Jesus Himself says: "If anyone would come after me, let him deny himself, and take up his cross, and follow me…" Jesus Himself let explicitly clear the cross as necessary "visible sacramentality bonding sign" to Him… The Eucharist consumed becomes more and more consummated as the disciple denies himself/herself and embraces his/her cross (His sacramentality-bonding tie sign) and follows Him, becoming the fullest articulation of *Esse in Persona Eclessie* sacramentally-tied to Him, as He chose it first, so *Esse in persona Ecclesie*, *Act in Persona Christi* and *ipse Christus crescere* are meant to be vinculated together. Jesus Himself also clarifies that His sacramentally-bonding precedes even any blood bonding by itself:

> If anyone comes to me without leaving behind father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple. Whoever does not carry His own cross and come after me cannot be My disciple […] In the same way, everyone of you who doesn´t renounce to all his possessions cannot be my disciple. [Lk 14:26-27,33].

These words should be understood with the proper incarnative sacra communion context: Jesus meant that the first "domestic tie" in a domestic church must be to incarnate the Word together, exactly as it happened with the Holy Family in a very literal sense when He Himself was formed personally as Incarnated Word. Jesus Himself explains this, implicitly, when He seems to be "not going to his family that was waiting inside, that could had been seen like a

rejection to His mother Mary… but it wasn´t, He was actually affirming Her as the Father affirmed her first: as family called to incarnate the Word together:

> Then his mother and his brothers came to Him, but were unable to join him because of the crowd.
>
> He was told, "Your mother and your brothers are standing outside and wish to see You."
> He said to them in reply, "My mother and my brothers are those who hear the word of God and act on it." [Lk 14:26-27,33]

So, if all this is properly understood first, it can now be properly understood deeper: the first mystically consummated Eucharist, something that happened both in Mary as His first living Eucharist on Earth and also in Jesus Himself as His Heart was pierced, fully incarnating the words (usually known as "Eucharistical formula") pronounced at the consumed Eucharist…was a fully incarnated fiat caritas, the words were not written biblically explicitly… but that incarnated *fiat caritas* at the feet of the cross was already implicitly seen since the very beginning of Mary becoming His first living Church: the fiat caritas at the cross the mystically incarnated consummation of her first fiat said verbally and biblically at the Incarnation of Jesus as Incarnated Word… as Divine Love-with-us.

As Jesus' Heart became literally open, water and blood flowed from His pierced Heart… down. There is the OMNICRESCENT transcresceration as lowering of Divine-Love-with-us, again. His Heart being open to "lower Divine Charity" once more, this time fully incarnated, "tied" in a cross: what unites the blood of Christ and the waters of Baptism into a single event of grace and power… is the incarnation of the Word of God that now happens incarnated as Living Eucharist in Mary who fully consummates the Eucharist as mystically consummated by the Beloved Church-Bride… but in Mary, this mystical spousal alliance was very evidently consummated through her sacramental husband, Joseph, but he becoming the first living Eucharist in Heaven and Mary becoming first living Eucharist on Earth with a full mystically consummated marriage as Jesus was giving Himself at the cross, fully consummating mystically His covenant with His Beloved Church-Bride through His first living possible-to-be-consummated-eclessially (Mary was His first Living Church since her very first fiat) Eucharist on Earth at that moment at the feet of the cross, His Mother as the first living Eucharist mystically consumed and organically consumed being fusionated as blood, water and INCARNATED-WORD-THAT-GROWS-IN-COMMUNION became fully fusionated Omnicrescently at His transcresceration at the cross, as it can be read in Eph 5:25-27:

> Husbands, love your wives, just as Christ also loved the church and gave Himself up for her (here is his blood poured from His pierced heart at the cross; that is how He gave himself for her); that He might sanctify her, **having cleansed her by the washing of the water with the Word,** that He might present to Himself the Church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.

That OMNICRESCENT transcresceration became a fully incarnated in the evercrescent sense as an "fully incarnated amen" in the beloved people of God at the feet of the cross that would eventually also be the first witnesses of the resurrection (it should be noticed at this moment:

among all the male disciples, John was the first one also, but he chose to wait for Peter…) via primacy of charity (institutional forming Order of Charity). This had been mentioned before, but is reminded again: John, at the feet of the cross, was called "disciple." That means: all are meant to be known hierarchically-apostolically as a belovedness ecclesial "organicity", not mainly known for being hierarchical, but of course, at it will necessarily happen in ANY organic LIVING body, it had to be hierarchical…

Another very important detail, very highly mystical too, should be noticed too: if the Eucharist was fully consumed/consummated on Earth, the same must happen in Heaven because Jesus spousal alliance with His Beloved Church-Bride was meant to unite Heaven and Earth as a "new heavens, new earth", uniting at the same time Old Testament and New Testament as the Old Testament becomes "plenified and fulfilled" with the New Testament incarnated as Incarnated Word fully in Jesus spousal alliance with His Beloved Church-Bride:

In the Old Testament, Isaiah 65:17-19 says:

> See, I am creating new heavens
> And a new earth
> The former things shall not be remembered
> Nor come to mind.
>
> Instead, shout for joy and be glad forever
> In what I am creating.
> Indeed, I am creating Jerusalem to be a joy
> And its people to be a delight.
>
> I will rejoice in Jerusalem
> And exult in my people
> No longer shall the sound of weeping be heard there
> Nor the sound of crying.

In the New Testament, at the New Testament, Revelation 21:1-4 says

> Then I saw a new heaven and a new earth
> The former heaven and the former earth had passed away,
> And the sea was no more.
>
> I also saw the holy city, a new Jerusalem,
> Coming down out of heaven from God,
> Prepared as a bride adorned for her husband.
>
> I heard a loud voice from the throne saying,
> Behold, God´s dwelling is with the human race.
> He will dwell with them and they will be his people
> And God himself will be always with them as their God.
>
> He will wipe every tear from their eyes,
> And there shall be no more death nor mourning,
> Wailing or pain,

For the old has passed away.

So, there it can be seen how Jesus, as the Bridegroom of His Beloved Church-Bride, fully incarnated with His consummated spousal alliance, the new earth and new heavens…

But how can the spousal alliance of Jesus with His Beloved Church-Bride be mystically seen as a consummated spousal alliance that united Heaven and Earth…

THERE COMES MARY, the One whose womb united Heaven and Earth first… and who had a very concrete grace-of-state to consummate a spousal alliance: as a mystically consummated marriage with her husband Joseph. She was married with Joseph and their marriage was meant to be only mystically consummated… in the fullest sense, as a consummated living Eucharist, both consuming their marriage mystically becoming a living Eucharist as they had been already empowered by the Holy Spirit to do it: Joseph, on Heaven; Mary on Earth; both together, through their mystically consummated marriage… joined Heaven and Earth as one living Eucharist.

Both of them being meant by God Himself to become eventually living Eucharist on Earth and in Heaven, both together but one in Heaven and the other on Earth, can be seen biblically… if you know what you are looking for: a personal revelation of Divine Love that becomes a living Eucharist fully consummated mystically.

Well, if you are called by God to reveal Him as a personal revelation that is a personally incarnated consummation of His Eucharist… there was a personal revelation of God Himself to make that being able to happen eventually: when God asks, God gives first. That can be said more explicitly now: As God asks, God gives first.

Please notice *how* God reveals personally to Mary at the annunciation: in a visible physical form, a physical angel. The annunciation was a *physically seen personal revelation* of God Himself.

Now notice how God reveals personally to Joseph when he is told what God calls him to do along Mary, married: well, to Joseph, God Himself reveals… through dreams. Joseph´s dreams were an *unable-to-be-seen-physically-on-Earth* personal revelation of God.

Eventually, each one would be granted to consummate mystically their marriage in the fullest way possible any marriage can be granted to be consummated: directly consummating Jesus spousal alliance with His Church-bride, both becoming living Eucharist… but each one was meant to do it eventually exactly as God Himself revealed personally first to each one of them: the personal revelation of Mary was fully visible on Earth in a very physical and organic sense, and her sacred Holy Orders were meant to become eventually fully physical and organically incorporated… Joseph was meant to become a consummated living Eucharist in Heaven, so God revealed Himself personally first in a way that couldn´t be physically seen on Earth, because eventually He would become a living Eucharist in Heaven, not visible on Earth.

The fact is: if you are properly sacramentally married, there is no way to consummate a spousal alliance mystically in the Eucharistical sense if you don´t consummate it mystically too as a spousal alliance… with the husband or wife you are sacramentally-bounded to.

As it can now be realized by how everything is being articulated theologically as a personal revelation of Divine Charity… well, it can begin to be realized: all feminine ecclesial dimensions are very mystically affirmed and revealed. That can be seen in many senses, but let´s explain one mystically revealed feminine ecclesial reality: how can anyone say, especially after 2,000 years of the resurrection, that Jesus Himself meant transubstantiation and transcresceration be recognized together as transconsecration?

Have you ever noticed how ALL the eucharistic miracles have happened? Well, anyone can corroborate this very mystical-organic fact: ALL the eucharistic miracles, ABSOLUTELY ALL, are a transcreation in the organic sense. The flesh that becomes incarnated as literal flesh in the eucharistic miracles… well, the flesh in those hosts is a very precise kind of flesh: flesh from Jesus' Heart PERFORATED.

There, you got the "mystical evidence" needed to know that Jesus MEANT that transcresceration eventually be understood as a Eucharistical formula, too.

Now, let´s ponder about another very "mystical evidence", this time of the resurrection: the Shroud of Turin. Why would Jesus Himself want to leave an explicitly very mystical and at the same time very organic "evidence" of how His resurrection emanation happened… knowing perfectly: this will only be able to be understood and corroborated organically-scientifically… more than 2,000 years later?

Well, He meant the whole ecclesial personal formation articulation be understood as a "plasmated living image" of Divine Love that dwells (through the Holy Spirit in us) and becomes "visible" as a Divine Charity icon plasmated by the Holy Spirit in our whole ecclesial personal formation… exactly as it happened with the "plasmation" of the Shroud of Turin…

Well, He meant us as His Beloved Church to be able to understand this *crescere communio* now… since more than 2,000 years ago, exactly in the same time it is now that the plasmation of His resurrection at the Shroud of Turin can be at least begun to be understood in the organic sese: a huge energy radiation plasmated that, that is already well known… but no one knows how that could had happened at year 1dC.

Never expect the full mystery of a God be able to be *completely known* by human creatures… if He doesn´t empower that Himself first, as it happened with the Holy Family.

But wait, there is more towards the Shroud of Turin that is highly mystical feminine too: what can make anyone unable to believe the mystically instituted sacred feminine Holy Orders were explicitly meant by Jesus to be understood more than 2,000 years after it happened… if it is

quite evident He Himself let a Shroud of His resurrection be able to be seen, kept, endure fires and centuries… explicitly letting see: He knew that Shroud of Turin would only be able to be understood only roughly more than 2,000 years later… exactly as is is happening with the mystically instituted sacred Holy Orders beginning to become visible by direct empowerment of the Holy Spirit (if anyone needs the explicit affirmation, here it comes: I am totally unable to understand all this as I am understanding… done by my own… NOPE, no way I could be able to be doing this by my own, especially while I am going through what we are going through together: you can bet and be totally sure to win on this, the Holy Spirit is acting here…) more than 2,000 years later too…

Wait for it: if Jesus instituted feminine sacred Holy Orders, why didn´t they happen BEFORE the already known organic institution of Eucharist? A whole debate can be discerned here about what you can understand as an "institution of a sacrament [sacred Holy Orders]" or even as the "institution of Eucharist" … but for now, let´s get the evident fundaments clear: sacred Holy Orders is a sacrament that INCORPORATES THE ORGANIC ECLESIAL BODY… The very organic nature of this sacrament means that it was meant both by nature and by Jesus Himself to be explicitly visible and instituted FIRST in the incorporated organic sense. Then, when the proper moment for the Holy Spirit of Truth to reveal that unseen ecclesial reality as a becoming-visible ecclesial reality… then, only then, the feminine sacred Holy Orders were meant to become visible and seen, as it has already been explained before. The very mystical-ontological nature of the feminine sacred Holy Orders can be perfectly understood as an unseen initially, becoming eventually visible, exactly as it happens in a natural human organic body, as it has been explained before… but He fulfilling us becoming new hears and new spirit, as it happens in transcresceration, done directly-empowered-by-the-Holy-Spirit feminine sacred Holy Orders… was even prophesized since the Old Testament: "*I will give you a new heart and a new spirit"* [Ez 36:36]. Please also consider: the human heart, even in the very organic physical sense, is meant to remain unseen, unless explicitly revealed mystically (like it happens with the transcresceration seen organically and mystically in the Eucharistical miracles).

All that have been humbly proposed right now in this crescere communio by Jesus Charity should be understood within the "biblical frame" of John 13-17, although right now a few specific biblical quotations of His Farewell Discourse are meant to be emphasized:

At John 15:12-17, it can be read:

> This is my commandment: love one another as I love you. No one has greater love than this, to lay down one´s life for one´s friends. You are my friends if you do what I command you. I do no longer call you servants, because a servant does not know what the Teacher is doing. I have called you friends, because I have told you everything I have heard from My Father. It was not you who chose Me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in My name he may give you. This I command you: love one another.

At John 15:26-27, it can be read:

> When the Advocate comes, whom I will send you from the Father, the Spirit of Truth that proceeds from the Father, He will testify to Me. And you also testify, because you have been with Me since the beginning…

Finally, here is John 16, 12-15, it can be read again:

> I have much more to tell you, but you cannot bear it now. But when He comes, the Spirit of Truth, He will guide you to all truth. He will not speak on His own, but He will speak what He hears and will declare to you the things that are coming. He will glorify Me, because He will take from what is Mine and declare it to you. Everything that the Father has is mine; for this reason, I told you that He will take from what is Mine and declare it to you.

All three of those John biblical quotes, already alluded to in the *crescere communion* already proposed, can be quite helpful right now for a better, properly discerned understanding that He is giving right now.

Now, where is the ecclesiality of a "domestic ordination" being an ecclesial reality, as it already became possible as an institutional formative "Order of Charity" at the feet of the cross? Well, Jesus Charity Himself explained a biblical example of how a "domestic ordination" as domestic pastoral ordained ministers (properly ordained in a very diocesan incorporated way to form domestic churches along the whole diocese, assigned to very concrete formative-apostolic duties proper of ordained domestic pastoral ministers), as it has already been seen as an ecclesial reality biblically?

Let´s now go to Acts of the Apostles.

There, a very concrete example of a marriage that was explicitly known as "leaders" (remember: no ordination at all was known at this moment) can be seen. The Eucharist was simply celebrated as an agape by the domestic church leaders, so don´t expect the explicit "ordination" to be seen as "diocesan ordained" yet, as it happens with sacred Holy Orders priestly ordination: that didn´t even exist yet…

But the "domestic ordination" was a visible reality in the domestic churches of the nascent church, and those domestic church leaders de facto functioned as ordained domestic pastoral ministers, including priestly roles like celebrating the Eucharist…

It can be seen very explicitly in Aquila and Priscilla: a sacramental marriage, both known leaders of the domestic church of Rome, while very bloodily persecuted… The importance of the woman (Priscila) as domestic church leader totally sacramentally equal to her husband is quite explicit, evident when she is mentioned in the Bible BEFORE her husband, when according to the patriarchal social cultural context of their times, it must always happen the opposite: the husband must be mentioned first.

Their formative role is explicitly mentioned in the Acts of the Apostles when they hear Apollos "*talking boldly about Jesus*," but they also noticed he needed more formation, so they took him

aside discreetly (no public corrections boasting mentioned) and formed him better in the way of Jesus: "*they took him aside and explained to him the way of God more accurately".* It would also be mentioned later: Apolo became a mighty preacher in the nascent Church, so Holy Spirit-empowered that Saint Paul himself had to clarify: there is no "Apolo´s people or Paul´s people, everyone is Christ´s people…" That is a visible sign of how well Aquila and Priscilla formed Apollo ecclesiologically when they "took him aside" and formed him better in their domestic church. Here, the formative role of domestic ordination is quite explicit. Also, Saint Paul himself explicitly mentions there is "a church in their house". Well, that is clearly a domestic church and a domestic ordination, way before the notion of "hierarchical-organical" priestly ordination began to be "conceived" and "systematized" as ecclesial organic structure.

It is totally impossible to conceive a "domestic ordination" in the currently known priestly ordained seen in the nascent church: after 100 aD, only bishops were allowed to celebrate the Eucharist (no more "domestic church leaders" celebrating the Eucharist as a domestic fraternal agape celebrated at the domestic house: now it's the bishop the one that celebrates the Eucharist, nobody else…), at the second century the precursors of the current mass and eucharistical canon would begin to appear and ordination begins to be required to celebrate the Eucharist organically… and from there, eventually, a "clerical conception of ordained Holy Orders" very highly connected to the patriarchal socio cultural context along centuries and centuries… began rooting on and on and on, primarily through several ecclesial crisis in different stage of her organic development… until the Eucharist is what it is now: more a canonical rite than an ecclesial reality meant to become incarnated in us and form us eclessially -personally. The only known data of the Eucharist CONSUMMED rate available along the whole world had been already provided: it is statistically know that in the United States (where parishes are quite accessible in relation to other parts of the world, and there are means of transportation more available than in any other parts of the words to anyone who wants to be able to reach parishes´ mass celebrations) it has been statistically confirmed that only ONE in five Catholics is sacramentally active, with an around of 20% only (may be less than that) CONSUMING the Eucharist on Sunday.

Due the total lack of organically-incorporated personal sacramentality-bonding formation being provided to all domestic churches/lays, and the absolutely lack of even the most basic organic-incorporation recognition of ALL lays and women… of course it must be assumed: if the EUCHARIST CONSUMMED RATE IS, IN THE BEST CASE SCENARIO, A LITTLE BIT MORE THAN ONE OF EVERY 5 OF THOSE ONE PER FIVE CATHOLICS BEING SACRAMENTALLY ACTIVE … and that is mixed with was already mentioned in the first sentences of this paragraphs…

OF COURSE, NOW IT BECOMES TOTALLY VISIBLE: THE CONSUMMATED EUCHARIST "RATIO" ALONG THE WHOLE CHURCH IS HORRIBLY LOW, AND THAT IS BEING ASSUMED AS A TOTALLY NORMAL ECCLESIAL REALITY… when this Church has even blood martyrs that had died simply due to affirming their faith Eucharistically incarnated…

Did Jesus really teach the total lack of sacramentality being… an evangelic reality, when He Himself revealed as INCARATED WORD… Let's rephrase that a little bit more explicitly for

today´s audience: when Jesus Himself chose to become Revelation as PERSONALLY INCARNATED WORD? Now, the crucial importance of having a better understanding of how the ecclesial personal formation was meant to be articulated by Jesus can be better understood.

Can somebody explain me, at the level we are of proposing all these crescere communion He is proposing… how being in Persona Ecclesie had been meant to be understood if no consummated Eucharist at all is totally expected to be the "ecclesial current normal reality" and… there is no interest in requiring or even provide any kind of "eucharistical ecclesial personal formation"? What Christian faith is exactly meant to be, if not expected to be an incarnated faith… as He Himself incarnated and revealed personally first to His Beloved Living Church?

Well… sorry, we can´t understand at all how anyone could consider it "possible" to be Christian and not incarnate the Eucharist and incarnate your ecclesial personal formation Eucharistically… And I am being asked to mention properly, too: we have no idea of how you could consider yourself a "Christian Church" and not incarnate and affirm the Eucharist as a real, beating, present PRESENCE… Yes, there are "Christian Churches" that think that the Eucharist is SYMBOLICAL…

What is meant to be understood and professed as Christian faith: a communion symbol or an incarnated communion? What kind of resurrection is meant to be witnessed, if He DOESN´T LIVE IN US NOR IS EVEN UNDERSTOOD HE IS MEANT TO BECOME A LIVING PERSON IN US?

Be careful how you understand how we use the phrase "becoming a living icon of Divine Charity." It is not meant to be understood as a "symbolic image" AT ALL but as a LIVING PERSONALLY INCARNATED ICON PLASMATED BY THE HOLY SPIRIT IN THE WHOLE ECCLESIAL PERSONAL FORMATION… AS HE WAS A LIVING GOD DID IT FIRST: AS INCARNATED WORD THAT DWELT DIVINE LOVE-WITH-US.

We don´t want to be rude, but all those caps were very necessary to allow you to discern all this properly…

So, after all that being exposed…

Now, all the current oppositions (all organic) against the very possibility of recognizing feminine Holy Orders with all the due organic incorporation will be exposed.

A first organic argument against feminine sacred Holy Orders is that there were no women in the biblical Last Supper…

First, anyone with a little bit of Jewish cultural context (I still need to know way more about that, especially in the feminine sense) can corroborate that Jewish families in Jesus' historical time period celebrated Passover together. So, even if it is not explicitly mentioned, it can be totally assumed with total cultural accuracy: Mary's mother MUST have been there. In the fact that the

other two Mary at the feet of the cross were able to stand by Him at the feet of the cross… it can be totally assumed with total SACRAMENTAL accuracy: they MUST have also consumed the Eucharist to embrace the grace to be able to stand at the cross at they did.

Now, after clarifying that… what nobody has assumed as even possible was… that Jesus Himself wanted the feminine instituted Holy Orders to remain explicitly biblically seen, the proper question changes A LOT OF PERSPECTIVE: why Jesus wanted the instituted feminine sacred order to remain explicitly unseen… but implicitly able to be seen biblically if there is the proper action of the Holy Spirit understanding involved… Several answers are possible to that question, as it had already been exposed before… but the most evident one is the mystical nature of the institution of the feminine Holy Orders: ontology is meant by nature to remain unseen until it is meant to become revealed as visible… and it can already be affirmed quite consistent through precedent ecclesial realities already affirmed by Him directly that ecclesial femininity, when affirmed by Him eclessially-sacramentally, the affirmation happens mystically-onlogically first, via direct Holy Spirit infusion first, as it began to happen directly with Mary…

So… now the question is meant to be reframed and better understood: why were the instituted feminine orders meant to become visible NOW?

That will be discussed eventually. For now, the “reframed” question is there.

A second organic argument against feminine sacred Holy Orders is that Tradition has never existed as an ecclesial reality in the whole history of the Church (more than 2,000 YEARS, to be explicit) to ordain women as priests. So, after all that time, that can be considered a definitive ecclesial teaching that belongs to Revelation, totally unable to be “changed…”

Let's get a few “ecclesial tradition assumptions” better framed even before proceeding to answer this.

The first very basic “frame reality” that must be observed is that… until now, NOBODY saw any kind of “personal ecclesial personal formation model” either as possible to be revealed biblically by Jesus… or either necessary to “frame” Revelation as personally affirmed Magisterium (that means: an ecclesial personal formation model is explicitly necessary to frame “Revelation” as a personally incarnated Magisterium…

We don´t know which is worst of the two: assuming that Revelation is not meant to be “framed” with an “ecclesial personal formation model” (as a matter of fact, I had to design, in a totally contemplative-based sense, a whole new physical frame for the Iesu Amor painting; the original was deliberately broken…) when He himself became incarnated personally formed by a Holy Family way before than starting His public ministry, and also He remained being “domestically personally formed” way longer time than His public ministry time (of 33 years of earthly life of Jesus, only three where public ministry; all the other 30 were of personal formation incarnated via domestically incarnated growing-together-in-communion…)

Or what may be even worse, depending on how you look at it: assuming that the Magisterium that came from a Revelation of an INCARNATED WORD THAT DWELT DIVINE LOVE-WITH-US… shall not even be expected or be necessary in the sacramentality sense to become personally incarnated…

Both issues, again, are rooted in a very "patriarchally masculine structured" socio-cultural context notion.

The fact is: in more than 2,000 years, NOBODY SAW AN ECCLESIAL PERSONAL FORMATION MODEL AS A NECESSARY FRAME OF TRADITION…

But leaving that fact there to be discerned…

Now let´s go back again to the Acts of the Apostles and to the New Testament letter, looking at the nascent Church as it was… before the male-patriarchal hierarchical socio-cultural context began to happen in a fully incorporated ecclesial sense…

If you read the New Testament, you will find not one but several examples of women domestic church leaders. And remember: at that moment, de facto, domestic church leaders had all the roles that now would be understood as a priestly ordination.

We already mentioned Priscilla.

There is also Lydia mentioned in Acts 16:14-15,40: the first convert in Europe, a wealthy businesswoman who hosted the first Christian community in Philiphy.

There is also Mary, mother of John Mark, in Acts 12:12: her house was the gathering place (notice the function as domestic church of the house) for the nascent Church Christians in Jerusalem, even during persecution. Peter (the visible head, by the way) returns to her house after escaping prison, so her home was a known center of Christian prayer, cult and assembly.

There is also Nympla, at Col 4:15: she hosted a domestic church in Laodicea. It says, "the church hosted in her house." No husband mentioned, and those kinds of details are not minor in an explicit patriarchal socio-cultural context.

There is also Phoebe, at Ro 16:1-2: she is mentioned EXPLICITLY as a deacon. She also had explicit theological responsibility delegated by Saint Paul himself: she delivered the letter of Romans, and that means she was the one who was delegated the function to interpret theologically that letter first to their first receivers when the letter was delivered.

There is Junia at Ro 16:7: a "prominent" among the apostles by the Church Fathers, which means that in the nascent Church, women were seen as apostles (that detail is not minor at all either) by the Church Fathers. There is a major ecclesial female leadership role here.

There is Tryphena and Tryphosa and Persis, in Ro 16:12: recognized as ministers, “workers of the Lord.”

There is Chloe in 1Co1:11: a patron and leader of a domestic church in Corinth. Paul took her voice explicitly seriously in his letters.

Well... now it can be seen: if the context of domestic churches of the nascent Church is properly framed and understood according to their own ecclesial reality at that historical moment (there was no ordination yet happening nor required to celebrate Eucharist at the domestic churches, but it is very well know it was celebrated highly sacramentally consumed and consummated) it can be very biblically affirmed: de facto, at the nascent Church, there is biblical evidence that woman were assumed and even delegated what would later be understood as “priestly roles” in the male-ordained-only sense. By the way, it can also be assumed that everyone assumed everyone as a “fully incorporated living Church”. There was no such thing as only “male hierarchy recognized as organically incorporated ecclesial body.” They all were His holy and blessed people of God growing together in communion, period.

Now, after the question was properly framed and biblical fundamentals were more clarified in a sacra communio context, we let you discern your own answers to this second organic argument against the Church being unable to recognize the sacred Holy Orders as also instituted in women. We pray the Holy Spirit will properly empower you through your discernment…

Once again, assuming an explicit SACRA communion context instead of a patriarchal socio-cultural context… is essential when forming all these questions and discerning everything properly, if properly empowered by the Holy Spirit…

Now, there is a third organic argument against the recognition of women's priesthood by the Church, and this argument has been very well known for a while, known way longer by the Church herself, way longer than the time I was made aware of that. We are now entering ecclesial teaching grounds that are currently considered an ex-cathedra pronunciation: if you don´t assume this as infallible teaching, technically, you can consider yourself excommunicated. I could consider myself lucky for not doing this at a time when a person who was considered publicly and explicitly heretic would be burned alive at the stake… that being done in an ecclesial Concilium. Yes, doing that atrocity was considered “evangelical” and even “conciliar” …

Blessed be You, ever merciful God, for How omnifaithful You are with Your sinner Church…

Well, John Paul II THE GREAT (Yes, he is a great saint…) affirmed as an ex-cathedra affirmation in *Ordinatio Sacerdotalis*: the Church can grant women priestly ordination because Jesus Himself didn´t do it…

Let´s frame this properly, and please don´t assume *ipso facto* that John Paul II was wrong. He was actually right… according to His presential ecclesial understanding. That meant: according

to what was “present ecclesial understanding” while John Paul II was alive, yes, he was totally right…

There is a whole issue with “decreeing faith” … that has already been properly explained before. That should be understood here, too.

I recommend that you read *Ordinatio Sacerdotalis* by yourselves; the document is short and concise, and it won´t take you too much time.

After that being said… John Paul II had no way to know yet that a proper ecclesial personal formation model was needed to discern that deeper... as truly GREAT as he was understanding personhood, both philosophically and theologically… no one let him be aware of an ecclesial personal formation model “being lacking” or “necessary to implement” at a whole ecclesial level… and here comes a patriarchal social-cultural issue again: who could make John Paul II aware of that, if we women are the ones who form personhood from within… and this has been a very consistent ecclesial reality than can be corroborated since Mary to the present: the ones empowered directly by the Holy Spirit Himself are the woman, as it has already been explained before.

Just as a contextual observation, I let you know: I saw John Paul II personally at the Vatican when he gave his last Urbi et Orbe blessing, already unable to even talk and be understood, but there he was, giving himself all as Jesus did… He is the only canonical saint I have seen alive… I would be at the Liturgy of Light/Paschal Vigil celebrated by, at that moment, still Cardinal Ratzinger, eventually becoming Benedict XVI.

Don´t consider me essentially anti-hierarchical. As I just mentioned, I have been granted to see extreme holiness hierarchically, but understand Jesus Charity right: ecclesial organic hierarchy must be better understood and become incorporated more faithfully into His spousal alliance in order for greater ecclesial sainthood to be harvested.

Now, regarding *Ordinatio Sacerdotalis*…

According to the ecclesial understanding while he was alive, John Paul II was totally correct in how he phrased what he decreed via ex-cathedra: the Church was totally unable to grant a sacrament (that was understood at that moment) that Jesus himself didn´t institute.

Well… the Bible explicitly mentions a sacrament being granted directly by the Holy Spirit empowerment first. This happened with the mystically instituted feminine Holy Orders instituted in Mary, which Jesus expressly wanted to remain unseen until that unseen ecclesial reality eventually would become visible by direct empowerment of the Holy Spirit…

By the way, the Biblical example happened… curiously enough, with Peter, the first visible head of the Church, what would now eventually be known as “being the Pope.” He witnessed how baptism was very clearly being poured out to Gentiles by direct action of the Holy Spirit, and he

simply recognized that as an ecclesial reality. Baptism began to be administered to absolutely everyone, including Gentiles… That happens in Acts 10.

The issue here is in not seeing as possible that a sacrament "instituted in male only" (and there is a whole ecclesial misunderstanding there already happening, but because Jesus Himself let it explicitly clear He himself wanted that feminine instituted sacra Holy Orders remained unseen until explicitly revealed by the Holy Spirit… John Paul II is not "responsible" at all for not being granted to see the misunderstanding even as "possible to happen"…) can actually be granted to a woman too…

But here is the core truth of the ex-cathedra pronouncement that was not properly recognized, even with an explicit biblical foundation that could make anyone, including a Pope, explicitly aware of that being possible to happen again:

John Paul II was totally right. The Church can give a sacrament that Jesus Himself "didn't institute first…"

Well, Jesus did institute Holy Orders, very clearly… and this has already happened, even biblically: the Holy Spirit Himself is the one who "pours an already instituted sacrament" when the Church ecclesial body thinks it is impossible to be administered organically to some, as in Act 10 with baptism being directly poured out by the Holy Spirit to the Gentiles…
Let´s say, in very brief and funny words, that if Jesus had another idea in His mind than the visible head (in this case, John Paul II)… the Holy Spirit, at the appropriate moment meant to happen… will set things very straight Himself, no matter how "retorcido" (not due to explicit intention of not being a faithful Church, but due to a huge socio-cultural context issue behind the ecclesial misunderstanding) the ecclesial misunderstanding could be.

Regarding the Ex-cathedra nature of this ecclesial teaching, that should be better understood as meant to become an apostolic transcresceration, as it has been explained before.

After all, what has been explained about this third very organic argument against the proper recognition of women's priesthood as an ecclesial reality…

Now, let's offer three arguments (one organic, one ontological, one filial) to frame how the feminine sacra Holy Orders were meant to be understood through Jesus's sacramental vision.

The first argument to affirm woman ordained priesthood through Jesus Charity's sacramental vision is the ontological: all ecclesial personal formations have the same organic articulation (all are meant to be able to be potentially articulated by seven sacraments) so a sacrament, any of them, can be denied in the grounds of "not being able to be granted to a gender": if He instituted a sacrament, it was meant to be possibly articulated by all baptized, if properly formed and called, and that becoming properly eclessially confirmed...

The second argument to affirm woman ordained priesthood through Jesus Charity's sacramental vision is organical: if the essential ecclesial personal formation is properly understood as a she-woman (there had been no ecclesial issues at least with discerning that, although the very evident organical repercussion had never appropriately been eclessially incorporated organically at all) in an incarnated personal sense, then it is totally assumed that you as ordained Holy Orders that incorporate His ecclesial body organically necessarily need "organic wombs" incorporated in the organic ecclesial body (sorry for the redundance, but it is necessary and explicitly asked by Him to be understood that way) ordained women priest to be able to be governed and administers like a proper woman ecclesiality was meant to be conceived and it was explicitly seen in Mary, His first living Church: with an organic womb very properly incorporated organically in the organic ecclesial body. Got it, right? There can't be even capability of "*act in persona Christi*" without being "*Esse in Persona Ecclesie*" being able to be properly organically incorporated through feminine sacred Holy Orders like Mary was granted to do it first as His first living Church in which He began to be incarnated as a living person and a living Word at the same time: being His living Church for the first time as a woman, even biologically being woman. Next argument.

The filial argument that affirms woman priestly orders through Jesus Charity's sacramental vision... can be quite evidenced historically in how woman had been so gruesomely socially slaved through centuries by men, in both the civil and the ecclesial sense (see how the Bible had been used to treat wives more as "domestic servants" at the service to the man-head... than as totally empowered by the Holy Spirit to make possible His incarnation properly personally conceived and incarnated as a personal formation plasmation done by the Holy Spirit Himself...).

So, now it can be understood: why could let ANYONE think that… after what happened civilly and even through marriage during centuries, the woman being socially slaved in so many senses and even in a systematic civil sense until relatively recently (just to give an example: the right of a woman to vote began to be recognized roughly 100 years ago)…

If Jesus knew Himself, if I let this mystically instituted ordination be seen now (when it happened in Mary) also in the organic sense, women will be ordained via Holy Orders to become ecclesiastical servants of the man-head, totally being misunderstood in how we women are the ones capable of forming personally from within... then, now ask yourselves

What could make you think: Jesus will allow a sacrament explicitly seen instituted... while explicitly knowing: that sacrament will be used to socially slave women... via visibly instituted Holy Orders also?

Yes: Jesus had very explicit intention of the feminine sacred Holy Orders to remain explicitly unseen... until the moment when the understanding He meant for that sacrament be instituted in that feminine sense could be able to happen as it was meant to properly happen, even counting with a shift in the civil socio-cultural context sense: now women are civilly understood to have equal rights, they are not seen nor assumed as "less than men..." nor necessarily needing to depend of a man to be able to function socially...

Only a last detail is meant to be added as an ending of this section: if all ecclesial orders are meant to be essentially feminine formed first (via primacy of charity) ... You need both woman and man ordained through Holy Orders... so transcresceration and transubstantiation can become properly organic incorporated together as transconsecration, and then His Beloved Church be able to grow on, glow on and bloom on... according to both her proper grace primate and the proper charity primacy, both fully fused together mystically and organically.

The Order of Charity, seen in that "fused" sense, is meant to unconditionally affirm human dignity and sacramental dignity at the whole ecclesial body, exactly as it is meant to happen in properly understood domestic governance. Sacramental dignity would be affirmed through the sacramentality formation given by the domestic churches as a giftedness of the Mother Church.

The sacramental dignity is also meant to be unconditionally affirmed by the Order of Charity as a diocesan "apostolate of dignity": in the very same way at the nascent Church everything was left "at the feet of the apostles," the ordained through the Order of Charity are also meant to be apostolic administrations of for-social-profits-only businesses administered by the diocese... with two very explicit purposes. All the profits of those diocesan "apostolate of dignity" will become "social profits" for the diocese to be able to:

—makes the diocese able to earn properly and honestly the proper funds required to pay —to both the employees of the apostolate of dignity and also to those ordained through the Order of Charity— dignity-based salaries and family-based salaries that affirm human dignity fully incarnated in the social sense.

—makes the diocese properly fund what is required to be funded materially in order to be able to provide all the sacramentality formation given through the Charity Order... as a Mother Church giftedness, as a mother would assume her sacramental duty of forming personally all his sons and daughters in order to all of them being able to be formed as a personal formation able to be plasmated by the Holy Spirit as a living icon of Divine Charity. Of course, economic funds must become available to be able to do that. Even for Jesus Charity, the very evident reality is that lay cannot keep being the only funding for an economically viable diocese, especially if you must properly pay full-time ordained domestic pastor ministers. You can't require lays a payment for the ecclesial sacramentality formation you provide them as Mother Church: only a donation can be requested, given totally freely according to their consciences in the Dignitas Sunday... Everybody knows that won't be enough to be able to support the Order of Charity viably and adequately. You need a diocesan apostolate of dignity to make possible the unconditional affirmation of sacramental dignity of domestic churches...

Then He goes further: a little bit of those profits must be given to those ecclesial territories that are poorer, and they will evidently also require the economic support of other Catholic Bishops' Conferences that are more economically able to provide the material support so the Order of Charity can function at a whole ecclesial level.

All these funds that would be generated this way for the diocese, through an apostolate of dignity that is the direct diocesan apostolic function of the Order of Charity, should be understood with the same biblical context that can be read in Acts of the Apostles 4:32-35 in the nascent Church:

> Now the full number of those who believed were of one heart and one soul, and no one said that any of these things that belonged to him was his own, but they had everything in common. And with great power, the apostles were giving testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostle´s feet, and it was distributed to each as any had need.

Exactly that is what the ordained domestic pastor ministers would do: they will receive each one a family-based salary, as it is proper to honor their human and sacramental dignity socially. All the other profits of any diocesan apostolate of dignity beyond what is needed to cover the dignity-based and family-based salaries of the functional employees of the apostolate of dignity and the salaries of the sacramental ministers (that means: the ordained domestic pastor ministers) of the diocesan Order of Charity… all the other funds, will be laid at the apostle´s feet, for funding all the material expenses needs to fund the proper sacramentality formation of the domestic churches and also to redistribute some of the profit to poorer ecclesiastical territories that clearly need *universal fraternal support* (with the world *universal*, He means: fraternal support that comes from the universal Church ecclesial body, not from the own diocese) of other more economically-able Catholic Conferences of Bishops to be able to institute a viable Order of Charity at their dioceses. How Saint Paul discerned this should also be understood appropriately: he, an apostle, funded himself, and as much as he could, he did not relied economically on those he served. Of course, His Beloved Church, as any institution, must have full-time apostles (*understand "apostles" both as men and women*) through the whole governing hierarchy… but there must also be apostles who provide ecclesial funding in a very apostolic way so the Order of Charity can function as a sacramental giftedness, not being financially dependent of those they are forming as *beloved children of the Church,* like Saint Paul did.

In 1 The 2:9 Saint Paul mentions:

> For you remember, brothers, our labor and toil: we worked day and night, that we might not be a burden to any of you, while we proclaimed to you the Gospel of God.

In 2 The 3:7-9 Saint Paul also mentions:

> For you yourselves know how you ought to imitate us, because we were not idle when we were with you, nor did we eat anyone´s bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. I was not because we do not have that right, but to give you in ourselves an example to imitate.

In 1 Co 9:11-12 Saint Paul goes further, clarifying that it is more inconvenient to him not to ask them anything, but he wants to put *no obstacle* to the *Living Word* of Christ:

> If we have sown spiritual things among you, is it too much if we reap material things from you? If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Finally, in Acts 20:33-35, Saint Paul affirms:

> I coveted no one´s silver, gold, or apparel. You yourselves know that these hands ministered to my necessities and to those who were with me. In all things, I have shown you that by working hard, we must help the weak and remember the words of Jesus Christ, how He Himself said, "It is more blessed to give than to receive."

In Acts 18:1-3, it is said exactly how Saint Paul earned his bread. It should be noticed that the way Saint Paul earns his bread and sustains his ministry is exactly the same way than the marriage that Jesus Charity gave as biblical example for understanding the ecclesiality of the domestic ordination proper of the Order of Charity, Aquila and Priscilla, earned they bread to sustain their ministry as domestic church:

> After this Paul left Athens and went to Coritnth. And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla… and because he was of the same trade, he stayed with them and worked, for they were tentmakers by trade…

A very concrete example Jesus Charity gave me, and explicit me told me to be shared when we were asked to end what we are ending today (the text was explicitly intentionally planned to be written until this part today; that detail had been meant to remain silent since the beginning, but it was implicitly told: something is meant to be written at the very end, I just let everyone assume the *wrong end*….) due very concrete articulative theological reasons (this was meant to become articulated incarnatedly)… Well, a very concrete example He chose to give me, very simple and practical, of what would be a diocesan apostolate of dignity business was… a fabric of mops (mapos). Quite explicitly, I was told to remain silent until the very end if something very specific was enforced via social slavery with a mop… and it, sadly, happened: children were socially enslaved with a mop. As a very clear sign of no form of social slavery or social abortion, very particularly towards children (if anyone could see…) being consented by Him or asked by Him… The same thing that happened in the already known American colonization (assuming the slavery of some as "necessary" part of an ordinary "social" cultural understanding…) can become a "personhood colonization", already begun to be seen in how abortion systematically denies the personhood of some considered "unwanted or inconvenient" and "non-persons"… if social slavery and social abortion is keep being enforced as "cultural social normalcy"… and He wants a new adoration. As that happened, I had to remain silent about the apostolate of dignity. The whole mop issue would go further: a whole inundation was deliberately caused to attempt to delay and unfocused me from writing this…

Whatever business model is discerned diocesanly to develop an apostolate of dignity, the only ecclesial requirement is that the business must be fully compatible with affirming human dignity unconditionally and with affirming sacramental dignity unconditionally, directly involved with

enabling domestic houses and domestic churches to provide for their families with dignity. The kind of apostolic business that is meant to be understood as an apostolate of dignity must enable families to be raised both in the civil sense and in the sacramental sense (in the case of those who are Christians or members of the Order of Charity working at that apostolate of dignity) with unconditional beloved fraternity and beloved in all due living charity. This means: merely getting profits as "investors", as "stock traders," merely earning interests from lending, merely being debt investors, or merely getting passive income through interests IS NOT ALLOWED BY JESUS CHARITY TO BE ABLE TO BECOME ANY KIND OF APOSTOLATE OF DIGNITY… These profits must be earned very evangelically and fraternally: in a *handraising* way, directly raising His growing together in communion as families are enabled with a mean to support the one they are called to *handraise* with dignity… exactly as Jesus learned from Joseph the carpenter profession, a very dignifying way to keep *handraising* the family once Joseph was gone… exactly as He would later *handraise* the Eucharist.

I will now give you the example that Jesus Charity gave me to discern how the apostolic heads are called to lead in the Order of Charity, which is a very simple one. Well, it is a mop, an object that helps to *create home* [create communion, create fraternity, create Eucharist, create Heaven…] with human dignity, a clean home in which everyone can grow as the brother and sister we are called to be. In the material sense, if the mop is well designed and properly marketed (you should understand a context of growthful marketing: you are promoting the best growth possible of the persons who use your product, you are not merely marketing for getting-as-much-profits-as-possible but for promoting the fullest human dignity recognition of everyone at a civil society level). If you can *create home* with the fullest human dignity, in the sacramental dignity sense, you will also be creating communion, creating Heaven, creating fraternity, creating Eucharist… and there is the sacramental dignity also fully recognized in a very simple product, as a mop.

And now you can see, very clearly, how living charity as an apostolate of dignity incarnates in a very incorporated ecclesial body the full unconditional recognition, including in the civil-social sense, of human dignity and sacramental dignity of everyone: the apostolate of dignity *transfigurates socially* the Eucharist consummated and consumed into a *generator/radiator of social communion*, beginning with making able to those employees of your own apostolate of dignity to have a family-based salary that makes them able to raise their families with full human and sacramental dignity. Instead of talking about an income-based family… now we are beginning to speak about family-based income… in the very same sense we, beloved family of Heaven, are now discerning about how to form more faithfully as an *incarnated communion-based ecclesiality*…

A very important distinction is meant to be made here, and it can be repeated with an example: Jesus Charity was also inspired, but a long time ago…

Since the very beginning, the Church has been known for how much we give to the poorest of the poor. That was so important that when Saint Paul was sent to evangelize the gentiles, the

only thing the apostles of Jerusalem asked him to do was *not forget the poor*, as it can be read in Ga 2:9-10:

> And James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave me the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. Only, they asked us to remember the poor, the very thing I was eager to do.

The ecclesiality of what is currently known as Caritas has been there, explicitly affirmed, since the very beginning, and it will always be an evangelical fundament of a properly understood Christian ecclesial: we must always seek to serve the poorest of the poor. However, it should be noticed: *Caritas* and the Order of Charity are not meant to function in the same way.

Somewhere in the past, Jesus Charity inspired a very concrete way to give a generous offering to the poor, and also a very meaningful one: sell Christmas candles as seasonal candles, sold only once per year, and give ALL the profits of that new albor candle to Caritas. That new albor candle would only be sold for Christmas, in the Thanksgiving season. The season chosen for this to be done has explicit *incarnative meaning:* the Eucharist is a thanksgiving, and those social profits are very explicitly meant to incarnate as *social communion* that Eucharist that is consumed and consummated sacramentally at every Sunday´s mass, if not more. Absolutely all the funds of the sale of that *new albor candle* will be given eclessially, directly to the poorest among the poor, wherever they can be, so they can have a proper holiday celebration together as family: a beautiful gift basket with generous offerings to Jesus Charity, but that offering to Him is given through the gift we give to those poorest of the poor be able to celebrate Holidays with sacramental and human dignity, along any other need that could be provided and they also need, like paying the rent for homeless families be able to have a roof to celebrate those Holidays meals… The candle has a new albor coquito odor. We created that scent; no one has it right now. It also happens that the Thanksgiving-Christmas season is the season of the year in which more candles are sold. So, well, the living charity seed is there to be sown eventually.

Now we can explain the distinction: Caritas doesn´t function like an apostolic business, nor is it meant to. Yes, items can be sold to get funds to Caritas (the new albor candle is intended to be sold very widely through the world…) and ANYONE can give donations to the poor through Caritas: it is very well known that there is no requirement at all to be Catholic to be helped by Caritas, charity is meant to lived unconditionally always, but especially with those who are the most beloved of Divine Love, those who need more among us. However, Caritas is not meant to administer any diocesan apostolic business at all, nor any "surplus" of the Order of Charity is meant to go to Caritas (all surplus of each apostolate of dignity, either of an interdiocesan, a diocesan or a national apostolate of dignity, would go to the ecclesial headquarters of the Order of Charity, so it would be re-distributed to more needy diocesan Orders of Charity around the world or kept as part as the charity net that must be kept to guarantee that the charity remains fully lived with all the employees in case any apostolate of dignity goes bankrupt or there are no profits in a particular year or eventually for any reason it must be closed and all those employees must be given full benefits for their "*despido improcedente*").

The Order of Charity wont merely "sell a seasonal item" to get funds: they will administer apostolic businesses, that if big enough, can cover the needs of the dignity apostolate of more than one single diocese, but there is meant to be at least one apostolate of dignity in every diocese (remember: that is the ecclesial way to not only affirm socially what we profess but to also generate/radiate a lovefull harvest socially… but while Charitas lives charity that ad extra, the Order of Charity does the same ad intra: it is meant to let everyone be able to incarnate sacramentally the Eucharist that is intended to be consumed and consummates as we keep being formed in faith as children of God through the domestic churches… and because the domestic churches are the lowest hierarchical organical rank, THERE you have the poorest among the poor INSIDE the Catholic Church, NOT OUTSIDE. As His Beloved Church, we are not only meant to live charity organically, *ad extra,* it is also meant to be lived mystically, *ad intra,* making possible that everyone can form a proper sacramentality to incarnate the faith they profess, no matter if they can pay for it or not, and no matter if they could give a generous donation or not…

Although any faithful can give any donation for the economic need of the Order of Charity as they are able to, as a *sacramental offering* given at the Dignitas Sunday, that is meant to be voluntary and be whatever its chosen to be given in all due conscience upon Him… but well, although under no circumstance a "minimum required donation" or "required offering" can be asked to ANYONE by the Order of Charity… Jesus Charity Himself gave a "sign" of the how the offering of the Dignitas Sunday is meant to be understood by His Beloved Church.

Until now, no Christian church at all has established a Sunday to be a "Dignitas Sunday". In this Sunday, that happens immediately after the Divine Mercy Sunday, every domestic church is meant to give a 7.77 offering to their diocesan Dignitas. Please understand the number as a sign, not as a fixed required amount: whatever amount you offer as a domestic church as an offering to Him through a fraternal donation to Dignitas in the collection of that Dignitas Sunday, it must be given as a celebration of how we are being formed with dignity as domestic church, growing together in more and more communion. The amount is meant to be strictly private unless you yourself, after praying it, you discern in conscience that He asks you to reveal such amount as a witness of how you celebrate growing together in communion. That is: the Order of Charity won´t reveal who donated what, if that is even possible to happen. When the offering of 7.77 if given by the domestic church, it can be given all together in the front of their parish's Tabernacles at the mass of that Dignitas Sunday if you do it with an electronic transfer done with a cellphone (many apps allow fraternal offerings to be done with the cellphone, you don´t need to do it cash). IF you, as a domestic church, choose to give your donation as cash, there will be heart-shaped envelopes at the entrance of the parish on that Dignitas Sunday. The envelope will say, "where your heart is, your treasure is also". No checks are allowed, because as long as it is possible, the offerings of Dignitas Sunday MUST REMAIN UNABLE TO BE KNOWN BY THE ORDER OF CHARITY EXACTLY WHO GAVE THEM. No, no one can expect a diocesan Order of Charity be able of "tracking" "who gave which amount" when so many electronic fraternal offering transfers are done at the same time on Dignitas Sunday; the electronic transfers can´t be tracked, especially if they are many done at the same day, so they can be considered anonymous. There won´t be a "special Dignitas second collection": the heart envelope is meant

to be part of your ordinary offering AT MASS OFFERTORY, and there is meaning behind that: you are offering yourself as living Eucharist through that incarnated fraternal offering that celebrates how dignified we are growing together in communion, growing together as equal brothers and sisters that are formed adoring Him with our whole growth, in Spirit and Truth.

Wait… Jesus Charity goes further: the Dignitas Sunday collection can´t be done only to affirm the own Church´s Dignitas, but the dignity of ALL children of God. So, besides the fraternal offering given to the diocesan Dignitas… another very fraternal offering is being asked by Jesus Charity to ALL DOMESTIC CHURCHES AND ALSO TO ALL PASTORS, THAT INCLUDES PRIESTS AT THE PARISH AND ANY APOSTOLIC HEAD... On that Sunday, all domestic pastors are going to allow their children, if they have children, to choose each one to which CIVIL NON PROFIT ORGANIZATION (this mean: this is not a fraternal offering given to an ecclesial entity, is being given to a CIVIL non-profit organization that in one way or another affirms everyone´s dignity as equal children of God in a very civil-fraternal sense). The sign of the offering that each child is meant to give is 3.33: we are incarnating the communion of the Trinity that had been infused into all of us as brothers and sisters of the same humanity, with the same Creator who created us all with equal dignity. That you have five children and can only allow yourself to let them give one dollar each? That´s fine: the 3.33 number is a sign, simply let the child to learn that as part of living the Christian faith is very important to make possible a civilization in which everyone can grow unconditionally beloved as an equal brother and sister, because we are all children of God in the sense we are all created by the same Creator, with equal dignity, so it is very important to learn to assist fraternally in every way we can to make possible a society where civil fraternity remains always unconditionally lived. Simply let the child give a fraternal donaton to ANY non-profit organization he or she discerns, after praying together, that God is asking him or her to give to “help to grow” a more fraternal civilization (may be using the expression of Martin Luther King “beloved community” can be better understood for younger children, because that is what they are able to see at that growth stage: their immediate community).

Let´s give concrete examples. Let´s say that the child is a baby. The parents can do that donation for him and her, and in that very concrete circumstance, they are meant to make it visible to others in the same way they wish their own child could be able to know it by himself or herself later (example: the parents taking a picture with the baby besides the tabernacle, showing the cellphone with the fraternal donation they did in his or her name, and then they keep picture somewhere in the house the kid will eventually know they parents did the fraternal donation for him or her when he or she was still unable to do it by his or her own). As soon the children is already reaching some even barely reason capability (around age three or even two sometimes) you can begin to explain in very simple words: we are all children of God and we are all called to build a community where EVERYONE can grow as EQUAL brother and sister (to young children the term “dignity” is still to complex, but it can be explained in very simple words that we are all brothers and sister that God want to have the same “growth opportunities” and as a Christian he or she need to always collaborate with that… and so, on Mercy Sunday, the conversation with the child must begin: how are you going to do a social work of mercy on the next Sunday, how God is calling you to create communion in this beloved community? Let the child pray, ask and discern in his or her own child terms. May be understands that cats and dogs need to be

better cared in their community to they can all grow as more brothers and sisters. Essentially, the kid is right, because honoring the creation is part of walking together as equal brothers and sisters… But may be the child says: mom, dad, I think God is asking me to help that homeless that is begging for coins in the corner… Once again, the child is right, but it must be explained: on Mercy Sunday we can give a warm meal and a fraternal offering to that brother and sister, that is a corporal work of mercy, and it is very good to do this… but on Dignitas Sunday we are asked by Jesus Charity to help EVERYONE to grow as an equal brother and sister, absolutely EVERYONE (may it can be hard to younger to understand the term "social" or "civilization", always do it in the best way the kid can understand it at their age), this is a social work of mercy… so in Dignitas Sunday God is asking you to give a fraternal gift to a communitarian organization that helps EVERYONE… which one God is asking you to give this fraternal gift? Of course, you as parent and as domestic pastor are meant to suggest possible organizations and help to pray your young child to which one Jesus Charity is asking him or her to "help to grow everyone together in communion." Mention several options to your children: this organization help moms that need help to raise her babies, this other organization help homeless brothers and sisters, this other organization help disabled brothers and sisters, this other organization helps orphans… May be the organization is Catholic, but its not diocesan: they are a charismatic organization (that means: it can be a religious order with an specific charism, or it can be lays with an specific charism) that serves EVERYONE as non-profit organization, as it would happen if a religious order has an adoption house to care any child that can be embraced to be adopted by a family. Well, that can count as a "fraternal donation" of Dignitas Sunday because they are helping to grow everyone in communion in a very civil sense… but the fact is: the child is meant to discern by his or her own to whoever civil non-profit organization Jesus Charity asks him or her to give that donation, whatever the amount is. Each child must give a donation, it can´t be joined. If more than one child wants to give a donation to the same non-profit, the donation will be given twice. It is very important that they see this as part of living their faith as incarnating communion personally, including in the civil sense: this donation is meant to be done electronically on Dignitas Sunday, done at the front of the Eucharist (because this is intended to begin to be prayed and discerned as domestic church on Mercy Sunday… well, at the time they reach Dignitas Sunday your children should already have a clear choice to what non-profit give that fraternal donation. When you go to mass on Digitas Sunday, let them see you set the donation in the cellphone, in the front of the Tabernacle, explain to the child: I am writing as the message of the donation "Family Life Matters" because we are all called to grow as family, as beloved brothers and sisters, and they are doing that with how they serve everyone they serve to grow together in communion, see? Very good, you are helping to grow everyone as a family of brothers and sisters that grow together in communion, let´s pray together for civil fraternity in front of Him… and you pray together as you do all the children´s transfers.

Whichever domestic church has a single domestic pastor or doesn´t have children, they are called to give three 3.33 donations to any three civil non-profit they discern in prayer Jesus Charity asks them to give a fraternal donation to affirm unconditionally the dignity of all in their civil community as equal brothers and sisters and to incarnate His Eucharist as incarnated social communion also.

Let´s say you are in an ecclesial territory where cellphones are not widely available, so you cannot reasonably expect to the domestic pastors be able to do this with their children with cellphones. Well, in that case, the parish can leave at the feet of the Tabernacle a heart-shaped basket, with a written sign with the names of three different non-profits (Trinitarian number) chosen by the parish to help everyone to grow in civil fraternal communion. Only one of them can be a Catholic civil non-profit, if any. In this case, the heart-shaped envelopes will be provided so each kid can leave one in the basket. If they want to, you can write in the envelope to which specific non-profit of those three they prayed Jesus Charity to give their donation, and leave the heart there: NO ONE will know the exact amount in those envelopes. No matter how small it may be, what is important is the meaning you are teaching your children. As Christians, we are ALL called to collaborate to help everyone to grow together in communion, as a beloved community of equal brothers and sisters. Whichever heart doesn´t have any specific organization written, the fraternal donation amount of those hearts will be divided equally between the three options already told at the basket by the parish.

You can even be in a parish in a very developing zone, where no non-profits are easily available. In that case, the parish will simply leave the heart basket there and say: all the donations given in all heart envelopes will be equally divided to provide a fraternal donation to three VERY NEEDY FAMILIES among you. Don´t say who they are, at all. When the collection is over, and all the fraternal donations are collected, divide them in three equal parts and the parish priest is the one meant to, very discretely, without any kind of public exhibition, give that fraternal donation to whoever the most three needy families are around the parish, no matter if they are Catholic or not, giving it along with a concrete work of corporal mercy that the parish itself must pay (Example: a box with plenty of food for the whole family enjoy a very nutritious breakfast for an entire week, or healthy proteins for the whole of the family… or if there is a disabled in the house, giving a generous amount of adult diapers, or special food that a disabled brother or sister needs due his or her medical disability…).

When there is the capability to do it, and if the pastors that are giving a fraternal donation that is given electronically are priests, they are meant to be a 7.77 donation, not 3.33. And they must do it publicly: they must either tell in the homily or let us see a picture on their social media, a screenshot of their donation. In the case of priests, they can´t do it to a Catholic non-profit; it must be given to an entirely civilian non-profit. It is meant to be considered part of their expected public witness of unconditional fraternity as ordained pastors. The same applies to apostolic heads. When there is absolutely no way to do it electronically by a priest, only then will they give a fraternal donation of their parish funds… to a particularly needy brother or sister that they discern Jesus Charity calls him to affirm his or her dignity unconditionally. In these very concrete circumstances, that brother and sister must be let know: this is my Dignity Sunday fraternal donation, this is done as a gesture of God to affirm your dignity as an equal brother and sister… BUT IN THIS CASE (and the same applies to priests of parishes in very developing zones who give the fraternal donation to three needy families around the parish), PRIESTS ARE NOT ALLOWED TO TELL THE PUBLIC WHO THEY PROVIDED SUCH FRATERNAL DONATION. A priest can ONLY LET THE PUBLIC KNOW ABOUT THEIR ELECTRONIC FRATERNAL DONATION TO A NON-PROFIT. It may happen also that a particular priest, besides giving their public 7.77

donation, may discern in all due conscience to being asked by Jesus Charity to affirm His Dignitas giving another fraternal donation in the second way just explained (example: the priest gave a public donation of 7.77 to a pro-life civil non-profit… but the same priest also knows personally of a very needy family of their own parish, or maybe he visits the jail and knows an incarcerated brother or sister in dire need of any kind of books to be able to read there…). In whatever way that could be discerned: if it was discerned that way, the money comes from your own pastoral budget as priest, your own pastoral salary, and you will give that one without ANY PUBLIC MENTION AT ALL, NOT EVEN IMPLICITLY.

Well… there is another very particular scenario here… what happens with mystical domestic churches who are already fully dedicated to serving God building a society in which everyone can grow as an unconditional beloved and sister? This can happen in several ways: there can be a contemplative order that, of course, you can´t expect them to have each one with a cellphone or be able to get out of their convent… but actually, this very same circumstance applies to ALL mystical domestic churches, including lay mystical domestic churches, including celibate lays, domestic celibate or even married who fully assume their sacrament of marriage as a mystical consummation of their spousal alliance of the beloved.

So, ANOTHER OFFERING is meant to be given by all mystical churches, including those parishes in which there are marriages: the apostolic head, whoever is… will ask to THREE member of the mystical church their vow alliances, their married alliances or their charity alliance… whichever alliance they use to consummate the spousal alliance with the Beloved. In the case of a contemplative cloistered religious order, the apostolic head will ask three members to give them their religious alliances. In the case of a lay celibate mystical church (they are lays, they can provide the 7.77 fraternal donation electronically if there is capability to do it, but besides that one, they must give this one also), the apostolic head will ask three members of that mystical domestic church to give him or her their mystical spousal alliances. In the case of a parish, if there are religious nuns there, the parish priest will ask one of them to give him her spousal alliance, and then will ask two married couples to give him their wedding alliances. You get it: you need the mystical alliances of three people or three married couples. You will offer those alliances AT THE OFFERTORY OF THE MASS, IN AN OFFERTORY PLATE WITH A HEART SHAPE THAT SAYS “MISERERE CORDIS,” because as you are fulfilling your spousal alliance in a way you are helping everyone to grow together in communion with the very offering of your life as a gratuitous self-offering, like His Eucharist is meant to become incarnated… As a mystical domestic church, you are honoring His Dignitas in a very “*miserere cordis*” way. Got it? The plate will remain over the Tabernacle, if possible, at the nearest place to the Tabernacle. When the Eucharist moment come, the people who were asked their alliances know who they are: as soon they receive the Eucharist, they will humbly go to the altar, take their alliances and do the thanksgiving Eucharistical prayer going back to their seats with the alliances placed back in their hand, as the *handraisers* of His incarnated communion they are… because that is what Dignitas Sunday is all about: celebrating growing together in communion as His Dignitas was poured on unto us since the very moment the Creator created us. When the domestic pastors are at home, they can let their spousal mystical alliances in their domestic altar as a domestic fraternal offering on that concrete Dignitas Sunday.

Remember: at confirmation you are meant to receive a very modest spousal alliance, with the shape of a crown or as charity alliance, whatever the bishop determines… and that counts as spousal alliance to be offered too, both to leave at the domestic altar as fraternal domestic offering in the Dignitas Sunday, or if the priest ask someone recently confirmed or to any lay young adult that is only confirmed, not yet married, but is wearing his or her confirmation spousal alliance at that mass… to give him his or her confirmation spousal alliance as a "miserere cordis" offering at Dignitas Sunday. If your parish is… big enough that asking only to three people is really small, you can ask seven then: for example, to three married people, to one widow, to one nun, to one lay celibate and to one confirmed… but never more than seven, because these alliances must be handled carefully, they can´t get lost in the process…

Please, also remember: the 3.33 and 7.77 amounts are a sign… but the companies handling apps that are used to give these donations on Dignitas Sunday are also called by Jesus Charity to give an unconditional civil fraternity sign to those they help to grow together in communion in a very civil sense… and grant to any civil non-profit that receives ANY AMOUNT of 3.33 and 7.77 donations, transferred in that specific Dignitas Sunday… to be able to be provided totally free of any charge (the companies won´t charge to the non-profit their usual electronic transfer transaction fee if the amount donated in any electronic transfer done to any civil non-profit in that specific Dignitas Sunday is given with the exact amount of 3.33 or 7.77). To avoid any possible illicit misuse of this fraternal privilege (example: someone trying to do money laundering covertly), you can limit the maximum of 3.33/7.77 free transfers per user to each (seven 3.33/ seven 7.77)… or take whatever other reasonable measure should be taken in all due justice to prevent the use of this privilege for any potential criminal misuse (we think these companies can be smart enough to surveil properly whoever tries to do these kind of perverted moves in a Dignitas Sunday "free-of-charge donation window".)

The fraternal offering given at this Dignitas Sunday is the only fraternal offering expected to be given by lay members of diocesan domestic churches to the Order of Charity. If they want to give any other, they can ask to the parish a heart envelope and simply put it in the offertory basket; it will be handled over to the diocesan Order of Charity, but the only Sunday in which Jesus Charity is asking a fraternal offering for the Order of Charity is in Dignitas Sunday. Besides this offering asked very humbly as a beautiful sign at the Dignitas Sunday, the only thing that should be expected is the lays and domestic pastors buying their own printed *Crescere* shared agendas (their domestic liturgy) if they want to do them handwritten, because as printed book they are meant to be available anywhere, as any printed book would… but even that can be provided to those who clearly can´t afford to buy a handwritten *Crescere* for whatever reason, especially if to receive a sacrament it is required to them to complete a handwritten *Crescere* as sacramentality constancy evidence needed to the sacrament be appropriately administered and that brother and sister can´t be expected to afford it in his or her known circumstances…. Don´t wait for them to ask: if it is a poor zone or a poor family, and it is known that those lay brother and sister will struggle economically or can´t afford at all to buy a handwritten *Crescere* to prepare for a sacrament, provide it free… In extreme poverty circumstances where no cellphones or internet are available the printed Crescere can be supplied as domestic liturgy to

ANY domestic pastor who asks for it in a reasonable way (that means: it's not being asked to resell them, keep asking in any wrongful way for more than the one already provided, or to misuse them in any known way by the parish).

However, it should be noticed: in the most ordinary sense, the Crescere is also meant to be able to be available to all and function as an app/"social" media too (understanding the "social media" term in a way that doesn´t wants to "own" the social life content of anyone but making possible that everyone can grow together in more and more communion…). So, technically speaking, the *Crescere* as domestic liturgy and shared growing-together-in-communion agenda is meant to be widely available to all laypeople with internet and intelligent cellphones, for a reasonable fee not meant to be for profit at all, asking for the fee simply guaranteeing the app can remain function properly, fraternally and without ads or any kind of monetizing of any type of information written in the app nor doing any sort of monetizing tracking or any kind of tracking to the cellphones, and keeping all information of those *Crescere* apps very safely kept. A proportion of the fees asked for the app being able to function is meant to be used to provide totally free printed Cresceres in the poorer zones of the world, where no internet connection or wide use of cellphones is still possible… although it is meant that whatever can be done to make possible a more fraternal development for everyone must be done: at the Dignitas Sunday those who use the Crescere app will be asked by the app to give a fraternal offering of the amount of their choice, no matter if it is 0.001 cents, besides the monthly fee of the app, to be used explicitly to facilitate poorer zones of the world to have access to cellphones and internet to be able to use *Crescere* apps.

This is how the Order of Charity is meant to be funded: fraternal offerings are asked for at Dignitas Sunday at the whole ecclesial level, and done affirming at the same time civil fraternal dignity and sacramental fraternity dignity unconditionally, but the primary funding of the Order of Charity is meant to be earned through apostolates of dignity worldwide that have an explicit apostolic business model in the context that has already been proposed. The distinction with what is currently known as *Charitas* becomes quite more evident now: *Charitas* is not meant, nor should it work, as an apostolic business model but as an *apostolic charitable* model.

Jesus Charity gave the specific example of a mop, something very ordinary, because there was an very evident meaning behind it: the "apostolic heads" among the ordained domestic pastor ministers who work professionally in those any apostolic business (what in the worldly terms would be known as a "CEO": the apostolate of dignity is not meant to hire only members of the Order of Charity or not even only Catholics, what would only be required to those employees that are not Catholics is to not oppose Catholic teaching publicly, if there is a public conscience issue against the Catholic Church the most respectful thing is not letting that become a conflict with the professional duty and let the person go in peace… but those who administer the apostolic business MUST be ordained members of the Order of Charity, including the "head" that keeps everything running through the whole apostolate of dignity…) must have VERY CLEAR that when you are meant to be ordered to serve living charity as the highest leader… You are meant to remain humble, without EVER letting yourself get into a "CEO" mentality.

As a matter of fact, EVERYONE at an apostolate of dignity will have a family-based/dignity-based salary (as soon as the person marries, the family-based income becomes operative), NO ONE WILL GET MILLIONAIRE BONUSES. As an explicit reminder who the ones who lead any apostolic business of the Order of Charity to remain humble and servant at all moments… the one who lead, the "apostolic head", will have a mop in his or her main office, very visible, and at least once per week he or she will mop themselves, with their own hands (they can´t delegate that function to other, he or she as the "apostolic head" is the one meant to do it, although anyone in the leadership can do this too) the place where the Eucharist is kept, wherever the little chapel is, (all apostolic business are meant to have a little chapel with the eucharist for anyone be able to pray) of the apostolate of dignity. If the chapel turns out to be a big one because it is a big apostolate of dignity that covers the needs of the apostolate of dignity of several dioceses/ecclesiastical territories, well, all the leaders can share that *very domestic chore* (it is meant to be a very domestic chore on purpose: you are focused in enabling forming domestic churches sacramentally in the most proper way...) of mop the chapel together once per week, ADORING JESUS CHARITY EUCHARISTICALLY EXPLICITLY OFFERING HIM A DOMESTIC CHORE. Get the importance of the detail here: as ordained domestic pastors minister, you are meant to be administering ecclesial domestic chores with your formative/apostolic duties… and the heads are meant to let that be seen explicitly clear, our way of handling a business is apostolic, for forming domestic churches and affirm the human dignity of the families of the employees we allow to be paid a family-based income to raise their families with dignity, how we administer these apostolate of dignity is not meant, nor can´ mean, to be done like a worldly business model, but we remain in the middle of the world and earn honestly and evangelically what we need to form our ecclesial family properly, upon God´s eyes and upon the civil society too… EVERYONE is meant to share domestic chores, which is a very pleasing domestic Eucharistic adoration upon His eyes…

Of course, we know: you can´t sell only a mop, you will probably need to fabricate more than one single item (following the same example: not only selling a mop, but fabricate also other stuff to take care of house cleaning…), but He had a meaning behind the mop, that can now be proposed. However, it is meant to lead humbly and according to His Order of Charity, let a mop be very visible in your main office as "apostolic head", and you know you are meant to adore Him at least once per week, doing that very specific domestic chore. You, as apostolic heads, are functioning like an ecclesial family is meant to be administers of living charity, like a Mother Church who want all their children to be properly formed to grow-together-in-communion, including being able to incarnate His Eucharist sacramentally, as the Order of Charity is called to form all domestic churches and domestic pastors… so let that become a very explicit sign as He proposes to: let a mop in your main office and offer that specific *ecclesial domestic chore* once per week, always administering His charity serving very humbly. The only exception to this rule is if the apostolic head is physically unable to mop (example: he or she uses a wheelchair), but even in that circumstance, the mop must remain visible in his or her office, and he or she must discern another domestic chore to be done in the chapel weekly. You are a worker of God: the mop is also chosen because you are there as a worker of God that is *consummating* your baptism (a mop like this one, that is not a *power mop* in the worldly-understood-power sense, is a *sacramental mop* that requires being immersed in *baptismal water* and also requires that the

domestic chore is fulfilled over and over again *with the proper sacramentality* and within an *incarnated communion context* proper of a chapel where the Eucharist is both organically and mystically Present and presentially consumed and consummated; only then the mop can be said to be *working properly* as Jesus Charity means it: as He Himself lowered down Divine Charity to His organic apostolic body fist, remaining adoring Him with our whole growth mopping His living ecclesial body as you remain humble servants that keep mopping His living temple floors… serving with the very same humbleness He Himself washed His apostles´ feet first) as you serve according to the proper grace-state and state-of-grace that was clothed upon you and invested upon you by the Holy Spirit as an apostolic head of the Order of Charity. That is how He means to "being apostolic head" be understood very explicitly: as serving NOT with a CEO mentality nor with any worldly-understood power, but with a fully proper personally eclessially incarnated apostolic *SACRAmentality* mindset…

Just to keep the ecclesial-domestic-communion-growers quite present at all moments along all the Order of Charity governance systems, whoever is the apostolic sub-head is meant… to use a very powerful vacuum cleaner before the apostolic head mops, the most powerfully silent it could be get, cordless if possible, to not restrain the empowerment of the Holy Spirit´s moves. Why? Because the vacuum cleaner is meant to mean to "vacuum" any "communion vacuum", any communion breaking, any dust that doesn´t allow the mop to clean the floor properly and keep the house in order… That´s a *very funny* expression of Jesus Charity*: don´t dare to imagine what charismatic level of creativity can require to be given by the Holy Spirit to keep a whole house of this magnitude "in proper order" doing as I say so and keeping all the domestic governance of My Order of Charity focused in their sacramental and sacred duty of helping everyone they are called to shepherd as mystical domestic pastors called by Me to serve as a visible apostolic head… to grow together in holier communion, remaining faithful to Me both as their Mystical Head and as the Beloved Bridegroom of their spousal mystical alliance…* The "domestic governance" mindset must always remain present, very especially in those among the apostolic heads.

Besides what has already been said, several ecclesial-institutional grounds regarding the Order of Charity and how it is meant to work, must be affirmed very explicitly, so that what Jesus Charity means as an eclessially instituted Order of Charity can be understood in the clearest way possible I am able to palabrize:

-The Order of Charity funds are also intended to be used to be able to afford all the economic implications that imply to provide these ordained domestic pastors ministers with all the proper intellectual and spiritual formation that they may require exercise their function with the proper grace, wisdom and favor upon man and God: any pastoral, theological, philosophical or university education and resourced they need to exercise and be formed as ordained domestic pastors ministers, it is also meant to be afforded with the apostolate of dignity funds. You can have some specific apostolate of dignity whose social profits are more aimed to pay the salaries of the ordained domestic pastors ministers of one or several dioceses; the social profits of other inter-diocesan apostolates or dignity can be more focuses in paying for the formative resources the own ordained domestic pastors minister will need to be formed properly, including to begin

receiving a formative family-based salary to be able to receive that formation while also raising their domestic church with all the proper human and sacramental dignity, staying also, of course, as domestic pastors of their domestic church who is along them where they are being formed as ordained domestic pastors ministers. Another apostolate of dignity social profits can be more aimed at affording all the economic implications of the spiritual sacramentality formation that is being provided to the domestic churches along the diocese/dioceses. Two elements are essential to be considered here: every diocese must have at least one apostolate of dignity at their local ecclesiastical territorial level, fully affirming the sacramental and human dignity of their own employees first, including of those who are not Catholic or who are diocesan lays, and those funds would be used directly as formative funding of the spiritual and sacramentality formation provided to the domestic churches along the diocese (even if that diocese ordained pastors ministers' salaries and formative funds are being fully paid through the social profits of a bigger apostolate of dignity at an interdiocesan or even at the national bishops conference level, at least one local apostolate of dignity must be present at every diocese as a local ecclesial social communion generator that affirms human dignity and sacramental dignity unconditionally at that diocese.)

-The apostolates of dignity and the Order of Charity are meant to be understood as a very organically incorporated ecclesial reality, including the proper intrinsic diocesan incardination of the Order of Charity and the implementation of an Apostolate of Dignity Central Primacy Office/Dicastery/Congregation at the whole ecclesial level to oversee eclessially the functioning of the Apostolate of Dignity along all the national bishops conference and also to redistribute the "fraternal charity funds" (the funds that are meant to be given by more economically-able ecclesiastical territories to those dioceses that are poorer and very evidently will need fraternal support of other bigger national catholic bishops conferences who have capability of earing more social profits in their apostolates of dignity... In the same way, right now the ecclesial reality of "Caritas" exists, there must be another very centralized, at the ecclesial level, "Dignitas," a kind of "Congregation of Dignity" at the whole ecclesial level that oversees all the "Apostolate of Dignity" throughout the world. Of course, that "worldwide Dignitas apostolate management" should have an office in Rome, but as big as the Church is now, it should not be assumed that ALL the headquarters of an ecclesial apostolate must be in Rome: yes, a very properly prepared office of Dignitas must be present in Rome, but their ecclesial headquarters, due the very own nature of how Dignitas is meant to function, can be absolutely anywhere else in the world where a proper communication with the apostolic headquarters of Dignitas at Rome can be kept. With our time's capabilities of internet communications, that means: while an apostolic headquarters of ANY Catholic apostolate must be in Rome, the ecclesial headquarters can be absolutely anywhere where proper communication between the both and proper flight connections between both can be assured, including building a proper Dignitas ecclesial headquarters for the worldwide management of all the Dignitas apostolates through the whole world within the premiums of the Sanctuary of Divine Love, if it is eventually built. The ecclesial headquarters buildings can be even be architectonically plasmated as a living beacon, very "organically" too (in the sense of the building having a physical beacon-lamp built shape) while the "mystical" radiation of those ecclesial headquarters is meant to be the mystical consummation of the Eucharist by those ordained domestic pastor ministers whose proper

formative and apostolic functions, along the proper economical funding that their functions imply, are managed there in an ecclesial worldwide sense.

A cross must be put on top of that building. Besides recognizing the ecclesial articulation that Jesus Charity reveals at the feet of the cross, there are two other meanings behind that cross: how both human dignity ("palo horizontal" of the cross) and the sacramental dignity ("palo vertical" of the cross) are being unconditionally recognized eclessially through this eclessially-instituted Order of Charity. When the connection between Revelation and Magisterium can be seen "visually", you can see that the human ecclesial personal formation model is at the "vertical base" of Both [Tradition-Scriptures] Revelation (vertically recognized ecclesial *dignitas*) also at the "horizontal base" of the Domestic Churches, [via human personal formation model first] (that is the "horizontally recognized ecclesial *dignitas*). That is why that cross at the top is meant to be there, as happens in the beacon of the painting sketch of the ecclesial *Fiat Caritas*, if the cross that is at the top of the boat is also placed at the top of the beacon. That is the living Church along Jesus Charity as it was plasmated in Iesu Amor and how it is contemplated at our shared dreams as a family of heaven that grows together in communio in Him, with Him, by Him, and for Him: *Ego Sum Iesu Viventem*; *Ego Sum Ecclesia Vivendo*. It should be considered: the cross at the top of this beacon-lamp comes from that boat, and in the boat, the cross at the top, along the whole "palo central" is meant to be understood as a domestic cuy (it comes from a Taino word that designated something we would understand as a walking stick or as a shepherds stick today, but the Tainos used their *cuy* for planting seeds… so this domestic cuy should be seen at the same time as *pastoral staff*, as a *living charity seeds "seeder staff*" stick and as a walking staff, for walking together as He walked), the most proper "visible signs" of all domestic pastor: you can actually give a "*cuy doméstico*" to all who do the confirmation sacrament properly formed, as a sign of their confirmation sacrament being "organically" consumed; the mystical consummation would be the "crown ring" charity alliance at their fingers... Understanding the confirmation as how the Holy Spirit is sending you as a domestic pastor is crucial, and very explicit visual sacramental signs should affirm that reality in a very sacramental-organic sense... Yes, that is part of affirming both human dignity and sacramental dignity unconditionally at the whole universal ecclesial level.

-A very pertinent amount of "charity apostolic net" funds should be kept at the worldwide sense by the Dignitas Ecclesial Headquarters, so in case there is any bankruptcy or any unexpected profit loss in any of the apostolates of dignity, that can be compensated at least in the transitory sense (while it is discerned which other apostolate of dignity form to compensate that funding loss, or how the social profits can be increases in any other legitimate apostolic dignifying way) by the worldwide ecclesial Dignitas Headquarters funds designed as an "apostolic net" that safeguards the economic viability of the funding of all diocesan Order of Charity worldwide. In the case of an apostolic of dignity becoming economically unviable-bankrupt, those employees must be laid off with the proper dignity, providing them an "involuntary termination" compensation, full paid salaries and benefits for three months, while they find another job to raise their families with all the proper human dignity.

-All economic funds and pastoral formative and pastoral formation budgets of both the diocesan Order of Charity and the Ecclesial Headquarters of Dignitas are meant to be disclosed annually in a very public sense through the apostolic headquarters of Dignitas at Rome. We are not meant as His Beloved Church to keep "unseen social profits": we are laying everything at His feet in the very same way we are laying everything at the apostles' feet. No economical information is meant to remain hidden in the diocesan and worldwide ecclesial sense, although, of course, the family-based salary that each one receives does not need to be explicitly disclosed: what is meant to be disclosed is how much is spent in family-based/dignity based salaries at the whole diocesan level (including benefits) and at the ecclesial worldwide level and from where these funds are coming from (at the ecclesial level). The formative costs of both forming the ordained domestic pastors ministers (including the salary that must be paid while they are in formation so their families can be properly raised while they are in formative stage) and also the domestic churches (the costs of providing any formative material required to the domestic churches of paying the full-time dedication of the ordained domestic pastors that are designated with the sacramental duty task of forming those domestic churches with all the proper sacramentality) is also meant to be clearly informed publicly, both at the diocesan level and at the universal ecclesial level. Numbers are meant to be provided at the diocesan and universal ecclesial level annually; no specific economical information of ANYONE along the Order of Charity, including of any apostolic heads, is meant to be informed, for very human, charitable and prudent reasons: each human person have their domestic privacy right (including not to disclose publicly their specific domestic incomes) and that must be respected. As a general "humbleness attitude", members of the Order of Charity are not meant to self-disclose their salaries nor boast anything in the economic sense either (if you need to boast something, simply boast your weaknesses, as Saint Paul did, that's it), beyond affirming publicly: I am being given the proper dignity-based/family-based salary for my sacramental/apostolic duties at the Order of Charity, according to what the Gospel says: "*the worker deserves his wages*" [Lk 10:7].

-In the case of an Order of Charity member becoming disabled or conceiving a disabled child or a family member becoming disabled in a chronic or even terminal sense, specific dignity-affirming measures must be provided in those circumstances, including in the economic sense and also taking any specific conciliative measure between "domestic pastoral/ordained pastoral" sacramental duties if necessary to affirm dignity in the proper way. The same applies to any member of an apostolate of dignity or of the Order of Charity who becomes a mother or a father or adopts a son or a daughter: a proper family leave time. Some of the examples He had given how *paid family leave time* can be better understood are: equal paid maternity leave and paid paternity leave(when a new family member is born, or if in all due charity, a paid family leave (either immediate —for example: for dealing with a catastrophic accident or a sudden family death of a direct relative—, short —a sudden transitory reason— or extended — there is an extended reason to need to deal with domestic pastoral issues first before being able to proceed with assuming their ordained domestic pastor sacramental duties properly. For example: a child is diagnosed with cancer and the parents must focus in going with that treatment and help that child to recover as their domestic church; a pregnant ordained domestic pastor minister have very dangerous pregnancy complications and it is medically indicated to her remain in complete rest so everything that is medically possible to be done for

the baby being able to born in the most viability-based date can be done; a male domestic ordained pastor minister is found to have any kind of hidden addiction problem and a proper rehabilitation treatment period must be provided to make possible his proper dignity rehabilitation and his sacramental duties as ordained domestic pastors can be fully assumed with full dignity again...— time must be given so the ordained domestic pastors can fully assume their functions as domestic pastors while they remain ordained domestic pastors ministers, because their example as how they form their own domestic churches will always be their first personal apostolate.

-The ordained domestic pastors ministers are meant to go through a very solid-affirming discernment and formative period to become ordained domestic pastoral ministers or eventually even properly ordained through female or male sacred Holy Orders if that is also properly discerned in both all the organic and mystical sense applicable... but if, for any reason, after the proper discernment being completed, both or either the diocese and the ordained domestic pastor minister discerns that their apostolic-sacramental duties and their domestic ordination must be terminated and it can even mean to be a call by God to follow him in another way that is understood to be more faithful to His spousal alliance... the institutional domestic ordination termination process must be done in the most charitable terms possible, always remaining grateful for the services and the sacramentality offering of that domestic pastor or of those domestic pastors (there can be lay single domestic pastors that in their proper discernment choose to remain apostolically celibate as a domestic church fully dedicated to serve the kingdom of Heaven and to fulfill the Father's will for them (they may be single, but have their mother of father living with them, or choose to adopt an embryo, or chose to embrace as single lays all the beauty of their sacramental maternity or sacramental paternity fully dedicating to form kids as a Catholic school director, teacher (grower), school formator (glower...) Please notice; the circumstances of lay celibacy are way more varied than the ecclesiastical celibacy and that should be assumed as part of the proper discernment and formative stage of an ordained domestic pastor minister: what do you see God is calling you, you are being given the grace and the call to remain a single lay, assuming the domestic pastor responsibilities you are called by God to as domestic pastor of the domestic church you are being given (even while remaining as celibate lay, the lay may have parents to take care, or understand being called to adopt sacramentally (that means: he or she is discerning God is calling him or her to assume explicit sacramental motherhood or sacramental fatherhood formative roles remaining a single celibate lay to serve the kingdom of Heaven that way in the fullest ecclesial domestic dedication sense, fully dedicated to helping to grow children or domestic churches eclessially, being only a sacramental mother and a sacramental father in the ecclesial formative sense)...

Other kind of calls may emerge from an ordained domestic pastor minister: after dedicating all this period to be formed and serve as an ordained domestic pastor minister, I am discerning I am being asked by God to embrace sacred Holy Orders (the preparation to be an ordained domestic pastor minister and a priest is not too different, is actually more pastoral directed in the ordained domestic pastor ministers, but they all must be required to study theological and philosophical fundaments as ordained priests do, what is more enriching is integrating the

pastoral formation that would also be required to ordained domestic pastoral ministers)... in very particular circumstances, it can even happen that ordained domestic pastor ministers discern to be called to embrace the Holy Orders ordination... as a kind of more literal domestic ordination: that would happen in the case of both the father and the mother of the domestic church discern together to both fully dedicate to the serve to the kingdom of God through Holy Orders, and after a very solid time as ordained domestic pastor ministers have passed and that very particular call can be confirmed by the diocese as how their sacramental duties as ordained domestic pastors had been granted the grace to be fulfilled through the years, and both can be confirmed as a marriage to have both the call to Holy Orders properly discerned by both... well then, after no less than 7 years as ordained domestic pastors minister, the "domestic ordination" can become a Holy Order ordination of BOTH, and they would pass to become ordained priests withing the designated parish by the diocese. This is not meant to happen immediately: if a very particular call of a marriage becoming both ordained priests to serve the diocese as institutional "domestic ordination" is meant to happen, they must begin to be formed, both, as ordained domestic pastor ministers and after the appropriate time of their ordained domestic pastor ministers sacramental duties have passed, only then a priesthood ordination of both together is meant to begin to be discerned.

Eventually, very practical issues can arise in a domestic pastor to let God reveal which is His will for him or her, or for both as the domestic church. For example: being blessed as ordained domestic pastors ministers with a very fruitful biological family (they remained unconditionally open to life as domestic church and they were granted the blessing of conceiving a big family biologically) is not by itself a disqualifying factor to proceed with ordained them priestly, if both discern that call properly, but it must be very clearly seen that they had been granted the grace to administer properly that sacramental grace fulfilling their own domestic liturgy in the most proper way first to then discern how called they are being to the priesthood... If as a domestic pastor or as a domestic church, or eventually as an ordained domestic pastor minister, you are not being able to handle your own domestic liturgy appropriately first in the most graceful way, that is a clear sign from God that you need to mature more in your vocational discernment... It can also happen that an ordained domestic pastor minister or a domestic church that already received an institutional domestic ordination as domestic pastors, both of them being ordained domestic pastor ministers... discern to embrace the grace to become ordained priests, but as Holy Ordered priests, they are called to keep dedicating fully to the Order of Charity apostolic/formative duties; in those cases, a "dual domestic ordination" becomes operative: that marriage is ordained to assume apostolic/formative roles both through Holy Orders and through the institutional domestic ordination of the Order of Charity (they wouldn't have a parish assigned as priests: their diocesan organic vinculation is more "personal", fully dedicating as ordained priests to the ecclesial personal formation sacramental/apostolic duties proper of the Order of Charity. Understood?

-ALL the members of the Order of Charity are meant to be institutionally ordained diocesanly and be very organically formed to fulfill their personal formation/apostolic duties. Those along the Order of Charity called to administer dignity through an apostolate of dignity can also be provided with the specific business administration formation proper to their apostolic

sacramental duty at the Order of Charity. However, if a single domestic pastor gets ordained as an ordained domestic pastor minister... there are only two possible eventual pathways in this circumstance: either that single lay discerns to remain single as apostolic lay celibacy... or if that single lay eventually is given a call to marriage, to be granted to remain an institutionally ordained domestic pastor minister, BOTH must be called and ordained institutionally as ordained domestic pastor ministers. This should be understood within the context of a sacramental marriage being meant to be a mystical consummated marriage too: if God truly calls that ordained domestic pastor minister to fulfill his institutional domestic pastor ordination as ordained minister of the Order of Charity as a married dignity minister... well, that will be clearly seen in the fact that BOTH at the marriage can and are called to embrace an institutional domestic ordination as ordained domestic pastor minister, because in a fully mystically consummated marriage, the grace-rule and charity-order poured unto one will be clearly seen also fully operational in the other, due the mystical spousal union that the Holy Spirit is consummating in both.

If for whatever reason, BOTH in a marriage can't become an ordained domestic pastor minister, that means: that domestic ordination is not called by God, they are called to remain as a very holifully formed domestic church as lay domestic pastors, which is also a very concrete call to know how to embrace the grace to fulfill. Said in other words: a single lay ordained domestic pastors minister's call can happen in a very wide variety of vocational contexts, always assuming a lay celibate call within a very concrete domestic church formation that must be clearly affirmed through the discernment process, in order to be granted the institutional ordination formative period as domestic pastor minister... BUT, if ANY MARRIED lay is called to become an ordained domestic ordination minister, a very clear sign from God that this call is coming from Him is that it can be seen that this call is an intrinsic part of their fully consummated mystically sacramental spousal union, so the same grace to embrace a call to become ordained domestic pastoral minister can be seen in BOTH and BOTH are called to become, through domestic ordination, ordained pastor ministers, fully "ordained" as domestic church to assume apostolic/formative roles of the diocesan Orden of Charity. There is absolutely NO exception possible to this rule: if a lay ordained domestic pastoral minister eventually discerns a call to marriage and it can be clearly seen that the other single lay the ordained domestic pastor minister is not called or can't be called to become an ordained pastor minister too... the already ordained domestic pastor minister must be desvinculated of his or her institutional ordination as ordained domestic pastor minister if it is discerned that she or he is called to consume and consummate the sacrament of marriage with this person that is clearly not being called nor possible to be called to become eventually an ordained domestic pastor minister. That is consistent with honoring the sacramental dignity of marriage in its fullest sense: if a domestic ordination is meant to happen, it must be part of their spousal mystical consummation, so BOTH must be granted the grace to be/become ordained domestic pastor ministers to marriage, become institutionally domestic ordained. The same would apply if eventually both are granted Holy Orders: it must be very clearly seen as revealed by God that the sacramental grace for consummating that priestly call can be corroborated and constituted through BOTH. No way any kind of ordination in a married lay can happen or even be discerned... if, in the first place, it can be clearly seen that it can be consummated through the mystical consummation of their

marriage first. If God is calling them to consummate their marriage mystically in that sense, He will let that be seen very properly... in both.

-When any member of the Order of Charity that have already completed his or her formative period have discerns, or there is a diocesan discernment that also discerns, that there are very clear signs of God to any other "follow Me" that is not compatible with remaining an ordained domestic pastor minister, the institutional ordination can be "desvinculated", so that domestic pastor/that domestic church stops being granted the state-grace to be able administer dignity apostolically or sacramentally as ordained diocesan ministers. In the case this happens after the formative period, and these ordained pastors have started their sacramental/apostolic duties and they/he/she already were assuming a full time formative/apostolic role at the Order of Charity, the disvinculation process must proceed always in the most charitable terms, never stopping seeing anyone as a brother and sister in Christ whose dignity is meant to be respected and affirmed unconditionally. In this specific case, a seven-month fully family-based/dignity-based monthly salary income must be provided as a "transition period" so that the domestic church/that domestic pastor can be able to find a new job and remain raising his or her/domestic church with all the proper dignity. Never, absolutely never, anyone is meant to say or even imply any derogatory word or treatment to anyone that, due to any circumstance, it is discerned that his/her/their sacramentally-bonded vinculation with the Order of Charity is called to become "untied"... The ONLY thing that the Order of Charity can do, if strictly necessary, is to clarify publicly, always in the most charitable terms, any misunderstanding that any disvinculation or desvinculated ordained ministers may have spread publicly (for example: that he or she was not given the proper compensation to make a dignity-based disvinculation transition possible, or that anyone denigrated him/her/them through the disvinculation transition or after the disvinculation becomes fully operative). If there is a public accusation against the Order of Charity by any of a desvinculated/disvinculation domestic church, in all due justice, there can be circumstances in which the Order can't remain publicly silent, for the common good of all, BUT of any public expression must be made in these terms, it will be ALWAYS done in the most charitable way possible, never stop seeing in everyone a brother and a sister in Christ, nor using kind of humiliate tone: what is being said publicly is simply to clarify what the desvinculated/disvinculation part said also publicly first, and it was not said in the most faithfulness to truth possible, and because the scandal it is causing, the truth must be clarified for the common good of all the beloved children of God that are being formed through the Order of Charity, who are always remain being the ones who live charity first. When there is a denigratory act or offense against anyone confirmed to be committed by anyone belonging to the Order of Charity, especially to anyone in disvinculation transition or to anyone vulnerable, truth must be recognized humbly in this circumstance also and the proper apology and even compensation, if applicable in the most charitable terms, must be given through the appropriate channel, including a public apology if the offense becomes a public scandal for any reason.

-If for any kind of particular reason (example: a public figure/public figures stops being vinculated through the Order of Charity and everybody knows very publicly that he or she/them are ordained domestic pastoral ministers of the Order of Charity, in all due charity to all the

children of God, their disvinculation must be informed, once fully consummated, in the very same public level of them they being known as public figures. In this circumstance, what is meant to happen is a joint public communication, at whatever public media level it is pertinent to be applied according to their "publicity": both parts communicate together in the most charitable way that the disvinculation has happened, and how each part is grateful for how they grew, glowed and bloomed together through that vinculated period. The same should be done when such kind of public figures begin the formative period of their vinculation with the Order of Charity, so proper transparency of any ordained domestic pastor minister can be honored.

-If an domestic pastoral minister is in formative period, so his/her/their institutional ordination is still not fully operative, and it is discerned that they/he/she are called to terminate their/his/her vinculation as ordained, a seven-months of full family-based/dignity-based salary must also be provided to them, besides any explicit living charity measures that may be needed to grant them according to their specific formative period circumstance, so they can be able to fulfill the transition of their formative period with the fullest dignity possible and in most charitable way possible. Just to give an example of an "explicit living charity measure" that can be perfectly possible applicable in these circumstances: they/him/her may be in a "domestic pastors minister seminary", studying together or as lay single domestic pastors their philosophy/theology/pastoral intellectual formative classes, when the disvinculation is discerned and the disvinculation transition begins to be operative, so they will need a very explicit economic collaboration to be able to afford their moving expenses —air tickets, moving cost, especially when you are moving with a whole family— from the "domestic pastors ministers seminary formative place" to their own designated place to keep being a domestic church/keep living as a domestic family must be provided.

-No matter how a ministerial disvinculation of the Order of Charity happens, it must always be done with THE MOST CHARITABLE TERMS possible. No one goes "through the back door" nor unable to tell others he/she/them is/are beginning a disvinculation transition: everything is meant to know when this happens according to how each one discerns to say it openly, and that being let known in a very fraternal way: we are remaining as beloved brothers and sisters in Christ, but this brother/this sister/these brothers are now discerning a new call that is not compatible with their ministerial vinculation to the Order of Charity anymore, so they/him/her are/is meant to follow a new "follow Me." A ministerial disvinculation is not meant to be understood as a "fraternal disvinculation" at ANY moment: we are all meant to remain always a brother and a sister, and no one is meant to "cut communication" with anyone simply due a ministerial disvinculation becoming operative: of course, internal information of the Order of Charity, that is always meant to be shared within the context of the information that each one needs to know to fulfill properly their state-of-grace sacramental/apostolic duty in the Order or Charity in the most graceful way possible —not all the information and even not all professional formation (example: not everyone needs to receive specific professional business administration formation, like a MBA: that kind of professional formation is only meant to be provided to those called to have it to fulfill their apostolic/formative Order of Charity ministerial vinculation properly) is meant to remain accessible to absolutely everyone, only the information and formation that is pertinent to their formative/apostolic vinculation to the Order or

Charity— are not meant to keep being provided to the minister whose disvinculation is in process to become operative, now becoming diocesan laity... but the fraternal communication never is cut, especially due a ministerial disvinculation transition that is explicitly meant to become operative in the most charitable terms possible, always doing any explicit institutional living charity gesture that may be needed to be applied to any specific circumstance so that this transition process can become fully operative in the most charitable and dignified way possible... that, of course, will always remain seeing everyone as a beloved brother and sister.

-Any specific fraternal economical support that any diocesan Order of Charity may need to assume the economic implications of the costs of complete a dignity-fraternal based disvinculation of any ordained minister of any domestic pastor/domestic church who was in his/her/their institutional formative ministerial when the institutional disvinculation transition begins to become operative... is meant to come also from the "apostolic net" funding, the very same fund that is meant to let remaining permanently set apart in a pertinent and stable sense in the Dignitas ecclesial headquarters sense, to be able to assume responsibly and charitably any unexpected economical implication of an apostolate of dignity becoming economically non-viable, loosing social profits unexpectedly or going bankrupt.

Here are more important details that Jesus Charity meant to present regarding the ordained domestic pastor ministers:

-Well, domestic chores are meant to be understood as a very specific domestic adoration that EVERYONE, as an ordained domestic pastor minister, is meant to offer by the varied domestic nature of their formative and apostolic roles.

However, it should be reasonable to also assume: in some circumstances —especially if a domestic ordained marriage is blessed with many biological children— it will be even charitable to provide, in a very systematic way, what would now be called "domestic service assistance" to those ordained domestic pastors ministers that due the magnitude of their sacramental/apostolic ministerial duties at the Order of Charity, can't assume the full load of their domestic chores. This is something that can happen in any family and shouldn't be assumed it can't happen in an ordained domestic pastor's/domestic ordination marriage home. However, very well-established institutional grounds should be set regarding how to concretize this very human domestic reality when it happens:

- No ordained minister of the Order of Charity, no matter whether male or female, single or lay, celibate or not, can ever assume that he or she must have fully paid "domestic service" simply due to being an ordained minister of the Order of Charity. No: domestic chores are meant to be understood as domestic adoration among all the Order of Charity, and they are expected to be willing to fully assume them as such.

- After that being said, it must also be said that there can be very specific circumstances in which for very concrete charitable reasons, an ordained minister of the Order of Charity, to accomplish in the most proper way possible their sacramental duty as diocesanly

instituted ordained domestic pastors ministers, must be provided with some degree of what would be understood of "domestic service assistance". That would very especially apply to those married domestic pastor ministers whose domestic ordination has blessed them sacramentally with many biological children in the very same way such fruitfulness of the Holy Spirit is meant to be seen, all the sacramentality fruitfulness of all ordained domestic pastor ministers.

- When the Order of Charity assumes properly that what is now understood as "domestic service assistance" must be provided to any ordained domestic pastor ministers, there are some grounds that must also be respected when this applies.

- The Order of Charity is totally competent to hire at a very diocesan level (they wouldn't be paid directly by the ordained domestic pastor minister but through the Order of Charity) "house formators" (don't call theme ever "maids" nor nothing related to "domestic servitude": they are forming those houses in the material sense, that is why the word "house" is being used) to provide a very specific house formators assistance to the ordained domestic pastor ministers. As "house formators," there would be housekeepers and handymen already hired by the Order of Charity to provide these ordained ministers any house service support they may need to fulfil their formative/apostolic sacramental duties in the most proper way according to each domestic's circumstances. Although there can be house nannies as “house formators”, no full-time nannies are allowed for any ordained domestic pastor minister, due to the very nature of their ministry: only part-time nannies can be provided only in very particular circumstances, like the ones already described.

- Never assume ipso facto, absolutely never, that you will be granted paid housing formator's assistance simply due to being an ordained domestic pastor minister. We repeat: domestic chores must be assumed by all as a domestic adoration very pleasing to Him. That means: even in those cases in which the Order of Charity grants domestic formator assistance, some degree of domestic chores will ALWAYS remain to be expected to be done by all the ordained domestic pastors ministers. You can't function like a priest whose all domestic chores are done by a paid person, no, due to their very domestic church formative role, no one at the Order of Charity can have that "must be served" mentality. The only exception to this rule is that the ordained domestic pastor minister's domestic church has an unexpected disability circumstance that requires providing more or even full-time domestic assistance for recovery/extraordinary medical management circumstances. Yes, in that very specific domestic circumstance, there is a need for very extraordinary living charity measures due to that very extraordinary circumstance. This is part of the very nature of the Order of Charity: the nature of domestic formation is not meant to be expected to be the same at all, there are extraordinary domestic circumstances, like the one mentioned, that must be assumed in the most charitable way... But even if someone is not granted paid domestic formators' assistance, absolutely no one is allowed to pay by themselves full "domestic assistance services" either, or even worse: ask someone among those they form or in the parishes

they are to "clean their house as a voluntary service." THAT CANT HAPPEN UNDER ANY CIRCUMSTANCES. As it may happen in any ecclesial family environment, someone, in all their good will and as a very ecclesial family mindset, can see that any other in the parish (including an ordained domestic pastor minister) can be helped in any particular way at an any present moment and offer very freely and fraternally that help (example: the ordained domestic pastor minister is giving a formative class and the parish and his or her baby child begins to cry while the class is being given... anyone can offer him or her to cuddle the baby while she or he is giving the formative class, a gesture that is very fraternal and given with a very family mind-set... but that should not be assumed that the ordained domestic pastor minister is asking anyone to be their unpaid nanny wherever they go...), but that should not ever be allowed to assumed as a petition of "free domestic service assistance" asked by any ordained domestic pastor minister, not they are allowed to ask any domestic service assistance within that contexts to anyone, especially among those they are delegated to form/administer grace apostolically.

- For very evident reasons, it should be assumed that the people whom the Order of Charity hires as professionally-paid service house formators are meant to be already well-known women and men among the parishes, whose house formation talents and faith are already known. The best that can provide a house formation service for a Catholic home... of course, are meant to be found among their parishes. As far as it is possible, these house formators are meant to be given a full-time professional house formator job, also with a dignity-based/family-based salary. Please note this: the people who usually work in these kinds of positions usually have no professional studies and usually no possibility at all to access a family-based/dignity-based income that makes them able to raise their family with dignity. Once again, the Order of Charity is acting as a communion generator among the poorest of the poorest, this time among its own parish members.

- What do we mean by "as far as possible, they should be given full-time jobs"? Well, all the "domestic assistance" services must be very properly understood: these are very physically demanding jobs. They shouldn't be expected to handle an eight-hour position with such physical load and be assumed to be a full-time position. In the concrete case of house formators (housekeepers and handy men, and in most cases, house nannies also), their full-time workload should be assumed as SIX HOURS per day due to the extremely physically demanding nature of the professional services they are providing. Because a family-based salary is not paid by the hour, this change won't be an issue. In the case of the dignity-based income that is paid by hour, the adjustment should be properly made, so the house formators are paid as eight hours for a 6-hour shift, and are given all full-time employee recognition with the proper benefits of a full-time employee. Despite what we just said, there can be specific circumstances in which a full-time position can´t be granted because there is no need to hire a full-time house formator for the specific tasks he or she is being hired. This can especially apply to house nannies: of course, they can expected to be more needed when the children come back from school, and they may not be required a full six-hour-per-day contract. However,

even if it is a part-time, it remains being paid in a dignity-based per hour rate… and also considering: there may be people among the parishes, grandmas, mothers themselves, who may be well-known for their child-care skills and that can´t fulfill a full-time contract due their own obligations at their domestic churches, or because they are in an age in which they can´t be allowed a full-time work load… So… as far as it is possible, a full-time position should be granted for these house formators, but also considering that it is expected that some of them can only be hired part-time. Unless it is explicitly agreed between the parts due specific reasons that must be clarified explicitly in the contract, no part-time house formator contract below 15 hours per week (3 hours per day) can be granted, because it must be understood: domestic work is a very dignifying work and you can´t hire a part-time employee simply to give them too few hours to receive a dignifying minimum payment. If you hire an employee, they must have a minimum number of hours that is enough to be dignified.

- It should be noticed: their job position is meant to be understood as "rotative". That means: they won't be expected to remain cleaning for SIX hours in the same house as an ordinary housekeeping service circumstance. In the very concrete circumstances of the housekeepers, it should be understood that they will clean 3 hours at one house and then 3 hours at another house, or 3 hours at the house of an ordained domestically marriage at one parish, and 3 hours at the house of another ordain domestically marriage at another parish. No, their services are not meant to be used to clean parishes; that task belongs to the laity/parish administrators. In the case of handymen, they will remain rotating as they are needed to provide ordinary or extraordinary house maintenance services.

- A very specific ground must be set for house nannies, besides what He already said (they can never be allowed to be full time nannies, as if a "full time domestic nanny" would be assumed as an ordinary circumstance, that can't happen due the very nature of the Order of Charity ministry, these house nannies are also meant to be rotative and also meant to have 6 hours full time work load): all these employees are required a very basic civil background check, but in the case of house formators that are hired as house nannies, their background check level is meant to be higher because they will be handling child care tasks. Of course, those who are hired as house formators are meant to be very well-known people among the parishes, but the proper civilian procedures must also be assumed, especially when it comes to childcare.

- After all this has been explained, a very serious warning must be made: HOUSE FORMATORS ARE NOT MEANT TO BE UNDERSTOOD AS ECCLESIASTICALLY-ORDAINED DOMESTIC SERVANTS. This is not meant to happen at the Order of Charity and should NEVER be understood that way: the only ordained institutionally at the Order of Charity are the ordained domestic pastor ministers, period.

  The house formation section of the Order of Charity is a PROFESSIONAL role: these people, hired among the people of the own parishes that are already known by their

faith and by their house formation talents, people that usually doesn't have the education beyond high school to be able to reach to be paid with dignity-based/family-based income elsewhere, and they are professionally hired and professionally paid, with all the justice and all the human and sacramental dignity affirmed, not only in all the ecclesial sense that can be applied but also very legally in also in a very civilian way (example: their proper social security, health insurance, disability insurance... must be paid with all the most charitable and very civil-legal implications also: they are not meant to be hired as "underground workers). Because they are people of their parishes, they can be paid some spiritual formative resources as part of their Order of Charity job benefits, like being paid a whole weekend family retreat annually, that won't be included in their vacations time, they would be given as extra resting time besides the proper paid vacation time... But this is very, very important to be understood: DOMESTIC SERVICE IS NOT MEANT TO BE ASSUMED BY HIM TO BE A MINISTERIAL ORDINATION, because all ordained domestic pastor ministers are fully expected to always have the disposition to offer their domestic chores as domestic adoration. Only in those very concrete domestic circumstances where it may be required due to their specific domestic context, will the house format service be provided. This means: under no circumstances is an ordained domestic pastor meant to have no domestic chore at all to assume; they are always expected to offer the domestic chores they can assume as domestic adoration of their domestic liturgy, according to their fraternal availability to fulfill them with all the disponibility that their lay state-of-grace and their apostolic/formative sacramental ministerial duties allows them and grants them to have.

As a very explicit charitable measure to affirm the deeply dignifying and fraternizing work that all house formators fulfill with their very professionally paid service, but at the same time, it is also very fraternal formative… besides always being treated explicitly fraternally (no house formator will be asked to treat anyone they serve professionally as “domestic master”: the unconditional fraternal-sacramental domestic tone is expected to be recognized in all at ANY house of ANY member of the Order of Charity, and that explicitly includes NEVER requiring or allowing any house formator being asked or needed to call those who they are meant to serve very professionally and very fraternizingly as “patron”, “amo,” “mistress”, “usted”… nor being NEVER being called “sirvienta,” “maid,” domestic servant, muchacha/chica de servicio, service girl…” or any equivalent term that implies assuming them as an “inferior lower class”: they are always meant to be treated as equally dignified brothers and sisters, referred in civil-legal contracts as house formators with a specific house formation duty: handyman, housekeeper or house nanny…. And within the domestic house they serve, they are meant to be called as an equal brother and sister is meant to be referred as it is meant to happen in all social environments in which personhood dignity is unconditionally affirmed: always by their name, in a VERY fraternal way, and treated very fraternally, never commanding anything with a tone of someone who is talking to someone socially inferior due the task they are assuming, never asking then kind of… doing what they do hidden from others… These brothers and sisters that are house formators always remain visible and commanded —when there is any need to explicitly command them

something as part of the professional service they provide as house formators— using the very same tone of voice Jesus Charity uses when he commands the *mandatum novum*…). They can´t be commanded to do something known to cause hurt, as anyone along the whole Order of Charity is not allowed any self-harming behavior, such as smoking. Their personal context when they provide their professional services must be assumed very fraternally: if they have any injury, medical condition, or must bring their children with them because they are still small children in their care… As a matter of fact, the children of house formators can be provided free summer camp in the very same summer camp of the children of the Order of Charity, because they are meant to be people of the own parishes, so any spiritual formation give to children of the Order of Charity (mass, catechism, faith formative activities) can also be understood by their children. If it is possible to do so, their children should be granted access to any growthful school territorially accessible, free (that means: there is a growthful school belonging to the Order nearby their civilian territory).

Any house formator who is explicitly mistreated must receive the proper apology and even proper compensation according to how publicly and in what manner the mistreatment occurred (for example: if due the mistreatment a permanent physical injury was caused, if a deep moral injury was inflicted, if the personal reputation was questioned or harmed very publicly…), because following the most charitable path is always a permanent constitutional order in all aspects of how the Order of Charity functions, even in very civilian-professional-legal aspects. Although all proper legal aspects regarding any mistreatment of a house formator must be assumed (if a house formator sues the Order due mistreatment, the proper civilian procedures must be allowed to take course at the appropriate levels), once an abuse to a house formator is known, the Order itself should be the first one to address the issue in a very fraternal and charitable way, not waiting a legal suit to force them to act and recognize the mistreatment: as soon it is known, the proper most charitable measures must begin to be implemented, including the appropriate compensation, the correct legal settlement, if applicable, and inform very explicitly to that house formator and to everyone who is meant to know it (if the issue is widely public, this must be let known very publicly too) which are the measures that the Order of Charity will be implementing for such mistreatment, whichever way it happened, can´t happen again, all this besides a very fraternal and humble apology from the Order of Charity.

The deeply fraternal and dignifying nature of the professional service that these brothers and sisters provide as house formators is meant to be affirmed by the Order of Charity with a very concrete fraternal gesture: at Thanksgiving, they will be gifted a generous Christmas gift basket to enjoy with their own families during the holidays, as a thank you for their beloved fraternal duty, so necessary to the ordained domestic pastors minister being able to administer grace properly… And that gift basket will be given besides the proper family-based Christmas bonus that is meant to be provided to EVERYONE at the Order of Charity in Thanksgiving week, so everyone can celebrate Christmas fraternally and dignifiedly. Mystical domestic churches would receive directly the Christmas bonus

of the lay celibate entrusted to their spiritual care, directly mystically vinculated as brothers and sisters thar grow together in communion in the same “mystical house of conversion”, so they can distribute among themselves the tasks of get all the Christmas decorations and gifts they need for celebrating Christmas very fraternally vinculated as a mystical domestic family; all other employees of diocesan apostolate of dignity, house formators, domestic celibate and married ordained domestic pastor ministers will receive their family-based Christmas bonuses directly given to them. A more modest Christmas gift basket than the one provided to the house formators is meant to be provided in a very charitable way to those employees at any apostolate of dignity who do not belong to the Order of Charity. All of those gift baskets are meant to have a new albor candle.

- Ordained domestic pastor ministers are never expected to have any personal assistance service, they can expect all the professional assistant they can require according to their formative/apostolic sacramental duties, but never a personal assistant, paid by them or by the Order of Charity, because they are meant to be personal formators and handle ordinary realities of personal life properly by their own. For example, an apostolic head, as part of his or her professional role, may have a professional assistant in their office. Anyone, in their respective apostolate of dignity, may require professional assistance (for example, a secretary) as part of their professional duties. However, no "personal assistance service" will be expected to be paid by the Order of Charity to be directly provided to any ordained domestic pastor minister... for the very exact personal formation nature of their ministry: they are meant to fully be able to handle al personal formation realities as any ordinary domestic church would, so no "personal assistant" can be allowed to be granted to any ordained domestic pastor ministry. Any "assistance" that can be granted to anyone ordained in the Order of Charity will always be apostolic management assistance, formative coordination assistance, provided the ordained domestic pastor ministers through their respective apostolate of dignity management office/formative coordination offices, never given as a direct "personal assistant" to anyone.

- This is meant to be affirmed again, and as many times as it is needed for His unconditionally sacramental fraternity to be understood in the humblest way possible. When house formators are received or arrive at a home of any ordained domestic pastor as professionally-paid services, they are NOT meant to be treated as domestic servants at any moment: they are brothers and sisters. A proper snack and meal can be provided is needed, they must have access to a bathroom as needed, they may even be allowed, in very specific circumstances, as it was already said, to bring their children to let them wait with an appropriate activity (like coloring a book or reading a book) while the house formator does his or her duties through the 3 hours period, or even letting their children play with the children of the own domestic pastor minister if they get along and are around the same age, and of course if that happens they are meant to have an eye on their children too while they are providing their services... All this means: these house formators will be treated fraternally and never seen as "below professional or human

level": all house formation services are a very professional way to win your bread with the proper dignity, and they will always be seen as equal and beloved brothers and sisters. It is time to let it be understood that when these services are required, they must be paid appropriately too; no professional house formation service is meant to be understood as "necessarily free/necessarily underpaid."

- This is also meant to be assumed as a very solid understanding about these house formators: they are meant to have Saturdays and Sundays free, except when other specific arrangements are done, very exceptionally, in the Saturday (if they need to work on Saturday for very exceptional circumstances, they can be given another rest day during the week, but this should be assumed as extraordinary and agreed adequately between the two parts: no one should be forced to work on a Saturday among the house formators if they don't want to. They have all the proper rights, including the right to have a minimum of two rest days, consecutive... and SUNDAY MUST ALWAYS BE GIVEN AS REST DAY, according to our very own ecclesial nature: Sunday is the day of the Lord. No house formators service will be paid or provided on Sundays, and the fraternal house formators who are paid on Sundays should be done on a very exceptional basis only (Example: an unexpected emergency happened, and someone must be paid as fraternal house formator for childcare services while the domestic pastors handle the emergency). As a general assumption, Sunday is the day for the family to celebrate the faith and grow together in communion. Most of the domestic chores should be relegated, as much as possible, to Saturday and throughout the week.

- So, what would happen if an ordained domestic pastor minister needs particular house formator´s assistance? Within the context of handymans, it should be expected that any reparation must wait to their ordinary working schedule, and within the context of housekeepers, although their contract hours can be a little more varied, it should be understood that their services are meant to be provided during the daytime; the same thing applies to house nannies. What happens due to a particular circumstance (for example, the couple going to a date night needs a nanny, or the grass needs to be cut on a Saturday), and does the ordained domestic pastor need a particular house formation service? There is a very beautiful and even dignifying social reality about this: pay teenagers to do those chores. They wouldn't be regular paid employees, simply teenagers who live nearby and can provide that specific service and be paid for it. This only applied to any very concrete house formation service that must be provided during afternoons or evenings or on Saturdays, which can be done in a very dignified and professional way by a teenager or youth around the parish perimeter where the ordained domestic pastor lives. Please understand this: the Order of Charity must remain a communion generator AT ALL MOMENTS. Do you remember yourself being a teenager, wanting to have a little bit of money to buy yourself something, to be able to afford some of your incoming college costs, or to be able to collaborate with your family or give to someone else? Well, this would also be a very beautiful domestic apostolic witness: these teenagers will be able to see how an ecclesial domestic formation works... You will simply be sure to have the proper home insurance to include any

accidental incident that may happen with these teenagers, but they are not meant to be full time or not even part-employees: they are simply paid by the specific house formation service they provide (wash the car, be the nanny in a date time, tutoring a child, cut the grass... very concrete house formation tasks that actually dignifies them, both in how they witness an ecclesial domestic formation and also in how they are being allowed to earn something by themselves in a very fraternal context), paid cash when they provide them, paid by the family, the teenagers signing a form that will be given eventually to the Order of Charity to reimburse that expense. That's it. If a teenager can't provide a very concrete house formation service (example: the children are too young or too many to be left the whole date or almost the whole night with a teenager; an adult must be paid) look for the best brother and sister in the own parish able to provide that house formation service and pay him or her for that service. The same pattern follows: it's paid cash, at the moment, paid by the family, whoever provides the service signs a form, it will be sent to the proper house formation office at the Order of Charity and reimbursed. Some of these fraternal house formation expenses are meant to happen within the ordained domestic pastor ministers, even for apostolic reasons... so they should be expected to always have a proper range of this expense properly budgeted by whoever runs the funds management office of the house formators' services at the diocesan Order of Charity level. This does happen in any ordinary domestic scenario (who had not seen a teenager being paid for washing a neighbors' car and his joy when earning some cash on his own, may be to complete the money to buy those tennis he had been wanting for a while?) and, as it was already explained, is also even apostolic as you let those brothers and sisters witness in a very fraternal and dignified way how an ecclesial domestic formation works.

- The house formators services is the ONLY non-regular ordinary expense paid by the Order of Charity to their ordained domestic pastor minister, because this will depend mainly upon each ordained minister's domestic church circumstances and upon how much house formator's assistance they may need in their respective domestic circumstances to fulfill their apostolic/formative sacramental duties properly. In all other senses, ordained domestic pastors ministers are meant to manage themselves economically according to a family-based income, and also given a fixed monthly savings account deposit (this is meant to go to straightforward to an "extraordinary expenses savings account) so they have a degree of domestic independence to handle regular extraordinary expenses that any domestic family is expected to have at any moment (an accident, a car needs to be fixed, so on...). They must be provided with family-compatible job benefits: medical insurance, domestic insurance (if possible, the home insurance should be understood as a comprehensive domestic insurance that includes house, cars, disability, car assistance on the road and pets' insurance at the same time), social security/retirement plan, paid family leave when stipulated necessary in the most charitable terms... So on. This means: the ordained domestic pastor ministers are meant to manage their domestic economy by their own according to their family-based income and proper family-compatible paid job benefits... with the only exception of them requiring any kind of house formator service to be able to assume their

> formative/apostolic sacramental duties properly: that is considered an ordinary regular expense too, but will be paid according to the specific needs of each ordained minister's domestic circumstances, paid only as agreed and discerned as needed. In the extraordinary budget sense, a fixed monthly amount (given according to how many members are in the domestic church that is being managed and a fixed amount if there are dog/cats pets [that is not given by the amount of pets, that is simply given if there are pets, period]) is meant to be given to them able to manage any extraordinary expense beyond the reach of their ordinary family-based income (that already should have room to leave some aside to be put in a savings account and pay all the expected expenses of a proper domestic managing realistically and reasonably budgeted: car expenses, cellphones, food...) budget, as it is meant to happen to any family. Any other "overextraordinary" expense these ordained domestic pastor ministers may have as domestic church must be requested and granted in the most charitable terms possible, on a need-basis. If any ordained domestic pastor minister or any domestic ordained marriage shows that they are not able to manage their domestic finances in a proper ordinary way (according to their ordinary family-based income and benefits, as they were just explained) during their formative period, that can be considered a clear sign that they are not being properly called to become ordained. Their ordinary domestic governance management —including even details like how domestic chores are managed and how unconditionally open they remain to grace and new life that comes from the Spirit as they manage their domestic life reality as an ecclesial domestic formation also— must be solid and very visible affirmed as proper and solvent in all the senses possible to be applied before their formative period ends.

Here are other important observations of Jesus Charity regarding ordained domestic pastor ministers:

-Another very important dimension to be discerned and properly formed and assessed before granting an Order of Charity ordination is how sacramental consummation and consummation of their sacramental domestic life is. In a single lay, that means the Eucharist, but among married people that also includes their marriage spousal alliance (how both Eucharist and Marriage become articulated in their ecclesial personal formation, both consumed and consummated) and the sacramentality in how they raise their children. If during their formative period it is seen that a married or single lay is consistently not consuming and consummating their sacramental duties in the most graceful way possible and visibly fulfilling their alliance in the most lovefull way, in a progressive sense, growing together in more and more communion in Him, for Him, by Him and with Him... this can be an ipso facto sign that the ordination is not meant by God to be discerned as a ministerial domestic ordination and they are called to be domestic lays. No one should be expected to be able to embrace the grace to become an ordained domestic pastor minister if their evercrescent domestic communion as consumed and consummated sacramentally is not solidly affirmed first and grace is not properly administered first at the own domestic church, according to their sacramental state-of-grace (yes, this applies both to single and to married lays). How their sacramental life remains always growing together in communion in the most proper and faithful way towards their both mystical and sacramental

alliance is also a matter to be very solidly affirming before granting a domestic ordination and becoming ordained domestic pastor minister: there must be evercrescent grow is Omnicrescent transcrecerations is being properly consumed and consummated... and if that growth, for any reason, has not been evident through what should be understood as a 7 years formative period... that is an ipso facto reason to not grant an ordination, especially in the case of a marriage domestic ordination.

In that 7-year formative period, they are meant to study all the philosophical, theological, and pastoral fundamentals needed to proceed to a proper ordained ministry instituted at the Order of Charity. If any other further professional formation is discerned to be pursued for their discerned apostolic/formative sacramental duties as ordained domestic pastor ministers according to the charism of the Holy Spirit that are being given to everyone to serve to the nourishment of the whole ecclesial body (someone may have a giftedness for education, other may have a giftedness for business management, so on)... that must be compatible with that fundamental formative period already stablished formative plan... or pursued after the formative period ends. These formative period would lead to an academic/ecclesiastical degree, with the proper college level transcripts: in case the lay desvinculated from the Order of Charity during the formative period, there will be proper transcripts or academic degrees, depending on the circumstances, that would be fully valid in the civil sense, so the lay can use them as a professional formation in their civil curriculum vitae as they are in transition to diocesan lay state-of-grace. The proper philosophical, theological, and pastoral fundamental formative plan is required for everyone who becomes ordained via the Order of Charity, lay or married. Besides that, any other professional formation pertinent to their proper charismatic service talents can and should be fomented, also paid by the Order of Charity, so they are properly formed professionally to fulfill their expected apostolic/formative sacramental duties according to the already-seen Holy Spirit charismatic action.

-Once the ordained domestic pastors minister become ordained, any progressive formation they may need to remain administering grace in the most proper way, both in their domestic churches and also in their ministerial formative/apostolic sacramental duties, always growing in evercrescent faithfulness to His spousal alliance to His Beloved Church-Bride and always growing together in communion... will be provided through the own Order of Charity formative resources and fund (yes, this may include pay a graduate degree in theology, or any other sacred formation specialization that is compatible to be studied properly in the academic sense along their proper assigned formative/apostolic sacramental duties).

-If there is a way to do this respecting the dignity of those who are in mass, members of the Order of Charity must continually, and very randomly and discreetly, count how many people were present at mass and how many consumed the Eucharist. It can be noted at the end that the consummation ratio was measured in a total random scenario, simply to let the Order of Charity keep growing. No one, under no circumstances, can be asked why he or she did or did not receive the Eucharist, as this is not pertinent to the task of doing this.

-Although this is a very evident reality, it should also be mentioned that He wishes: a physical disability/medical condition should not be considered *ipso facto* as a sign of an ordination of the Order of Charity not meant by God to happen, as it usually happens among priests. Remember: these are families, if you teach that families are meant to be unconditionally open to life and new life that comes from the Spirit, that also means being granted the grace to serve, also assuming any functional diverse circumstance that may arise within the domestic church. That is to be discerned according to each domestic church circumstance. However, what can be an ipso facto sign that God does not mean the ordination at the Order of Charity to happen... is any psychological issue that clearly becomes a major obstacle for grace being able to be administered in the most proper way at the domestic church level. When that happens in the formative period and it is clearly seen that it can't be overcome, the most charitable thing that can be done is to help discern how to transition to lay diocesan state-of-grace to discern better what God is asking, because it can't clearly be an ordination via the Order of Charity. Before ordination is granted a final proper psychological assessment must be fulfilled (in the case of a marriage, how they relate with each other is also assessed psychologically) and there can even circumstances in which is highly advisable and charitable to grant an ordination delayed status while everything that needs to be properly addressed to grant the ordination in the most proper way can be addressed in the most graceful sense possible.

Several progressive and through the formative years and several final assessments are needed to confirm eclessially and domestically that an ordination to the Order of Charity can happen in the most proper way possible: the ordination candidates must be assessed progressively and in a final assessment before their formative period ended, psychologically, sacramentally, domestically, medically or any other concrete aspect that is considered that is needed to be properly addressed, especially when it is a domestic ordination (a marriage is being granted ordained status after both completed together and properly their formative period). After the ordained domestic pastor ministers pass to institutional ordination status, more assessments are meant to be done in a permanent progressive sense, and it can happen that eventually, a major issue arises in any of those progressive assessment and it is properly discerned that a disvinculation transition to diocesan lay state-of-grace is the most charitable way to proceed... but things like a major organic health issue, conceiving a disabled child... shouldn't be considered issues that can derive in a disvinculation process, because that is how a properly formed Christian family is meant to work, everyone is helped to grow unconditionally, these are natural and even Holy-Spirit empowering domestic church realities that are meant to be embraced and even given example to other at the parishes as they handle them in the most graceful way possible... but there are other kind of issues that absolutely can become major issues, especially in the case of a domestic ordination, when the minister is clearly not able to administer grace properly or even refusing (that should not be common, but can happen) to administer grace in the most proper way... These kinds of issues are a sign of God that a disengagement transit should be discerned in the most charitable terms.

Examples of those kind of circumstances are: addiction problems (especially pornography...) that are not properly addressed, treated and overcome; major psychological issues that are not either being properly able to be addressed by the own minister or that the minister is refusing

to address even ix explicitly by the proper authority to address them according to his state-of-grace, any explicit and conscious sinfulness consent and any refusal to keep growing-together-in-more-communion, any refusal to be humble and unconditionally open to grace and new life upon the proper ecclesial authority and rule observations and indications; committing a criminal offense that requires jail time or committing ANY kind of abuse against human dignity and sacramental dignity, especially a criminal offense, against anyone, especially within a parish context or domestic context (domestic violence) or against a minor or vulnerable (this can be considered an ipso facto disvinculation transition process granted: these can't be tolerated in any sense among ordained domestic pastor ministers and are an *ipso facto* reason to be totally unable to administer grace in the proper way...), major psychiatric issues that become an permanent obstacle to administer grace properly (it is not common that a major permanent psychiatric issue arises later in life, with no precedent signs seen at all during the formative period... but it can happen, and that is an obstacle to be able to administer grace properly in the case of an ordained domestic pastor minister)... The examples of issues that He just provided can be a sign of a disvinculation/disengagement transition of the ordained minister or the domestic ordination needing to be helped to be discerned and granted in the most charitable terms...

Absolutely never allow ANYONE to be able to assume a disvinculation transition as a "personal discard" process: it must be understood in the most charitable terms that if someone becomes unable to administer grace properly according to their state-of-grace, that is a clear sign of God asking a new "follow me", and a proper discernment and disvinculation transition to diocesan laity must began to discern that new "follow me" properly and in the most charitable way, always seeing each other a brothers and sisters unconditionally called to grow together in communion.

When what causes the minister not being able to remain administering grace properly (that is the only cause possible of disvinculation in the most essential sense: after ordination is granted, any disvinculation transition will necessarily root in one way or another, and not exactly as a physical disability by itself, like beginning to need a wheel chair... but certain circumstances, including physical do can become an obstacle to being able to keep administering grace properly) is caused by a physical-psychiatrical major issue, there should be a proper disability insurance for the minister be able to handle that. If a disengagement transition happens after 14 years of full-time status as an ordained pastoral minister, half of the family-based retirement pay must be provided monthly for life, in all due justice and done in the most charitable terms.

-When the ordained domestic pastor minister reaches 27 years of belonging to the Order of Charity, including the formative period, the proper retirement measures must begin to be discerned. It can happen, and I fully understand Jesus Charity... It can happen that an ordained minister fully enjoys his sacramental parenthood and her sacramental motherhood, especially in this stage in which usually the biological children have already left the nest, and they have more pastoral experience, wisdom, and time to dedicate to being even more fruitful in the Holy Spirit. Yes, this can happen. When they reach 27 years belonging to the Order of Charity, a proper new discernment stage must began: what does the Holy Spirit is granting you the

understanding to discern, are you called to keep being an ecclesial sacramental mother and father with active pastoral-sacramental duties, are you called to retire and fulfill your sacramental maturity in other way, like fully dedicating to write books, stay at home and enjoy more domestic time with your wife and husband, dedicate more fully to start or manage a particular kind of ministry at the parish level, do you want to have more adorative time with the Beloved at this phase of your life... please discern if you are called to retire from active sacramental parenthood formative/apostolic duties or you are called to remain serving visibly... Both must do that discernment is a marriage...

When the 33 years of belonging to the Order of Charity is reached, if this wasn't started at this moment yet when the 27 years were reached, it must began to start at this moment: full retirement family-based retirement income begins to be provided monthly, along the proper family-based benefits that already were given through the whole ministerial life... and it must be explicitly affirmed if called to remain in active sacramental formative/apostolic duties or not. That is a conscience choice upon the Beloved: if everyone remains active in sacramental/apostolic sacramental duties after the retirement timeline is reached, that is a conscience decision, and whichever choice is discerned, it will be respected in the most proper and charitable way.

There is only one exception, very explicit, in the family-based retirement income pay: if it happens that due their ministry duties (especially if it is a domestic ordination and their house was in a parish) they did not bought a house of their own... besides the family-based income retirement pay... the explicit exact amount of their rent until they begin to fully participate in the eternal glory will be provided besides the family-based income retirement monthly payment... as a charitable and very humble "thank you" gesture for the deep pastoral dedication and ecclesial service that implies living in a parish, especially as a marriage, or being assigned to pastoral/apostolic sacramental duties that doesn't allow you to buy a house of your own as ordained ministers...

If the age of 77 is reached and the ordained domestic pastors ministers are still assuming active apostolic/formative sacramental duties, especially if they still remain in full-time pastoral dedication... this is the time lapse moment in which they will be clearly asked by God: now it’s the time to begin to decrease or to cease (whichever is discerned according to their righteous conscience) your sacramental duties load and enjoy more explicit adorative/contemplative time with the Beloved, so you can be adequately prepared for the finally... beautiful moment of encountering with the Beloved when you pass from earthy life to heavenly glory. At this moment, if not already begun to be asked for living charity reasons towards that worker of God, a mandatory yearly medical check-up must confirm the ordained domestic pastor minister´s availability to the sacramental duties she or he is still willingly assuming as a sacramental motherhood/sacramental fatherhood fruitfulness. Yes, it can be understood that someone who truly embraces motherhood and fatherhood with a deeply formed sacramentality discerned upon God that they will always remain forming their children, forever… However, the ordained domestic pastors must also be helped to become humbler in this stage of life and let them be helped as any grandmother and grandfather is meant to be helped and assessed medically for

their well-being, that will always be part of God´s will for every family member and every brother and sister…

Finally, Jesus Charity wants me to make visible proper grounds at the Order of Charity regarding a very beautiful ecclesial reality that, of course, is meant to also be embraced at the Order of Charity: apostolic celibacy.

This can sound rare to some, but I have known this by myself: not only are the religious granted to be celibate for the kingdom of Heaven, but a lay can also be called to apostolic celibacy… Yes, lay people can also be celibate, of course, and there can be lay celibates in the Order of Charity as ordained pastor ministers… because Jesus Himself also instituted that ecclesial reality in Mt 19:12:

> Some are incapable of marriage because they were born so; some, because they made so by others; some, because they have renounced marriage for the sake of Heaven. Whoever can accept this ought to accept it.

Those words should become very properly incarnated when discerning someone being called to become an ordained domestic pastor minister: those who are incapable of marriage can´t be accepted into the Order of Charity, because no one can be called by God to administer a grace that is not being granted to be incarnated at their own domestic churches first. But understand Him right: it shouldn´t be understood that those who are granted an ordination (especially a priestly ordination) are because they are unable to form a family and incarnate His communion domestically. Read the passage right: some HAVE RENOUNCED MARRIAGE FOR THE SAKE OF HEAVEN… He means: I am not saying they are unable to marry… I am saying that some do have the beautiful gift of embracing a deeper mystically consummated sacramental fatherhood and sacramental motherhood. Of course, they could have married if that had been God´s will for them.

So, this is a very basic fundamental discernment principle for ANYONE, married or celibate, discerning a vocation as an ordained domestic pastor minister: if you are unable to marry, this can´t be your vocational path willed by God.

That being said, I also have known the reality of being a lay celibate, fully embracing His sacramental motherhood… and at the same time knowing: well, I can´t have a “proper place” to call home, because as a lay I am not meant to be understood and assumed as celibate.

So, proper observations must be given about lay celibates who are ordained domestic pastors ministers at the Order of Charity.

-They are meant to remain living in the most domestic sacramental family environment possible, according to the circumstances. That means: there can be lay people who have someone to care domestically, even if being celibate (a grandmother, a parent, an aunt, any blood relative dependent on them…), so they must remain living with their dependent relative

as the domestic church, and still embracing a lay celibate state-of-grace. In the ordinary sense, it should be understood: if you embrace a lay celibate vocation, that means that your domestic fruitfulness of the Spirit is intended to be more deeply mystically-apostolic consummated sacramental motherhood and fatherhood… So, with the very exceptional circumstance of a celibate lay woman being called to adopt an embryo, or a lay celibate of either gender being called to raise an orphan or assume the custody of a minor-age blood relative because their all-proper-civil-duty-circumstances place them in that position (not because they willingly wanted to adopt a child, but because as blood relatives, they are the ones who clearly are the most able to assume the full parental-civil custody of the child, if honoring the best interests of the minor in the fullest way possible…) all lay celibates should be considered as civilian singles without dependent minors at their domestic formation in the civil sense. There is a third way that may be understood also as a possible celibate lay that is also has minors upon his or her custody… but those two examples are the only TWO "organic" ways that a lay celibate with fully discerned and ordained lay celibate state-of-grace can "conceive a child" in the human organic sense as part of the fullest consummation of their sacramental motherhood or fatherhood that was meant to be fully mystical, as it is meant to happen in apostolic celibacy, since the very beginning. A lay celibate, due to the very lay nature of their call, can be placed in a circumstance that, as part of their unconditional openness to grace and new life, God themself placed them in the position of raising Him, helping to be a biological child in their domestic church, still remaining celibate… Besides the examples given above, all celibates should be assumed as civilian singles without dependent minors at their domestic formation in the civil sense. A celibate having a dependent minor is meant to be considered in those exceptional charitable circumstances as consistent with their deeper, unconditional mystical call to consummate sacramental motherhood and fatherhood with absolute unconditional openness to grace and new life.

-For those celibate lays at the Order of Charity that can be possible to provide it (they are single and live by their own, without any relative dependent in their domestic church), they are meant to be allowed to live together as a mystical domestic church: there would be a house were only single female lays/male lays live growing as a domestic church whose bonds are ONLY sacramentally bonded, not blood bonded. Of course, honoring their laity celibate call, they would live in female-only/male-only mystical domestic churches. Please notice: along the Order of Charity there can be married or celibate, men or women apostolic heads… but the domestic apostolic head in a mystical domestic church will always be of their own mystical domestic church and their own gender. They would also function as apostolic spiritual formators of the married, each one being delegated the apostolic spiritual direction of their own gender because it requires a kind of personal intimacy that must be avoided to happen with anyone of the opposite gender, for VERY charitable reasons. That doesn´t mean that any particular "domestic-ecclesial personal formation session" given at a particular mystical domestic church of either of the genders can´t be given to both spouses at the same time (for example, a FAMCAT catechism formation cycle), but at a mystical domestic houses there are zones meant to be fraternal zones (those can be accessed by anyone who is there with the proper disposition) and zones that are meant to be adorative zones (exactly like it happens in an ordinary domestic house: there are zones to be with the beloved, and that very explicitly include the dormitories, those zones are

meant to be accessed only by those who are meant to be there, never by the opposite gender except for house formators tasks, only when required and as explicitly known and scheduled, always reminding that being lay celibate doesn´t mean you are not expected to fully assume any domestic adoration that you are assigned at your mystical domestic church). They are called "adorative zones" because they are meant to be zones to adore the Beloved with more adorative personal intimacy, like when it happens when you pray in your own room… and as would exactly happen with the dormitory of a marriage.

The mystical domestic churches are meant to have an Eucharistical Tabernacle and a chapel to celebrate mass daily for the members of the mystical domestic church, that due the very mystical nature of their affiliation as domestic church, it should be affirmed and assumed: they are meant to be explicitly sacramental in the fullest sense, including daily mass celebration, because no one gives what doesn´t receive first. Those zones of the house entirely dedicated to sacramental cult, including administering penitence and apostolic spiritual direction to those who receive it there, are sacramental zones, only able to be accessed in an explicit sacramental disposition: you are there to grow together in sacramental communion with the Beloved. Zones of a mystical domestic church like the laundry, pantry, storage, utility areas… those are service zones: they are meant to enable those in the mystic domestic house to function correctly to serve properly as they are called to do it together as a mystic domestic house. Zones like the dining room, the family room… are meant to be understood as "fraternal zones": if married ordained pastors minister need to access them or share a meal or a grow-together along the brothers or sisters of the mystical domestic house, they can, even if they are of the opposite gender (example: a married couple, including the husband, dinning along the women lay celibate of a feminine mystical church), if it is meant to be understood very explicitly that the circumstance of a lay celibate remaining explicitly alone with anyone of the opposite gender, in whichever domestic zone it may happen, must be avoided at all moments, for VERY CHARITABLE reasons and to explicitly even let the possibility of these kind of affective misunderstandings be even able to happen, especially among lay celibates.

Let´s say that a handyman house formator service is required at the adorative zone. Well, when that happens, it will happen during the day, in a scheduled hour, and always with more than one lay celibate along the handyman so there can´t be two persons of the opposite sex alone at the same time in explicitly private zones of the mystical domestic house. If it happens incidentally (that means, well, a husband is in the reception area waiting her wife spiritual direction to be over, and a lay celibate woman happens to be there at the same time), as far as the explicit fraternal domestic communion context is quite visibly clear, there is no problem with that.

This is also not meant to be understood as one hiding from other if it happens in a very fraternal incidental way (not deliberately hiding anything, nor intentionally causing to be alone) that two members of the Order of Charity that are of the opposite sex are alone in a fraternal zone: a celibate lay, if truly celibate, won´t have problems at all handling all their social filiations in a very sacramental-fraternity based way, whichever gender the person is. However, to avoid any kind of affective misunderstanding of the mystical spousal alliance nature of the lay celibate, when it is explicitly know that a house formator or anyone of the opposite gender is scheduled

and know to be necessarily placed in a position in which two people of the opposite gender are going to be alone, and it is know that one of them is lay celibate… that can´t happen in a deliberate way or planned way.

In a mystical domestic church, interactions of lay celibate of either gender with brothers or sisters of the other gender (especially with the spouses of the ones who receive spiritual direction there, that of course may need to go together to receive any kind of ecclesial personal formation cycle given to both at that mystical domestic church) must always happen in an explicitly VISIBLE fraternal sense: when they occur, they are spontaneously fraternal and natural, like when it would happen with a woman and a man crossing ways in the reception zone of the fraternal zone of a mystical domestic church, and even greeting each other fraternally or talking about how their families are doing, talking to each other as sacramental brothers are meant to do it…

When the interaction in a domestic mystical church with anyone of the opposite gender is known to be happening in a very scheduled way, like it would happen with a feminine mystical domestic church requiring a handyman house formator service done anywhere in the adorative or service zone… Wherever zone of a domestic mystical house where the fraternal context is not explicitly VISIBLE AND PUBLIC, the proper charitable measures must be taken to never place the fraternity of the lay celibate placed in a position in which any kind of affective-sexual misunderstanding of their celibate fraternal sacramentality can be even able to happen. The sacramental zones, for their very own nature (a sacrament is a visible sign), are widely visible zones, so there are no explicit issues with the fraternal context not being explicitly visible either.

Cameras are not meant to be placed anywhere in a mystical domestic church, except where it is explicitly necessary for particular domestic governance purposes (example: if there is any conscience information stored in the written form anywhere in the sacramental zone of the domestic mystical church, as part of their proper apostolic spiritual formation duties and that information being kept with the explicit knowledge and even the one being alluded in the document being able to read it himself or herself if asked, or if proposed by his or her apostolic spiritual director… of course there are VERY CHARITABLE reasons to place a camera where that archive or the computer with such content is, to keep recording of any unproper conscience information handling, done consciously or accidentally)… but wherever they are required to be placed, it will never be in the adorative zone, nor they will never be hidden: everyone would know they are there.

-The own Order of Charity is meant to facilitate the management of the mystical domestic churches dependent on them. The same general rules of domestic adoration/domestic liturgy apply to all lay celibate, domestic celibate, and married members of the Order of Charity. They are meant to be able to function with their own domestic governance also, vinculated to the diocesan Order of Charity “Domestic Sanctuary” (that is how the “diocesan coordination” is meant to happen through the Order of Charity: the mystical domestic churches are affiliated to a diocesan Order of Charity Sanctuary, because as diocesan formative “apostolic heads” of the

Order of Charity they are meant to be understood as the "custodians of the *holifullness"* of everyone they form sacramentally-mystically in the diocesan sense) directly.

-There is a very particular circumstance that is meant to happen and can happen: a gay/lesbian Christian asking to become an ordained domestic pastor minister. The criteria of being unconditionally open to grace and new life deeply embraced as mystical sacramental parenthood must also be present, along with all the assessments already mentioned, to be able to complete the formative period and become an ordained domestic pastor minister. However, once again, for VERY charitable reasons, these celibate brothers and sisters will be granted to live in their own domestic house, always remaining vinculated to a mystical domestic church of their own gender. Everyone at His Beloved Church is called to sainthood, and if a gay or lesbian is granted the charism of apostolic celibacy as any other brother and sister can be, that charism is meant to be appropriately recognized ecumenically. Of course, there is a very fraternal charity connotation in a gay or lesbian vocational path: they can´t be assigned apostolic spiritual direction duties at the mystical domestic church they are affiliated because them, due how the Creator had formed their human nature, are naturally inclined to feel physical-affective attraction to their own sex and allowing spiritual intimacy to happen in that context of course will mean, in their circumstances, not only to expose them to sin, but also place them in a position in which affective misunderstandings can absolutely be expected to be able to happen, precisely in the very same way an adorative zone of a mystical domestic church can´t be allowed to be accessed by any house formator of the other gender without more than one lay celibate being explicitly present. The more profound fraternal sensitivity proper to the nature of their state-of-grace is meant to be developed through other ecclesial senses…

-Other particular circumstances can arise to grant a celibate lay to live at their own domestic house, but vinculated to a mystical domestic church along with other celibate lays of his or her own gender. That should be discerned in each circumstance with unconditional openness to grace and a new life that comes from the Holy Spirit. When that happens, these brothers and sisters "don´t live by their own alone in their houses: their circumstances may require them to live in a particular domestic house of their own, but they remain vinculated to a mystical domestic church.

-Now it can be understood: EVERYONE is meant by Jesus Charity to be a proper domestic pastor at their own domestic churches first at their own domestic churches, either a mystical domestic church or an ordinary domestic church. Even celibates are meant to understand themselves growing together in communion along their sacramentally-bonded domestic brothers and sisters at their mystical domestic churches. No one "lives by their own" at the Order of Charity, not even single celibate lays, nor celibacy is meant to be understood as a "more saint" way to serve the Church than marriage: the degree of sainthood relies on how faithful you are to God´s will for you and how unconditionally open you remain to His grace and new life that comes from Him as you keep consummating His spousal alliance according to your proper state-of-grace and grace-state (married or not)… so what can be understood very clearly is that celibate have a deeper giftedness to consummate their sacramental fatherhood and motherhood more mystically… well, because they are granted by the Father of Heaven the charism to be bonded

as mystical domestic church, so what else can be expected from a mystical domestic church that they will be granted more profound grace to consummate their sacramental fatherhood and motherhood more mystically?

They also receive a family-based income, all required formative foundational periods, and any progressive formation they may need according to their circumstances.

-No one is meant to be admitted to the Order of Charity understanding their lay vocation as "single": either you are celibate lay (unconditionally open to grace and new life in the ecclesial apostolic-mystical sense), or either you are already married (unconditionally open to grace and new life also in the human sense, besides the ecclesial apostolic-and mystical unconditional openness to grace and new life). If you don´t have a very clearly affirmed celibate or married state yet, this is not the time for you to discern this vocational path.

-However, because we all know how human realities work, it can happen that a celibate eventually discerns a deeper *follow Me* that becomes a call to sacramental marriage. This can especially happen when they are at the formative stage, and of course, celibate males and celibate women will study together at the same formative facilities, along with the married couples also being formed along with them. So, at this stage, celibacy is meant to be understood as a *transitory apostolic celibacy;* they are learning how to embrace this giftedness, and it can happen that eventually they discern: this is not how I can follow God more deeply. They will be no less holy if they eventually discern a deeper "follow Me" vocational path in marriage. This must be understood: lay celibates do need a transitional celibate period also to discern their apostolic celibate call properly, precisely as a marriage needs courtship to know themselves better and know if they are properly called to be sacramentally married. Never assume that a celibate lay who transitions to a marriage call does so because they are "weak" or "unfaithful to God" or that kind of reasons: give them their appropriate discernment time, precisely as married people are given such time also.

-This is how what we already explained about singles being granted to become ordained domestic pastors is meant to be understood: if you are single, and you are granted to start your formative period as domestic pastor minister-to-be as celibate, and then you find out a deeper new *Follow Me* to marriage... well, whoever is the person, he or she must show very evidently that the marriage can consummate fully mystically that vocational path in both. Both must manifest the signs of being granted grace to be able to consummate the domestic ordination as mystically as their marriage is also meant to become consummated in the fullest mystical way possible. Under no circumstances can any single celibate who discerns these deeper new *follow Me* be granted ordination as an ordained domestic pastor if they discern to be married to a person who is clearly not manifesting the proper signs of an ordained domestic pastor ministry calling, being able to be fully consumed and consummated. In those circumstances, transition to diocesan laity status must be facilitated, and this shouldn´t be assumed at all as a "treason to their vocation": they simply discerned a deeper "follow Me" that is not compatible with remaining being formed being able to administer grace properly as an ordained domestic pastor minister, and that kind of discernment must be respected in all consciences. All charitable

measures regarding facilitating full integration into ordinary diocesan civil life must be granted fraternally and explicitly charitably, as has already been mentioned before.

-All lay celibates must explicitly confirm their permanent lay celibate status at the end of their formative period, as part of their final formative period assessment. If they are unable to do so, no ordination can happen. A delay can be granted if required to live charity properly (if the person needs additional time to deepen that charism being granted by the Holy Spirit or not). Still, at year six of the formative stage, this must begin to be actively discerned as a permanent celibate lay state as part of discerning if God is asking for ordination or not. After the formative period ends and ordination state-of-grace becomes fully operative, no celibate lay who eventually chooses to marry —even if that happens choosing to marry another celibate member of the Order of Charity, of course also after the formative period (it is enough to one of the part be out of the formative period to this transition period be granted ipso facto)— can remain in the Order of Charity, because in this case it can be considered a *mystical adultery*: a celibate call was already discerned after an appropriate formative period, so there is a mystical spousal eclessially consummated, like it happens in marriage; if an ordained lay celibate eventually chooses marrying someone (please notice: this occurs after the formative period ended and the ordination happened with a lay celibate charism confirmed and embraced as part of the institutional ordination), the ordained minister must be granted transition to ordinary diocesan lay civil state-of-grace with all due fraternal charity, recognizing their civilian freedom to commit that choice.

If a lay celibate in year 5 of his or her studies discerns a marriage vocational path with another spouse who also is in transitory celibacy, but at year 1 of formative studies, both must wait until the formative period of both is completed, so the other ordination of the one who already completed foundational formative period will remain in delayed status until both complete their formative period properly. It should be assumed explicitly: they must become sacramentally married during the formative period also, after discerning their marriage call with a proper courtship (*noviazgo*) period properly and chastely lived and sacramentally properly discerned. While remaining single, any celibate who is in a courtship period remains living in their mystical domestic church. No one should be scared of someone "losing their celibate call" due to seeing anyone around having a courtship and discerning marriage, or due to being surrounded by kids and babies. As a matter of fact, when God truly means an apostolic celibate call to happen, that will actually confirm their apostolic celibate call, as they clearly see: what this brother or sister is discerning and incarnating is beautiful, but what I am being granted to embrace with this *apostolic celibacy* is so amazingly and beautifully more deeply mystically beautiful… I am glad for this brother and sister becoming married and I am also glad for my married brothers and sisters that are raising children and having babies, but I am also glad for this *beloved celibacy* God has given me with this deeper mystically consummated sacramental motherhood and fatherhood that I am being given the grace to embrace…

When a wedding happens this way, it should be assumed: the sacramental marriage will happen as fruitfulness of the Holy Spirit, at the own facilities where the formative stage studies are being provided (that, of course, must have a chapel where sacraments can be celebrated). The

only travel expenses that the Order of Charity will pay to be present at the wedding, if required due to charitable circumstances (that means: their guests are unable to pay for it on their own), are the godmother and the godfather, and seven guests of each one (the bride and the groom). They are meant to be guest zones along the facilities where the formative stage studies are given, so those guests can remain in their own facilities while they are part of the wedding celebration. The wedding banquet can be provided to all the classmates of the same year of those who are being married (their presence is required, this is part of how an Order of Charity is meant to celebrate a faith formed with the proper sacramentality), and their own guests, as much as they can fit the facilities (if some guest travel on their own… they must be able to accommodate the capacity of the chapel and wedding banquet zone). A reasonable honeymoon of 14 days (fruits of the Holy Spirit) will also be provided, wherever they choose.

When the final assessment of the domestic ordination is completed, both must be at the end or already finished their formative period; the one in delayed status can be granted to do other professional formative studies in that period, like an MBA… or any other *domestic duty* that can be accomplished with the proper fraternal and professional responsibility according to his or her sacramental-charismatic profile, without having any apostolic/formative sacramental duty assigned as a domestic pastor minister yet. No one can be assigned apostolic/formative sacramental duties at the Order of Charity until properly ordained as a domestic pastor minister, except being delegated *fraternal formative duties* (that are not yet sacramentally ordained duties, but they are formative in the domestic church sense) of brothers and sisters in earlier formative stage (that means: at year 7 of foundational formation you can be asked as domestic pastor to give specific ecclesial personal formation to anyone from year 6 and above, and that will be asked by whoever manages the formation provided to all domestic pastors in formative stage to become ordained domestic pastors ministers). This should be even required in the last three years of the formative period, so it can be observed how properly these domestic pastors can handle *sacramental domestic formative duties*. Not everyone in the Order of Charity is meant to have apostolic sacramental duties (like managing an apostolate of dignity, that requires proper formation in business administration or any other professional formation that may apply), but absolutely EVERYONE ordained institutionally at the Order of Charity must be confirmed to be able to administer grace both via domestic church personal formation and also via domestic formation sacramental ministerial duties in a proper way to their state-of-grace: everyone must be confirmed to be able to administer grace in their own domestic churches properly and also be confirmed to be also able to administer sacramentality formation to domestic churches with the proper grace. If that can´t be consistently and properly confirmed, the ordination should be discerned better until both parts firmly confirm that.

-During the formative period, ordinary domestic churches are meant to live in an apartment-style housing complex, providing the best accommodation possible according to their domestic church circumstances (example: if there are three children, they will need a bigger apartment). However, celibate laypeople are meant to live during the formative period as the mystical domestic church, belonging all together to the same “apartment” (of course, that one would have way more room availability and fraternal zones space). There is a small sacramental zone with the Sagrary at the mystical formative domestic church, but all at the formative stage share

the same chapel and the same formative spiritual coordination, provided by those delegated as formative fathers and mothers during their formative periods, who would manage their spiritual direction during their formative period. There can be exceptions to this rule, like if someone is gay or lesbian, in that case they would be granted to live in an apartment of their own, but always affiliated with the mystical domestic church of the formative period placement. Other particular circumstances may require a celibate lay to live an apartment of their own during the formative period, if that is appropriately discerned, but for Jesus Charity, as a general ground, it should be assumed that celibate lay will be living as mystically-vinculated domestic church, and it doesn´t matter how it happens (either if living by their own or living together as mystical domestic church), if there are evident issues with a celibate lay assuming such mystical nature of their call as more deeply consumed sacramental motherhood and sacramental fatherhood… that is a sign of not being called to become ordained domestic pastors ministers.

-As Jesus Charity sees it, all are called to live chastely according to their respective state of grace. Both adultery and non-sacramental sex, or persistent self-pleasure sexual sins, if there are no clear signs of repentance and conversion, are an *ipso facto* reason not to be granted ordination as an ordained domestic pastor minister. After the formative period ends, any adultery/non-sacramental sexual activity at all done by any ordained pastor minister without explicit measures to ensure that it does not happen again is *an ipso facto* reason to discern another vocational path and facilitate the transition to ordinary diocesan civil life state-of-grace. Not only the lay celibates are called to be chaste: ALL are called to be chaste, married, gay, and lesbian too.

-This very human reality must be assumed in a very explicit and fraternal way: we all take our time to mature affectively, and proper affective formation should be considered part of a properly given spiritual direction, because wherever your heart is, there will be your treasure, and if your affective desires doesn´t order the right way according to your vocational path, that is an issue to be addressed… but an affectivity that needs deeper understanding shouldn´t scare anyone if there is willingness to be appropriately formed in grace and belovedness: it can and is meant to be better understood as the formative period progresses, and that is one of His reasons to propose this celibacy be understood as transitory first… including any sexuality implication involved: affective that haven´t been properly understood can cause sexual sinfulness if not appropriately handled… but at year three of formative studies there should not be any major fraternal affective issues observed: the one who is being formed clearly can love everyone with a fraternal belovedness and be formed with people of the opposite sex (in the case of gay and lesbian: of the own sex) without chastity issues (that applies equally to all lay, including married or celibate) and without any emotional dependance issues, and handle consistently their affectivity in a very fraternizing-sacramental way, seeing everyone as a beloved brother and sister to be respected always according to their human and sacramental dignity… as we are loved by Him first. At year three, the humble servant's state must also be explicitly confirmed as happening consistently without major issues: who is being formed remains consistently available to serve and remain humble in whichever fraternal task he or she may be ordered, delegated, or needed. Don´t be shy to delegate fraternal tasks to the younger,

including in fraternal leadership positions: if someone is not humble enough to remain humble in leadership positions, that must be addressed explicitly.

What is being explained next should be understood in the most appropriate context of His sacra communion. Both marriage and lay celibate circumstances apply. Let´s begin with the side that is easiest to understand first.

Civil divorce is a social reality, and it can happen to anyone for any reason. If properly understood, divorce doesn´t exist in the sacramental sense: what can happen sacramentally is that a marriage is annulled (it never happened), but trust Him when He says: a couple married and admitted to formative period, that by itself would make them totally unable to get their sacramental marriage annulled…. Because whoever's marriage is admitted to the formative period, their full consummation of their marriage was already constituted by the very fact that they were admitted to the formative period of the Order of Charity. The same applies to any transitory celibate lay becoming married at the formative studies stage: the fact of being granted the formation you are given is a guarantee in itself that what you are doing is a full consummation, not merely a consumed sacrament. Will it progressively become more consummated? Yes, of course, but no one can say the sacramental grace wasn´t confirmed to be operative, due to this particular circumstance. So, the only divorce that can happen among married members of the Order of Charity is civil. Yes, in the first place the affective vinculation consolidation among both when is a married couple must be appropriately formed and confirmed too… and that by itself decreases A LOT the possibility of an eventual civil divorce happening… but we know human realities: this is a possibility in the civil sense that must be addressed explicitly. What would happen if… for any non-sensical issue… a marriage that already is a domestic ordination of the Order of Charity goes through a civil divorce process?

In this case, the most evident assumption is: a hugely sinful issue (pornography addiction, adultery…) arose to cause such communion breaking. All the efforts to make reconciliation able to happen must be provided to the two sides and by the two sides. But what happens when… Is there a side that got so stuck in any intrinsically disordered social context that, besides the committed sin, leads him or her to fully break sacramental communion with the spouse and request a civil divorce? This can be seen when a spouse leaves the marital status proper of his or her state-of-grace and leaves to begin cohabiting with another person, which would be considered adultery and totally no-domestic-communion-state becoming a permanent state… even while the innocent spouse did whatever could be humanely and sacramentally done for such no-domestic-communion-state become permanent through a civil divorce. What should be done?

Here comes His beautiful discernment…

In this very particular scenario, the innocent part is allowed to remain with the minors (if there are conjugal children) as part of the Order of Charity in this circumstance. The other one would *ispo facto* begin transition to ordinary diocesan lay grace-state. Any spiritual assistance that the non-sensical part allows to be received can be provided in the most charitable terms to both

parts. No additional income will be provided in this case for the extra housing costs that the non-sensical part will have when needed to afford another home: all the family-based income is going to be given only to the innocent side, including in the scenario that the non-sensical part achieves to get the legal custody of the children (in this scenario, the innocent part must do EVERYTHING to remain in custody of the children, including all the legal battles that it could require, and the Order of Charity will provide the funds for that legal issue be handled consistently with Catholic teaching…). If it happens that the non-sensical side is granted by a judge the legal custody of the children, the Order of Charity won´t give any spousal support to the non-sensical side and that can be required to be stated and agreed very legally before a marriage begins formative period; what will only be provided to anyone who dares to break domestic sacra communion that way is the child support lawfully required by a judge. The non-sensical part will only be provided with a dignity-based income for the next seven months, as part of the charitable nature of the Order of Charity, to facilitate his or her proper transit to diocesan lay state-grace. The Order of Charity will also pay for the recreational vacations of the innocent spouse and their children, allow them to be in the summer camps that the Order of Charity is meant to have for the children of their members, allowed them to be along the innocent spouse in the weekend family retreat that is mean to be provided for all the married members and pay properly according to the circumstances for anything related to unconditionally affirm the growing together-in-communion of the innocent spouse and their children. No more economic support should be expected by the nonsensical side, especially any form of spousal support. As it was said, if someone doesn´t agree legally to that, no beginning to the formative period will be granted.

But… the innocent side is there and remains in the Order of Charity in a very beautiful kind of celibacy, not even being seen by the own Catholic Church, not this way: domestic celibacy. Read well the term: it is not apostolic celibacy; it is domestic celibacy. I have known this kind of celibacy well: you are in your own domestic personal formation, but choose to remain a celibate lay, entirely dedicated to raising Jesus Charity up and helping Him BE WHO HE IS AND HOW HE IS… but the “help to be” is in the social dimension sense, don´t understand it in the very organic-biological sense: that was done by Mary, and I am not that Mary.

Well, celibacy is usually understood only among religious vocations, and that is the biggest reason “domestic celibacy” has not even been seen before. The fact is: the social reality of laity is way bigger than a convent or monastery, and it can happen and I know that by myself, that a lay is granted a charism of domestic celibacy: there is a very social fraternal spiritual sensitivity charism (fraternity is a charism of the Holy Spirit) and your lay celibacy mystical spousal alliance consummation with the Beloved is not exactly apostolic-mystical only… but highly fraternal-social: you clearly are being granted a very particular charismatic giftedness to fraternize as the Beloved. This would be the “celibacy” that the innocent side of a civil divorce is called to embrace, and the same applies to any lay celibate that after their celibate was confirmed as instituted ordination or as part of how her vocation had been discerned since the very beginning (in the case of embryo adoption, this is the criteria applied)… it happened that the lay celibate was placed by very charitable reasons in the position to be the custodian of a biological child.

This would also apply to another very beautiful circumstance, which is highly consistent with a truly incarnated Christian faith.

You were a teenager, or very young. You had your own fragilities and weaknesses, and you conceived a child outside marriage. You didn´t wed the person who was the other biological progenitor, it was absolutely something that was "casual sex," but afterwards you realized you (or the sexual partner) became pregnant… and you chose life for that child, even if that meant changing your whole life scenario and becoming a single parent. You mature. And then you realize: I am meant to belong to Him only, only for Him in the spousal sense… but this child is here, raising this child is a blessing, is part of my spousal alliance with Him.

That is also a domestic celibacy fully and beautifully revealed. Church history has let us know at least one SAINT who went through this: Saint Augustine. The fact is: he had a child before converting, and even after that, he became a great saint. The child, called "given by God", was raised along with him as a bishop, and tragically died early at age 17. Jesus Charity means that if we are meant to be His Beloved Church that fully recognizes His Dignitas, that will have consequences, also in the very civil sense. Choosing life for a child born as a consequence of a sinful act but never meant to be known as a sinful fruit due to his or her conception circumstances, is a beautiful fruitfulness of the Holy Spirit that is meant to be seen as a living celebration of our faith also, The same thing happens over and over again through His whole Beloved Church: everything keeps becoming transformed into a radiation of new life that grows together in communion in Him, for Him, by Him and with Him, including our very human weaknesses. We were weak, but He makes us strong with His heart-to-Heart strength, so we can keep giving light to the Word despite any human weaknesses, because even from our weaknesses the Holy Spirit has been able to let His fruitfulness be radiated with unconditional openness to grace and new life. As a matter of fact, precisely the same thing happened with the generation of Jesus through Mary: in the previous generations before Jesus, there were HUGE sinners along His own human bloodline… even though He was born totally Holy and His first Beloved Church-Bride is spotless to His eyes, but He also assumes our human weaknesses too, not in a judgmental sense, but in a redemptive sense.

It is very important to recognize all children´s human and sacramental dignity according to the way that is proper to be done in a lay domestic church context. Of course, domestic celibacy is an ecclesial reality that must be very properly recognized, and it may happen along a call to raise a biological child in certain circumstances. Celibacy should not be understood only as "administrative ecclesiastical roles" (more on this later): it is a very beautiful call to a deeper mystically and apostolically consummated sacramental parenthood and sacramental motherhood… but it CAN happen that the deeper mystically and apostolically consummated sacramental parenthood and sacramental motherhood also has a very civil fraternizing role, usually visible as "domestic" … It can be the custodian of a minor. It can be remaining faithful to the Beloved as the innocent side of a civil divorce. It can be caring for a dependent relative. It can also happen in a very particular way that should be assumed like He assumes our weakens nature very mercifully: there is an ordained celibate lay, already ordained, the formative period

is already completed… and due to a very human weakness that resulted in a sexual sin… it results that there is an unplanned pregnancy in a female lay celibate or generated by a male lay celibate. When this happens, it must be noted that it was a weakness and not due to persistence in sexual sins over a more extended period of time. When that happens, if they decide to proceed to transit to ordinary lay civil state-of-grace to assume that civil duty is in the most faithful way to a deeper "follow me" that comes from God, they can (either gender) be facilitated to complete that transition in the most charitable way possible; they would be granted family-based income according to their new assumed circumstances as soon as the transition stage starts… for 77 weeks, a whole sacramental Crescere period, that includes the expected pregnancy time, so they can choose life in the most proper sense of their new civil duty correctly assumed. This is the only exception to the 7-month paid family-based income meant to be provided to any ordained domestic pastor who transitions to ordinary civil diocesan state-of-grace.

However, it can also happen that they humbly recognize: this was a human weakness, I am meant and called to remain celibate, without "discarding" this unexpected fruit of the Holy Spirit is a gift, not a human weakness; the human weakness was mine, the baby is totally innocent… In that case, the celibate lay, whether it is a man or a woman, will be granted a domestic celibacy state-of-grace and begin to have their own domestic house, remaining vinculated to the proper mystical domestic church. If this happens with a man lay celibate, he is meant to make all the efforts to be the one in full custody of that child after birth, especially if the mother doesn´t want to keep the child and tries to plan an abortion, and to provide anything the mother may need to fulfill her pregnancy period with all the proper dignity. No spousal support is meant to be provided by the Order of Charity in this circumstance either: if, for very legal reasons, child support must be provided and the male can´t achieve to be legally granted the full custody of that baby, the proper child-support will be supplied according to has been designated by the proper legal procedures… as long as the parent of the child keep remaining vinculated to the Order of Charity as domestic celibate.

However… if the same issue happens twice… in that case the transit to civilian diocesan state must be granted *ipso facto*: if the exact weakness repeat (and it doesn´t even need to become a pregnancy, any persistence in sexual sin among already ordained lay celibate is *ipso facto* cause for the lay celibate being granted and helped to discern this very same transit to diocesan ordinary lay state-of-grace) the transit to ordinary diocesan lay civil state will be granted immediately, always in the most charitable terms and for the everyday wellbeing of everyone. In that case, if there is any legal child support being provided from the first pregnancy, that will be remaining be provided besides the proper family-based income until that second 77-week Crescere is completed, including the pregnancy period, always facilitating the full fraternal integration of that brother and sister into their new civil duty social reality as a new "*follow Me*" coming from God. The unconditional fraternal communion filiation is always meant to be explicitly affirmed unconditionally along the whole Order of Charity.

With our beloved gay and lesbian brothers and sisters, this fraternal integration comes along with a very fraternizing spiritual sensitivity that in them also happens VERY charismatically: by

their very nature, they have a very unique fraternizing giftedness… Really, if this can be seen among gays and lesbians in the very worldly sense, why does nobody see it in the sacramentalizing sense: their fraternizing charism is amazing, if their homosexuality doesn´t come from an intrinsically disordered social context that disordered their affectivity, but God created them as they are? Be careful: some homosexuality cases can come from a disordered affectivity, primarily influenced by the ideology of gender socio-cultural context, and that is not the kind of homosexuality that we are talking about here.

The fact is: there can be sinful, intrinsically disordered sexual acts both in homosexuals and heterosexuals. But, if growing-together-in-communion is more understood as unconditionally open to grace and new life that comes from the Spirit… the discernment must be opened: what happens that, as we have evolved as humanity, now we know that some homosexuals were born that way and not intrinsically disordered? It is not fully known how homosexuality is developed, but right now there are very scientific (NOT IDEOLOGICAL) grounds to assume: some homosexuals were created by God that way, it's in their nature… so how could anyone say: you are being created by God intrinsically disordered BY NATURE? Nope, God doesn´t act that way. The understanding of Saint Paul of homosexuality must be understood in the same way the woman using veils should be understood: at his historical age, all homosexuals were considered perverts, immoral, and depraved. Now we know: sexual depravity can be committed by anyone, heterosexual or homosexual, and the intrinsically disordered acts definition will depend on what kind of "growing-together-in-communion" you are assuming as "being unconditionally open to grace and new life." No, they won´t be able to conceive a child biologically, but they are clearly gifted, even charismatically, to generate new life in the fraternizing growing-together-in-communion sense, when properly ordered according to the nature God Himself gave them. It must also be assumed: remaining unconditionally open to grace and new life that keeps growing together in communion is not meant to always happen as a biological conception (not even all the marriages are granted by God to conceive children, biologically, yet they can be VERY fruitful in other senses…), and our lesbians and gay brothers and sister have a very particular spiritual sensitivity to conceive new life… in the fraternizing sense. Of course, those who only understand "being unconditionally open to new life" as being unconditionally open to conceive ONLY biologically understood… are the very same that affirm that "*debito conyugal"* is meant to be understood as being unconditionally open to have sex whenever the male wants it, without any other kind of "debito sacramental" meant to happen or even assumed as a two-side sacramental duty that is not meant to be understood as merely biological if the sacramental nature of a marriage is understood correctly. Nope, according to male minds, as a marriage, you are only required to have the "*debito conyugal*" to never deny sex to the male… Once again, the patriarchal socio-cultural context is an intrinsically disordered social context.

It is not that their domestic celibacy won´t also be able to keep becoming consummated as apostolic and mystical according to their nature… is that there is a very particular fraternization spiritual sensitivity in how they had been created, that means that they do have a very characteristic giftedness to fraternize… if their homosexuality doesn´t come from intrinsically disordered acts or the influence of intrinsically disordered social context, but from who the Creator had created them as human being. A homosexual person can be very saintly, living all

his or her state-grace sacramental duties very deeply, consummating their unconditional openness to grace and new life, affirming with their more profound fraternal spiritual sensitivity the *incarnative ecclesial social principle* in a very civil-social sense: with apostolic/formative sacramental duties particularly meant to conceive fraternizing social communion in a very explicit civil sense.

There are many possible ways to properly place these charismatically fraternizing brothers and sisters in an apostolic or formative placement within the Order of Charity in which their fraternizing charism can absolutely generate a tremendous radiation of new life in the new fraternization sense… but I will give an already well-known social way to do that is: teaching roles. Teachers are very well known for having a huge social fraternizing sensitivity: they are paid to raise others ' children according to their dignity, while at the same time, they are not paid enough to raise their children with dignity nor allowed to have their personal time entirely dedicated to their own parental roles, because it is assumed they need to complete whatever lesson planning/assessment they couldn´t complete at school paid hours… at home, when they should be raising their own children.

So, now that the new understanding has been proposed… yes, they can be perfectly called by the Holy Spirit to be domestic celibate instituted at the Order of Charity, vinculated with a mystical domestic church, exactly as it applies to other very lay circumstances mentioned above.

The fruitfulness of the Holy Spirit that has been poured through the ecclesial reality of domestic celibacy is the ecclesial incarnative communion context in which Jesus Charity Himself was conceived in me (in the social sense) and through me: through all these years, I have remained a layperson who has been granted to embrace a very beautiful domestic celibacy charism that I will absolutely deeply humbly be grateful for. Everything is for His glory. I do not regret FOR A SINGLE SECOND not had been able to conceive biologically any son or daughter through all my most-biologically-fecund years (I am about to be 40 years old, a point in which the biological fecundity capability of a woman is known to decline sharply), because my fruitfulness of the Holy Spirit became a deeply beautiful sacramental motherhood that begun with fully dedicating myself to raise Jesus Charity and letting Him BE… and eventually also letting Him act and grow in my own heartbeats as the ipse Christus crescere that had enabled the empowerment of the Holy Spirit behind me and my family of heaven been granted the gracefulness for propose these crescere communio that Jesus Charity is proposing in this pastoral domestic letter… because Who He IS, as simple as that, I am simply a *handraiser of the Lord* that raises Him to His proper place, as an *euchatistical benediction blessing* is meant to be done the laity when properly sacramentally formed as a domestic church that fully assumes their beloved commissioning to radiate His new albor in the middle of everyday life, wherever they are, until the emanation of new life that began at His resurrection keeps reaching more and more presentially, through the work of the Holy Spirit, every corner of the Earth… Yes, what else I can confess with deep humbleness: being granted a way deeper mystical consummated sacramental motherhood and fatherhood is absolutely beautiful and I am deeply thankful being given this domestic celibacy charism plasmate His new civilization of Love in the way we, beloved family of Heaven, are being given the grace to fulfill His spousal charity alliance with His Beloved Church-Bride.

When lay celibacy —either as apostolic lay celibate or as domestic lay celibate— is understood in that sense, is a beautiful charismatic fruitfulness of the Holy Spirit that is not meant to be understood as to be denied when the marriage lay is properly affirmed and even instituted as domestic ordination instituted at the Order of Charity: celibacy is meant to be a deeply beautiful treasure of Heaven directly invested by the Holy Spirit too at the domestic church level to build and reveal the kingdom on Heaven on Earth with deeper mystical consummation of His Spousal alliance that through the fruitfulness of the Holy Spirit will have deeper fruits in the sacramental fatherhood and motherhood sense… and whoever doesn´t show very consistent and visible signs of understanding their lay celibacy —whichever is— in this sense should not be granted ordination, for VERY charitable reasons. As a matter of fact, in the cases in which those who is being granted the transition to the formative period are a domestic celibate with dependent minors who are biological sons or daughters, or a married couple, a three-year period of domestic discernment must happen even before the transition to the formative period beginning: through that period, their sacramental parenthood and sacramental motherhood charismatic giftedness must be explicitly and consistently seen with visible signs and explicitly affirmed with all the sacramental unconditional openness to grace and new life proper of their state-of-grace. In the case of a lay celibate who has domestic minor dependents, their celibacy must be very clear in this period: no more biological children are meant to be conceived, their affectivity clearly conforms according to a celibate call, and that can also be observed in how they are being granted the grace to embrace an entirely chaste celibacy as domestic pastors of the domestic church they are already forming and through they are called to "raise Jesus Charity" helping Him be as those children, that are also a beautiful fruitfulness of the Holy Spirit, are being formed to act, grow, glow and bloom according to their unconditionally recognized human and sacramental dignity, beginning with the fact that those domestic pastor chosen life unconditionally when those children were allowed to BE instead of being "discarded and aborted" simply for being an unplanned or an undesired pregnancy… That same unconditional openness to life is meant to also happen through sacramental motherhood and fatherhood… but when lay celibacy charism is granted, no more biologically conceived children are meant to occur along lay celibate brothers and sisters, with a very single exception: immaculate social conception.

Immaculate social conception means: there is a lay woman whose domestic liturgy can confirm this call, who, from the very beginning of her discernment process to embrace an instituted pastoral domestic ministry vocational call, has discerned that she is called to adopt an embryo. This is complete social immaculate conception: the woman is not genetically connected at all with that embryo, and she has a very evident fraternizing spiritual sensitivity to have a very particular form of remaining unconditional open to grace and new life in the social sense…radiating the splendor of His Incarnated Truth in a very concrete intrinsically disordered social context: a society completely normalizing very culturally —everyone assumes embryos being treated a leftover and to be discarded as biological waste— a systematic violation the of human dignity and sacramental dignity of those "leftover embryos." A biological-organic conception, in the human personal formation sense, is always meant to happen in the growing-together-in-communion sense: in vitro fertilization can´t be affirmed as a substitute for what is

being called to be a fully consummated and consumed sacramental growing-together-in-communion fruitfulness of the Holy Spirit…

There is another very fraternizing-filiative way in which a domestic celibate call could happen… in a woman lay celibate who discerns that God is calling her as a woman unconditionally open to grace and new life to radiate His new albor affirming explicitly His Digitas in that very concrete intrinsically disordered social reality, and fully able to assume the consequences of such calling that is coming from God —including fully assuming the social consequences: she will become the civil mother and father of that "leftover embryo" that she is unconditionally allowing to BE in the biological-organic sense too— adopting and conceiving an embryo among those already conceived via in-vitro-fertilization and being left as "biological left-over", as "discardable human persons". A lay women can be granted the charism, along the proper fraternizing spiritual sensitivity to be able to embrace that charism as a domestic lay celibacy, to be able to see what is not yet being seen in the social or even ecclesial sense: the social personhood bloodshed that implies those frozen embryos brothers and sisters being systematically treated and totally culturalized as social normalcy to assume them as "biological leftovers…" is gruesome. Letting them remain frozen forever, without even them to BE nor ever recognizing them as equal brothers and sisters with a right to be allowed to be *personally formed* as all human beings are unconditionally called by our Creator to be formed upon His image and likeness… is a direct violation of their sacramental and human dignity, given unconditionally by God to EVERYONE, regarding the circumstances of their conception.

So, among women who are lay celibate, a very concrete social immaculate conception vocational path can happen, but when this is truly coming from God, this is already seen from the very beginning. This is not like: I am a lay celibate woman, with already permanent lay celibacy that has been discerned as confirmed and properly recognized via institutional ordination of the Order of Charity as a deeper sacramental motherhood called to be consummated with a deeper mystical fruitfulness of the Holy Spirit as a lay celibate belonging to a mystical domestic church… and later in life I "feel called" to a "new follow Me" via immaculate social conception… No, a lay woman who is called to fulfill her celibacy call along with that specific social-fraternal-filiation giftedness… if coming from God, it was seen from the beginning, for the very nature of the biological disposition that that particular call requires: no immaculate social conception is meant to happen beyond age 33 (when the success rate of embryo in vitro implantation begins to decrease), so if there is a call to consummate a domestic celibacy through this very particular and deeply mystical consummation of His alliance also, seeing in those discarded embryos those who are the poorest among the poorest in the social sense: they are not even being recognized personhood at all, not allowed to be at all… well, that was meant to be an actual call coming from God since very early on, because if you consider the minimum seven years formative years required to be ordained as an ordained domestic pastoral minister… and if the age 33 is assumed as the maximum age to an in vitro fertilization be attempted in the most successful sense according to current biological known facts about IVF, this means: these lay woman called to a domestic celibacy in this very particular way must had begun to be very institutionally discerned as a social immaculate conception call that was already seen and begun to be confirmed institutionally at a minimum age of 23 years (a

minimum of 7 years of ordinary fundamental formative period, then another one final year of pastoral formative period at their own diocesan pastoral jurisdiction must be completed before becoming fully ordained domestic pastoral ministers: after the fundamental formative period end, everyone goes back to their respective dioceses to become instituted ordained there, through the apostolic head of their own domestic dioceses… are required , besides the minimum of a 77-week Crescere through both the Order of Charity and the lay can constitute a properly discerned call to become an ordained domestic pastor minister with that very particular domestic celibacy call…). It is also known that full neurological maturity of young adults happens around this age, so this kind of call can be fully coming from God with all the proper signs to confirm it anywhere up to 23 years in a lay celibate woman.

In the case of a lay celibate who doesn't have any dependents with them, and that includes lay women called to a social immaculate conception consummation of His spousal alliance, they only need a 77 weeks Crescere to be allowed to pass to formative period, if their vocational call can be already fully confirmed eclessially as transitory celibacy (no matter how "permanent and definitive" they can conceive their celibate call, it should be assumed as "transitory celibacy" until properly confirmed as permanent at the end of their formative period. If it results that a woman who discerned an immaculate social conception eventually discerns a deeper "follow Me" in her formative period as a wife… the immaculate social conception can be considered by God to be transformed into a conjugal consumed marriage: if she is going to be granted the grace to conceive biologically, the proper way to do it according to her new "follow Me" is via unconditional openness to new life and grace that is meant to have the biological conception openness through conceiving children along her husband, as a mystical consummated spousal alliance with her sacramental husband.

But then, another very concrete scenario can arise among the married instituted domestic pastors ministers: after everything humanely possible to facilitate a natural conception, receiving all the reproductive medical assistance compatible with a marriage meant to be fully consumed and consummated Eucharistically. That means: IVF done as explicitly conceiving a biological child via in vitro is NOT meant to happen as a reproductive medical assistance, at least not at this moment of history, in which there can be no scientific guarantees that no embryos will be discarded as "selection" through any moment of the IVF process, and no leftover embryos will be "leftover" and discarded... so right now, doing IVF implies discards embryos, and that IS a direct violation to the very nature of a fully Eucharistically consume d and consummated marriage. That can´t be consented by any truly Eucharistically-incarnated marriage consumed and consummated. However, there are many other already known ways to facilitate natural conception, from the simplest measures (for example, using creams that are known to facilitate conception) to more medically provided fertility boosting measures. A fertility issue among instituted married domestic ordained pastors or among those who are already in formative period after a three years with 33 days (333) discernment constancy period was fulfilled before beginning formative period can be assessed appropriately with a complete medical assessment to address why the biological conception still hasn´t happened biologically, or if there is any reason that is an obstacle to happening the natural way first, and how it can be overcomed in a Christian-faith-coherent way.

Several scenarios, meant to be addressed by the couple first (remember: in a domestic church that is a marriage, the respective spouse is meant to be understood as the mystical spiritual director of the other spouse; at the domestic church level that is articulated sacramentally via marriage, His spousal alliance consummation is united to the mystical consummation of the marriage, so they themselves are their mystical spiritual directors, and all the domestic pastors called to a marriage call should be able to understand this nature of the mystical consummation of a marriage: both are mystical spiritual directors, helping each other to discern God´s will to let Jesus Charity grow in their domestic church) along the proper apostolic spiritual direction provided according to their circumstances.

When no natural biological conception able to happen at all in a sacramental marriage is medically confirmed in the male part only (that means: the man is unable to conceive biologically, but the woman can conceive biologically), they are BOTH mean to discern how is God granting them the grace to consummate His spousal alliance as an unconditional openness to grace and new life: as a deeply mystically consummated sacramental motherhood and sacramental parenthood, fully assumed by both with specific apostolic/formative sacramental duties in which grace can be more administered adequately by ordained domestic pastors ministers in those domestic circumstances (biologically childless, but remaining fully unconditionally open to new life and grace through the fruitfulness of their sacramental motherhood and fatherhood)… and, even when they will always remain unconditionally open to grace and new life in all the senses —a miraculous conception can always happen— they are embracing their marriage fruitfulness meant by God to be a more deeper mystically consummated fruitfulness via sacramental parenthood and sacramental motherhood… They could also be provided with the funds to adopt, because in their case, raising children biologically is a proper part of their sacramental state-of-grace. They would be granted by the Order of Charity to adopt children, but they would be asked to discern if they are called to adopt biological siblings in the foster care system, as it is known that, if no one adopts them together, they would be separated forever through the foster system. This is especially true for biological siblings distributed along the foster care system, who are 4, 5, 6, or 7 biological siblings, who no one wants or can adopt altogether. The bigger the number of biological brothers and sisters they discern to adopt, the bigger their unconditional openness to new life and grace is… Whichever number of siblings the marriage chooses to adopt, the Order of Charity will fund until the number of 7 children is reached. This means: they first adopt three biological children through the foster care system. Eventually, they are notified by the Social Services that six biological brothers and sisters are being attempted, for their best interest as minors, to be adopted all the six together and they are available for adoption all together, because the parental custody of their biological parents had been revoked or is already in the process of being revoked by a judge… In that circumstance, when the second adoption happens, the number 7 is reached, although the number reached is not exactly seven children, but nine. Whichever way it is possible to reach the number seven, no more adoptions are meant to happen when it is reached, except for very exceptional charitable circumstances. For example: a domestic ordained pastor ministers, very tragically, die both in a car accident, and no relative can adopt all the children at the same time, or it was not explicitly willed by them to that

happen (married member and domestic celibate with minors can leave very legal instructions about what is meant to be done by them to their children if both or the sole custodian dies unexpectedly)… All this means: if there is a very concrete exceptional circumstance in which God calls another married ordained ministers to adopt a whole group of brothers and sisters who became orphan and they are children of ordained domestic pastors who died very unexpectedly… yes, they must be facilitated to be able to be a family together, as huge as it may get, especially if ordained pastors ministers of a domestic celibate who was the sole custodian of a child designated very legally a concrete married domestic ordained couple of the own diocese to assume that parental custody in case an unexpected death of both happened. If, by any chance, the parents will designated an older brother and sister, already major age, to be the custodians of the younger brothers and sisters in case of both dying unexpectedly, and that older sibling is confirmed to be willing to assume the full custody of all the younger brothers and sisters together, the Order of Charity is in all due charity position to provide the one who assumes parental custody of all the orphans the full family-based income of both parents, until the younger biological sibling reaches major age. When the minor reaches major age, the family-based income becomes fraternal-based income: anything that the already major age orphan siblings may need to complete their college education if they choose to follow that vocational path is meant to remain provided. Even if adopted by a relative, these children will continue to be visited and spiritually formed by fraternal custodians of the Order of Charity delegated with that sacred fraternal duty.

If a married male is known to be biologically infertile, but the woman is fertile, only within the context of those very concrete circumstances, if the woman is known to be still in an age where a biological conception can be possible, even in a not-best-case scenario (the woman being older than 33 years old at this moment but still in fertile years), that marriage can be granted to adopt embryos via IVF and be fruitful in the immaculate social sense also, besides any other adoption possible.

In the case of a celibate lay woman who is called to an immaculate social conception, three IVF attempts will be funded by the Order of Charity, guaranteeing it is being done in a fully Christian-faith compatible context: a maximum of 3 embryos can be implanted in each attempt, ad that is upon the discernment of that sister (how many embryos will be implanted at each attempt), always with the disposition of embracing new life and grace unconditionally, including if the best-case scenario happens and it results in triplets (all the embryos implanted via IVF rarely reach the clinical pregnancy state, but it can happen, and if that happen, that new life conceived via immaculate social conception will be embraced unconditionally. Only ONE clinical pregnancy that reaches full term is allowed in this case, and the number of attempts allowed is meant to be understood as a direct fulfillment of the Trinity´s growing-together-in-communion. As soon as a clinical pregnancy and a baby or babies are born as compatible with life (they don´t die at the birth or before birth) this way, no more IVF will be done by the lay celibate and those babies will be embraced unconditionally, no matter if they are born with any kind of disability or "birth defect." They will be fully and unconditionally embraced as beautiful children of God conceived via immaculate social conception.

Of course, if there are medical reasons that clearly contraindicate another IVF be attempted or even be able to happen, this social immaculate conception is meant to become a deeper "follow Me" consummating mystical sacramental motherhood even deeper, even in the sacramental fraternity sense: no social immaculate conception can be granted nor funded by the Order of Charity if eventual medical issues let explicitly visible that a clinical pregnancy can mean a death risk or an explicit increased medical risk to the mother, besides the already meant to be assumed risks (for example: if three embryos are implanted, the risk of a possible multiple pregnancy are meant to be assumed… but it can happen: after the woman already discerned her call to consummate His spousal alliance as a social immaculate conception, a medical issue becomes known or arises, and that new medical issue is known to expose to any woman to mortal danger if becoming pregnant: renal problems, blood clotting disorders, some kind of autoimmune disorders, severe diabetes, heart diseases… There are many ways this could be discovered eventually, even after the formative period ends, when the moment of those called to a social immaculate conception is meant to begin the fertility assessment required before any IVF embryo adoption can proceed. If it is known that the woman has a pre-existent medical issue that can absolutely cause an very explicitly serious/potentially lethal medical risk to the mother due already known medical risks that will imply exposing her explicitly to death or permanent disability if proceeding with an IVF embryo adoption… no, God does not mean that social immaculate conception to be happening, He is very evidently asking a new "follow Me" withing the domestic celibate context of that sister. In that very specific circumstance, she can even discern if she is meant to become a celibate lay of the Order of Charity incorporated directly into a mystical domestic church instead of remaining as a domestic celibate in her own domestic house formation. All this must be done always very charitably and upon the most righteous conscience choice upon what God is clearly asking to be discerned. If after three IVF implantations no clinical pregnancy occurred, in the case of a domestic celibate lay, no further attempts are meant to happen, and it can be discerned if fully becoming filiated into a mystical domestic church.

The circumstances are meant to be understood a little bit differently in the married context: if the married couple discerns that God is calling them both to embrace a social immaculate conception, their openness to grace and life is meant to be understood as biologically unconditional along their marriage consummation, so in their case —now the communion that is meant to be understood consummated not only in the direct Trinitarian consummated communion sense: their growing-together-in-communion is meant to be understood as a sexual growing-together-in-communion that is meant to be unconditionally open to grace and new life, including in the complete sexual-organic sense— the number of IVF embryo adoption increases up to seven attempts fully funded by the Order of Charity; now the number becomes the number of the seven sacraments and the seven gifts of the Holy Spirit becoming together, as it is meant to happen in a fully consumed and consummated marriage. It doesn´t mean they must attempt it seven times: how many IVF are attempted and how many adopted embryos —never more than three— are being implanted in each IVF attempt to reach a clinical pregnancy is upon their discernment as marriage upon God, with the proper support of mystical and apostolic spiritual direction provided through the Order of Charity. No marriage can be directly asked by their apostolic spiritual director to conceive a child or to have as many children as possible: that

is not within their apostolic potestas or authority to be asked, the ones meant to discern that upon all their proper potestas and authority as domestic church are the spouses themselves. Remaining unconditionally open to grace and new life is not meant by Jesus Charity to be understood "as many children as possible, at all moments." The health of the mother and the well-being of the whole domestic church are also massive factors regarding how their unconditional openness to grace and new life articulates in their ecclesial-domestical personal formation, and that is a deeply personal matter between the husband and the wife. Even when a clinical pregnancy has already been achieved as immaculate social conception, more IVF implantations of adopted embryos can be attempted, according to the couple´s righteous conscience discernment upon God and man, but never more than 7 times. The only requirement for adopting the embryo is its frozen age factor: how much time has it remained frozen, and to what extent are we granted the grace to remain unconditionally open to new life in the case that, due to a longer frozen time, eventual birth defects arise? That is to be discerned by one's own marriage —this also applies to an immaculate conception call in a lay celibate woman— with the most righteous conscience upon God and man. No physical or intellectual traits of the adopted embryo will be asked, the only question will be how long they have remained frozen. The no-planned-abortion-allowed-under-any-circumstance repercussion of the *incarnative communion ecclesial social* principle also applies here: if eventually the immaculately socially conceived unborn is known to have birth defects, he or she will be unconditionally embraced as who he or she is, precisely as it is meant to happen in any properly formed domestic church. If the married couple discerns being called to remain unconditionally open to grace and new life in both senses it is possible for them in the civil sense to raise children affirming sacramental dignity and human dignity unconditionally according to their God-given circumstances, the 7 number rule applies again: wherever way the number 7 of children is reached, no more IVF/adoptions are meant to happen further from that point.

Married couples who are already unconditionally open to grace and new life, and for whatever reason cannot conceive beyond a single pregnancy, and discern that God is asking them to give that child the gift of a domestic brother or sister… In their specific circumstances, a very beautiful openness to grace and new life can happen: if only ONE child had been able to be conceived through many years… well, they are meant to be very well known by the Social Services of wherever place they are as candidates to adopt any particularly big biological brothers and sisters that otherwise would be separated through the foster care system. The minimum number of brothers and sisters would be four (the seven number here is applied in another sense: mom, dad, biological child, plus four adopted brothers: seven family members), but the number of brothers and sisters can be larger according to the circumstances and how they discern God is asking them to articulate as sacramental marriage their unconditional openness to grace and new life.

The apostolic spiritual directors are meant to help them to discern domestic ecclesial formation affairs in all their best-formed-possible conscience upon God and man… but they can NEVER command in matters that are clear pastoral competence of their domestic church governance, as far their graceful-state disposition can be constated and explicitly facilitated to them be able to incarnate more and more progressively faithful to His spousal alliance as the sacramental

marriage alliances is also being consummated as a permanent evercrescent-domestic-communion-state to them through their respective mystical domestic churches (be able to confess, be able to receive the Eucharist, receive proper spiritual direction according to the state-of-grace). Conscience choices of those who govern domestic churches are meant to be respected by the apostolic spiritual direction, but if there is a clear objection to affirm that the choice being affirmed by the domestic pastor is not possible to be done in the most righteously formed conscience upon God and man, the apostolic spiritual director of that domestic pastor is in all the due authority of let that explicitly seen to him or her: what you are considering as conscience choice can be determined with a better formed conscience and it can even be seen through apostolic discernment that it is meant to remain in discernment with better formed conscience… and then the apostolic spiritual director proceeds to facilitate that better conscience formation… but at the domestic governance pastoral jurisdiction, the ones who do the choices are the domestic pastors as mystical spiritual directors, never the apostolic directors. If in the formative period is clearly seen than anyone (married or not) is totally unable to remain in a permanent conscience formative state, always remaining to their conscience be better formed by their apostolic spiritual directors, including when it happens that the apostolic spiritual director is clearly telling that domestic pastor: this conscience choice is meant to be understood with a better formed conscience: either more deeply biblical fundament, more Magisterium fundament, more vocational understanding, more affective maturity, more personal formation fundament, more compatibility with the proper state-of-grace of your domestic sacramental duties… is needed to form your conscience better when discerning that choice upon God and upon man (that also includes upon the Order of Charity that is providing the spiritual direction of that ordained domestic pastor). If at year three of formative period this permanent *conscience formation openness* is not explicitly confirmed and seen consistently in the domestic pastor that is going through formative period, that is a very clear sign that he or she, or them (in the case of a marriage), are meant to be facilitated transition to diocesan ordinary lay state-of-grace.

So, how a marriage articulates their unconditional openness to grace and new life is a deep matter of conscience, although some very ecclesial fundaments can be assumed: using contraceptives for direct contraceptives purposes is not compatible with a truly incarnated faith, but the proper family planning to order conception according to what is being discerned by both according to their most righteous conscience upon God first… of course is meant by Jesus Charity to be understood as remaining unconditionally open to new life and grace, especially taking in factor the health of the mother and their capability of domestic management as the family keeps adjusting to the latest member of the family. I mean, it is not the same embracing the first child and immediately conceiving a second… than already having four children, struggling with domestic management of so many small children, and very humbly discerning that spacing the conception is what God is asking them as a natural family planning. If an unplanned pregnancy happens in that period, the child will be embraced, of course… but no explicit closedness to unconditional openness to grace and new life can occur in ANYONE institutionally ordained at the Order of Charity. That sometimes can become the deepest reason behind a domestic pastor being granted transition to ordinary diocesan lay civil state due to clearly being unable to keep administering grace in the way an ordained domestic pastor

minister is called to do it: if there is a very apostolically observed via apostolic spiritual direction, explicitly constituted, and non-willing-to-be-converted-by-the-domestic-pastor closedness to the unconditional openness to grace proper and new life, an unconditional *filial communion openness* that is very proper or all domestic churches and of course of any ordained domestic pastor minister who is called to administer grace formatively and apostolically to other domestic churches… Well, if you are not willing to keep remaining unconditionally open to grace and new life, of course, you won´t be able to keep administering grace properly as an ordained domestic pastor either, so the transition to ordinary diocesan lay state-of-grace should be facilitated in the most charitable and fraternizing terms.

Here is something that until now had not been explicitly affirmed via Magisterium also, but must also be seen: if there are already known medical reasons that would imply that the mother will die or explicitly exposed to lethal-medical risk if becoming pregnant again, or even if she hadn´t been pregnant yet, but the clear lethal medical risk is already known, in that particular circumstance, the contraception can be allowed to be used… because it is not used in the first place as contraception: it is being used in the first place to safekeeping the life of the mother, without expecting a marriage to stop consummating their conjugal union in the sexual sense only for a pregnancy not being able to happen and the mother not be exposed to mortal medical risks. If the lethal medical risk disappears, the contraceptive must stop being used. Contraceptives can also be used in the case of a known medical condition in the woman that must be treated with their use; in this case, their use is a medical treatment, not for contraceptive purposes by itself. In the case of a high-risk pregnancy, both the unborn and the mother must be treated with equal medical care, always treating both and making as much as is medically possible to let the unborn reach his or her most viable birth date possible according to the mother´s circumstances. When in the very extraordinary circumstance in which a lethal medical risk to the mother is discovered when the pregnancy is already confirmed, ANY PLANNED ABORTION IS NOT ALLOWED. Both must be treated. That also includes the scenario of an unborn being confirmed as incompatible with life from his or her unborn stage: the baby will be born, baptized, and allowed to live as long as it can be naturally possible, even when that means he or she will die very shortly after birth. If, after all the possible medical treatments were provided to both the mother and the unborn (for example, enabling an earlier maturation of the unborn´s lungs before birth being induced, if it is clearly known that the birth must be induced as early as possible for doing as much as it can be done to preserve the mother´s life) were provided and an emergency induced birth must proceed as the only in extremis measure possible to be medically done to save the mother´s life, and that is known that must happen in a fetal developmental stage in which it is very well known that the unborn won´t be able to born in a viable birth date even if all the possible medical treatments are provided to the unborn also once he or she is born via emergency birth (it is very well known that the unborn is not developed enough to be able to survive after birth), that IS NOT A PLANNED ABORTION, that is an UNPLANNED ABORTION, and it can happen, as devastating as it is for the parents when that happens… That should not be considered a planned abortion, including among married ordained domestic pastors ministers, that is fully compatible with their unconditional openness to grace and new life, and a proper burial of the unviable born child must be provided. Specific charitable measures should be taken when a marriage at the Order of Charity goes through this,

including granting them a family leave period to deal with the grief properly. A known spontaneous abortion can also require very charitable measures, like a family leave, especially for the mother, to deal with the grief properly.

-All marriages are expected to fully consume and consummate their spousal alliance at all moments, within the natural family planning context and also within their mystical family planning context: it can happen that a marriage, both, choose to dedicate a specific period, agreed by both, to deepen their mystical marital spousal alliance very explicitly deeper joined with the mystical spousal alliance of the Beloved and not consuming the marriage via sexual union during that period. That can even happen due to very natural reasons, like a marriage being unable to consume their marital alliance organically due to the mother still recovering from a birth… or when, at an older age, due to any natural reason, a marriage is totally unable to keep having sexual unity… but it can also be explicitly chosen… but along the instituted domestic ordained at the Order of Charity, that mystical deeper consummation period will NEVER meant to be explicitly longer than 77 days, and once again, the number is a sign: as a marriage you are meant to remain unconditionally open to the sacramental grace (7 organic sacraments) and to the giftedness of the Holy Spirit (seven ontological gifts of the Holy Spirit) proper of your married lay state-of-grace, so the lack of sexual consumed marital alliance can´t never be allowed to become a permanent-no-sexual-communion by choice in a marriage. In the very same way, a celibate lay can ask, as an extraordinary correspondence to their mystical alliance with the Beloved, an explicit 77 days period solely dedicated to be adorative, a time to be more bonded with the Beloved, so when the adorative period is granted according to their circumstances (it is not the same this being asked by a lay celibate that is an apostolic head than this being asked by a lay celibate in a mystical domestic church, the proper coordination to delegate their apostolic/formative sacramental duties must be done correctly before granting an adorative period to a lay celibate and entirely suspending his or her apostolic/formative sacramental duties temporarily) after properly discerned. This adorative period for a lay celibate can be granted once every 7 years; they will simply dedicate themselves to adoring Him directly during that period, through a deeper mystically consummated domestic liturgy and any particular adorative creative project (like painting an icon) that the Holy Spirit inspires them to create a visible sign of the beautifully deep unconditionally open to grace and new life proper of a deeper mystically consumed sacramental motherhood or sacramental fatherhood. Also, when a family leave is provided for a married couple due to the birth of a baby or an adoption being completed, 77 days of family leave are given to BOTH parents equally.

-Something is meant by Jesus Charity to let very, very, very visibly grounded by any lay celibate, especially those who don´t have dependent relatives. How apostolic celibacy is usually understood is as a necessarily and mainly "administrative-hierarchical ecclesiastical roles," as was already mentioned before. So, apostolic celibates have a very strong tendency to assume they are meant to be obeyed and served by others, especially by women and diocesan laity. This had been observed quite consistently, very especially among male seminarians (in more than one seminarian ecclesiastical setting)… but yes, it can happen and does happen among lay celibates too, and it happens in religious celibacy too. A long time ago, while joking about this, my family of heaven called this "*señoritismo eclesiástico*" (that is better understood in Spanish,

so it was told in Spanish).

In the Order of Charity, apostolic celibacy is not meant to be understood in that way, but in a very particular way of consummating more mystically their spousal alliance with the Beloved, unconditionally open to grace and new life that in their case comes from their Holy Spirit-given fruitfulness through sacramental fatherhood and sacramental motherhood. So, in this sense, absolutely everyone along the Order of Charity is meant to understand themselves as domestic formators in a very concrete domestic church setting (He calling "mystical domestic churches" that way is no coincidence at all).

So…

There is another domestic formator role that everyone along the whole Order of Charity is expected to remain continuously available to fulfill according to the availability of their respective circumstances. We already mentioned the house formators, including fraternal house formators. There are also domestic pastors. And there are also… fraternal domestic formators.

This means that it must be expected that at some moment, any brother or sister of the mystical domestic church where the member is vinculated… will require a fraternal domestic formator to help them handle their domestic church sacramental duties properly. This can happen, in the planned sense, through many ways: it is known that a married couple will give birth soon and of course you can expect that at that moment they will need, in all due charity, a brother and a sister of the own Order of Charity helping them when the birth happens, may be taking care of the children or doing domestic chores while they focus in welcoming the new child and adjusting to the newborn chaotic feeding schedule. Of course, it is very well known that this will happen with any lay celibate going through a social immaculate conception process: she will need proper fraternal domestic formator support through the process. Trust me when I say: raising a child who was conceived via social immaculate conception… can also become very overpowering, there are so many duties to be fulfilled only by one single parent… and sometimes putting a whole house in the proper order can be pretty overpowering too… Without mentioning the unexpected, someone needs a fraternal domestic formator support because, after trying to get it through blood relatives or house formators, no one is available to provide that support.

In this kind of issue, who ordinarily assumes this fraternal domestic formator role are… the grandparents. They are the ones who are there to provide whatever domestic support is needed to raise their grandchild; they will do it. Just to give an example, it is not rare at all to see grandparents taking their grandchildren from school because the parents are working. So, the older among the Order of Charity, either lay or married, are expected to assume this beautiful domestic reality according to the availability of their circumstances, including those who are retired from active sacramental duties.

However, Jesus Charity also meant this to be understood in another sense: ALL LAY CELIBATES WHO DO NOT HAVE DEPENDENT RELATIVES WILL BE EXPLICITLY REQUIRED TO BE AVAILABLE TO

BE FRATERNAL DOMESTIC FORMATORS IF NEEDED IN THEIR OWN MYSTICAL DOMESTIC CHURCHES, both in the planned and the unplanned sense.

So, in the traditional understanding of apostolic celibacy, the celibates are always understood only as those who command others and are meant to be served by others, especially by the "less -holy-than-celibate-married."

Nope, this is not how He wants it to be understood at the Order of Charity. If you are a lay celibate who lives in a mystical domestic church… if you are available to do so, and you are required to be a fraternal domestic formator in ANY domestic church affiliated at that mystical domestic church… you are bounded to live your deeper sacramental fraternity that way. You can´t be considered celibate merely to manage "ad intra" affairs of the Order of Charity: you are first and foremost a domestic church formator, and that begins with the domestic churches directly given to you to be their "mystical domestic pastor" as His beloved people of God entrusted to you by Him to help them grow in sanctity.

This means: the "domestic church" pastor reality is so visible in everyone along the Order of Charity, that what happened in the cross happens again: the only apostle who didn´t have a wife… was give Mary to care. That means: all the apostles were meant to have a domestic church. The same applies to any lay celibate that lives directly in a mystical domestic church: you are expected to remain always open to serve (you will command according to whatever potestas you are delegated via the proper grace channel… but right now, what we are talking is about serving those who you form, instead of expecting that those who you form are the ones expected to serve you as "celibate apostolic head/apostolic spiritual director").

So… both older members of the Order of Charity AND lay celibates who live in a mystical domestic church are expected to have more availability to assume any fraternal domestic formator duty that may arise within their mystical domestic church. Anyone can be asked, according to their circumstances, to assume a fraternal domestic formator role if needed, especially when there is a brother or sister who is sick and needs more care… but to explicitly avoid any possibility of a lay celibate feeling like an "*ecclesiastical señorito*," especially due any spiritual direction role that could make them feel they are the ones meant to be "obeyed"… Guess what? All celibate lay who live in a mystical domestic church of the Order of Charity must have at least 3 hours weekly of explicit fraternal domestic formator roles along the married couples domestic churches they serve at their own domestic mystical church, because they, due to the very nature of the Order of Charity and their deeper mystically consummated spousal alliance with the Beloved, are meant to be very visible and explicit signs of sacramental fraternity. They are meant to be intrinsically bonded to the reality of domestic churches, very explicitly. Even when exercising "spiritual direction management roles" and grace-administering roles along the Order of Charity, which does require, in all humility, to obey what they say in the proper context... Even if it's a lay celibate that is also an apostolic head somewhere, like in a huge apostolate of dignity… ALL LAY CELIBATE WHO LIVE IN A MYSTICAL DOMESTIC CHURCH MUST HAVE AT LEAST THREE HOURS OF FRATERNAL DOMESTIC FORMATION WEEKLY. It should be expected that the domestic celibate will be the ones who will need more fraternal domestic

formators' support… but what is being lived here is what the Bible says when it says in 1 Ti 5:8 *"and whoever does not provide for relatives and especially family members has denied the faith and is worse than an unbeliever."* "Provide" here is meant to be understood in a way broader than just giving money: in the mystical sense, it means to consummate the Eucharist explicitly fraternally-domestically, caring for, loving, and living charity starting at home, at your own mystical domestic church. Faith must first be lived in charity towards one´s own family, and because lay celibates who live in a mystical domestic church are entirely mystically bonded through their consummation of the Beloved´s spousal alliance also in the fraternal sense… they are required to explicitly affirm that living charity at home first is a "common language" (in the same way there is One Spirit, there is one "common language" through the whole Order of Charity: living charity in communion formative sense first) with at least three weekly hours of explicit fraternal domestic formator role at any married domestic church or any domestic celibate WITH CHILDREN OR DEPENDANTS that needs it… and that, besides being both deeply fraternizing and deeply sacramental, is also a very visible sign of their humble servant permanent state. Everyone must affirm according to their circumstances: charity starts at home, forming together as the living icon of God-Love we are called to be.

-There is another fraternal detail very specific about lay celibates that must be grounded properly: no one in the Order of Charity is there to "compete" with any other vocational state. Some are called to serve God as lay, some are called to serve God as domestically ordained lay, other are called to serve God simply as married along their dioceses… and there must be no "vocational competition" at all at the Order of Charity, because this Order of Charity is meant to be a channel of formative grace for the domestic churches first, but according to the availability, other formative resources can be provided to any religious vocation who requests so. The Order of Charity, due to the nature of the formative period they provide to all their ordained members so they can administer grace appropriately to those domestic churches they form at the diocesan level, can´t accept any religious vocation that discerns entering to the Order of Charity if that brother or sister is unable to go through the formative period as everyone else… but if anyone in the Order of Charity discerns a deeper "follow Me" into a religious vocation, that is something to be honored and even celebrated, never seen as a "lost vocation." We are called to become a living icon of Divine Love, each with a unique call to celebrate together, even when we are not called to do it in the same vocational way.

I deeply admire the religious vocation and I had wished to have it, but since my peregrination at the Santiagos´s Way my lay vocational path was set clear… but that doesn´t mean I don´t still admire deeply these brothers and sisters who were granted the deeply beautiful grace to adore Him more exclusively dedicated to their adorative role as His Beloved Church-Bride, and as Jesua Charity Himself explains: anyone with a true vocation that comes from God will be rejoiced of any brother and sister finding the way God meant for his or her fullest sanctification on Earth, including when the Order of Charity may "loose" an institutional member due discerning that his or her vocational path, initially seen as "lay", is eventually revealed by God to become a religious state-of-grace vocation. When such discernment happens, blessed be that brother and sister: facilitate the transition, and that would also include if a lay celibate, after years of faithfully living their lay celibate state-of-grace and after many years after their

formative period ended, is revealed by God a deeper "follow Me" into a religious life. There are no "lost vocations": just brothers and sisters learning together to be more faithful to Him. Never see any apostolic fruitfulness, of any kind, as a "vocational competition," we are all here to serve the same Lord, each one in the respective "house of conversion" He call us to be. To live charity appropriately, if such call begins to be discerned in a lay celibate or even in a widow member of the Order of Charity, they will be asked a 77 weeks Crescere to confirm such religious call coming from God, and the "spiritual direction" can become shared both with a member of the Order of Charity and by anyone of the religious house that the member is discerning as a deeper "Follow me" as religious there. If the member keeps discerning the call and it becomes confirmed by both sides, the transition and any fraternal support required to make it possible are meant to be provided, always in the most charitable terms. The fact that you are given a lay vocation doesn´t mean you cannot see and celebrate the beauty of the religious vocation: we are all brothers and sisters following the *Follow Me* He asks to each one with specific charisms.

I am a lay, but I also see… what a wonderful, sanctifying, and beautiful way to glorify God cloistered life is! I have always wished to remain in such a kind of monastery… let´s say now 77 days… simply to blog and let it be visible only as a visitor lay person could do it… How does the ordinary life inside these Manantial of grace happen? The beautiful state of grace can be more known, and there can be more vocations to this life that are SO necessary to be a more faithful Beloved Church. There must be brothers and sister fully dedicated solely to adore Him and to pray for the whole Church as they are granted the grace to consummate way more deeply than any other ecclesial vocation Hs spousal alliance… and if what would be explained later as the "Order of Charity" has any way to provide any kind of fraternal support to these contemplative cloistered brothers and sisters, like facilitate they can receive proper family-bonding "spiritual formation" along their domestic family who led them to be able to embrace their contemplative vocation… it should be facilitated. Now Jesus Charity means: the parents, sister or brothers of any blood relative of these contemplative cloistered brothers and sisters are barely able to see their cloistered relative, due the nature of their vocational exclusive dedication to their mystical bonding with the Beloved… but it is a very pleasing offering to Jesus Charity to facilitate for these cloistered brothers and sisters to them be able to have an annual family retreat with their own blood relatives that remain alive, letting the contemplative brothers and sisters share with them their faith and the joy of being chosen as Brides of the Beloved Bridegroom, facilitating in a very beautiful way that these cloistered brothers and sister can share their sacramental motherhood and sacramental fatherhood with their own relatives too, sharing together in a yearly weekend family retreat to grow together in communion with Him, for Him, by Him and in Him… and also allowing them to spend some recreational time with the growing children of their earthly family, so these children can witness the beauty of have such blessed relative to help them grow with their life of prayer. So, the Order of Charity should be available to facilitate the use of their diocesan/archdiocesan family formative houses so these cloistered brothers and sisters can have an annual family retreat with their biological families, doing a family retreat together, and let the relatives see how that contemplative vocation truly makes them happy and beloved in Christ… It is meant to be noticed: any weekend formation provided at these houses… is meant to begin on Thursday and end on Sunday; the exact time of the Paschal Triduum, because these houses are intended in the first place to celebrate and form the growing together

in communion of domestic churches in the very same way it happened at the Paschal Triduum (the whole Holy Family became an incarnated Eucharist according to the Father´s will to each one), but the fact that they are intended in the first place for that function doesn´t mean that they can´t be used for other fraternal purposes, like facilitating cloistered brothers and sisters to enjoy their Spousal Alliance with the Beloved sharing for a weekend retreat annually with their earthly relatives, precisely as it is meant to happen with all the celibate lays of the Order of Charity, that are never meant to cut bonds with their blood relatives, but they are mean to have, like the married and domestic celibates (but they would do it with their domestic churches), a weekend retreat every year to explicitly share their Spousal Alliance joy with their blood relatives, sharing together a family retreat.

It is essential to understand the Holy Family spousal alliance properly: we are all called to celebrate family life as they did, growing together in communion, letting Jesus grow in all ways possible, an celebrating how we grow as Church incarnating His Eucharist becoming more and more faithful to His alliance will always begin through grace, with those more beloved of the Beloved Bridegroom among us as His Beloved Church: it should be facilitated that our cloistered brothers and sisters can share a family retreat annually at family retreat houses of the Order of Charity, if the own cloistered order requests it, and it would be a beautiful work of charity with these beloved brother and sisters, besides any other kind of fraternal assistance that could be provided, including economical fraternal aid if they need it, so they can keep praying for the belovedness of us all: we as lay people owe to these cloistered vocations SO MUCH GRACES… In the case of cloistered brothers and sisters, the service should be provided totally free of charge, as a beautiful “thank you” for their total offering to the Bridegroom. If any other religious order requests the use of a family retreat house of the Order to do a family retreat with their religious members, it should also be facilitated on an availability basis and at a reasonable, non-profit fee.

Yes, the Order of Charity is meant to have at least one family retreat house per archdiocese; more can be built as needed… because, in case anyone hasn´t noticed: NO FAMILY RETREAT HOUSES EXIST YET, ANYWHERE IN THE WORLD. Nobody has ever thought about the idea of a retreat house designed for whole families do a retreat together… but it is essential to make that possible to happen at the Order of Charity, because we are called to form domestic pastors of whole domestic churches, so it is meant to be facilitated that they can have a weekend family retreat at least once every three years, if not less than that, according to the availability of that diocesan Order of Charity´s diocesan family formation facilities for providing family retreats. In case of a major disaster, like an hurricane or any kind of major disaster that implies whole families being left without a roof or in need of immediate refuge, these diocesan Divine Charity Formative Sanctuaries are meant to be able to be used for the very charitable gesture of allowing these homeless family to take refuge here while the proper authorities deal with the emergency and they can go back safely to their own homes.

Any member of the Order of Charity can be delegated functions at a Diocesan Divine Charity Formative Sanctuary. Still, if there are widows or older members of the Order of Charity that freely choose to spend their last stage of their life managing and keeping these Diocesan Divine

Charity Formative Sanctuaries and providing formation to families that go there for their retreats, they will be beautifully facilitated so as the sacramental grandparents they are called to be for those families they are forming… so, besides the chapel and having a vast green space to be able to do activities with children, at least a mystical domestic church and a few houses for any lay celibate or ordained domestic pastors ministers that are delegated to serve that way are meant to be integrated through the prediums in where the Archdiocesan/Diocesan Divine Charity Formative Sanctuary is built. It is meant to be assumed also that there would be the designated place for the summer camp provided at summer for all the children of the members of the Order of Charity, so these family retreat apartments where families are meant to spend their retreat time together are meant to also be designed architectonically so each room can have a master room with at least a children room in which three bunkbeds can fit comfortably and in a way they can remain appropriately supervised in the summer camp period by whichever adult is assigned to accompany them in the room. Summer is meant to be understood as a 12-week period at the Archdiocesan/Diocesan Divine Charity Formative Sanctuary: from the first week of June to the last week of August; those are 12 weeks. The summer camp is meant to last three weeks (it would happen in the middle of the two periods of vacation time of the lay celibate: the one who goes first prepares everything for the camp as "domestic sacramental duty" during their vacation period; the other lay celibate that goes after the summer camp assumes as "domestic sacramental duty" to put everything in order around the Sanctuary after the summer camp, so the Archdiocesan/Diocesan sanctuary can restart functioning as family retreat environment when their three-week vacation period ends. That means: there is a three-week-long summer vacation period meant to be provided so all the female celibates can spend their yearly vacations there… and another three-week period is meant to be provided so all the male lay celibates can spend their summer annual vacations there. At least one individual room must be built per wing or floor if, for any reason, there are members of the Order of Charity that, for very charitable reasons, are meant to be placed in individual rooms (may be they have medical issues that require, due very charitable reasons, to put them in an individual room); they will be expected to handle and channel appropriately any extraordinary fraternal support request of anyone else in the shared rooms on that floor/wing.

-Although the word "seminary" was already used to at least let be seen how it would be currently understood as a "theological formative period", now it is the time to we explain: the Order of Charity is NOT MEANT to have seminaries at all. The formation provided through the Order of Charity to all their ordained domestic pastoral ministries has a VERY different configuration and intellectual grounds than the one given at seminaries, which is clearly focused on celibate-male-only ecclesiastical priestly ordination. That is not at all how Jesus Charity envisions the foundational seven-year formative period that ALL ordained domestic pastoral ministers, both celibate and married lay, are called to receive at these… *Personal Sanctuaries of Divine Love*. He means: along the Order of Charity, their foundational formative period can´t be expected to be merely intellectual, as happens with seminarians. These domestic pastors in the formative period won´t be expected to simply pass intellectual formation academic classes to be able to be confirmed as "competent to be ordained." Yes, the academic and all the intellectual formation that they of course need to administer grace properly as ordained domestic pastors, including the proper ecclesiastical intellectual formation, will be provided, but what changes

here is that… the integration of domestic church pastoral reality IS REQUIRED as part of their formative period, along the whole 7 years. All the intellectual formation through all those years is meant to happen, that must happen, and they will be given the proper classes… but according to the very lay nature of their call to the Order of Charity.

How Jesus Charity means this to be able to happen is a beautiful plasmation to be seen as I had been seen, even while still not being able to understand better as we are granted to be done through this crescere communio that He had proposed us as family of Heaven… and remained unseen util the proper moment to be explained came. That moment is now. Now we can explain why, although the best word to understand in the practical sense what He is proposing would be "seminary", if understood from the current traditional "ecclesiastical formation sense" … the best word to be used is **CONTINENTAL FORMATIVE SANCTUARY OF DIVINE CHARITY.**

Besides the domestic church pastoral ministry formation that is meant to be integrated through the whole 7 years, domestic pastors need to be fully integrated in both the proper personal formation reality of domestic churches, even before starting ecclesiastical philosophy and theology. So, year one of the foundational formative period of all domestic pastors that are at the formative period is an INTEGRACTIVE SCIENCES formative year: now they will be expected to study introductory classes of all integractive sciences: humanities, social sciences, psychology, pedagogy, history of the Church (this is the only "theological grounded class" at this period), world history, history of philosophy (this is the only "philosophical grounded class" at this period). A huge foundational intellectual ground must be given at year one: integractive anthropology: an integractive anthropology that integrates social anthropology (domestic personal formation model), theological anthropology (ecclesial personal formation model), pedagogical anthropology (how human personhood is meant to remain growing becoming better formed in the very exact they are able to learn according to their human growth stage, incarnating their personhood communion more and more growthfully, always becoming the best person they can be growing together in communion, and that begins with children) would be also very solidly taught along philosophical anthropology (integractive human personal formation model, a human personal formation that necessarily keeps "growing on" at the same time it glows on "—ecclesial personal formation model —and blooms on —domestic personal formation model— according to their own personal nature growth natural aptitude to remain learning to keep growing, glowing and blooming—anthropological pedagogy— consummation an evercrescent growing-together in communion —whatever is truly learned, it will be seen in the growthfulness of their personal formation, in how that learning makes them able to always remain growing according to how the aptitudes of their personal being biome traits and principle influence the how the act biome remains always ordered to keep growing as the best person they can be; how that has been already explained as "*Yes, we can grow best!")* as the whole integractive personal formation model is adequately explained to them and proposed as personal formative foundation as ordained domestic pastor ministers. This class and the history classes, due its very own nature, are meant to be given presentially and personally, and due its very interdisciplinary nature, it can be given by several academic formators.

Whoever give the classes here, they should not be called "professors" because they are also meant to be seen as equal brothers and sisters, not as someone "intellectually superior". What they command a student to do as academic assessment and what they teach is meant to be understood in an intellectual fraternizing context: it can even happen that a student may correct the intellectual formator, and that should be assumed very fraternally, all are meant to remain unconditionally open to grace and new life that comes from the Spirit, both the ones who are being formed intellectually and the ones who forms them intellectually); it can happen that several intellectual formators give the same class, each cone focusing in a kind of anthropology or in an specific historical period, as long as all of them remain connecting to the other anthropological dimensions and historical periods in the most personally formative way possible: That means: if you are going to explain the history of the Church in middle ages, assume that you must do it according how what you are teaching can become properly integrated in the personal formation of your students, making connections that can be understood in their incarnative communion social context, and also making connection with the previous historical period and the next historical periods of the one you are teaching… and also letting explicitly seen any relevant repercussion of that historical period to present history (Example: the cathedrals in the Middle Ages are crucial to understand how we conceive "sanctuaries" today, letting His Sanctity shine as the Middle Age cathedrals evangelized with the light that came through very beautifully crafted stained glass huge horizontal windows, pointing to God as "source of light" exactly as now the emanation of His Omnicrescence can be understood if studying the Trinitarian personal communion?) Got it?

After all this first step (we are walking like He walks and at the same time learning to walk like He is calling us to call in the ordained domestic pastor ministry sense…) of year of formative studies are administered adequately with the proper apostolic and mystical spiritual director (please assume: in the case of a lay celibate, the beautiful deeper mystical spousal alliance makes them able to assume as mystical spiritual director the Eucharist, Jesus Charity directly, as they can contemplate every day at their mystical domestic churches and discern together in prayer what He is asking to follow Him in their Crescere as lay domestic church liturgy… In the case of a marriage, both are meant to understand each other as mystical spiritual directors of the other as a domestic church who is meant to discern together what Jesus Charity is asking Him as the Apostolic Head of His domestic church and how they are called to follow him as they keep articulating their Crescere as domestic liturgy learning how to be more faithful to His Spousal alliance, through the faithfulness to their spousal alliance and through creative obedience to their respective apostolic spiritual directors…). It can happen that in some circumstances a married lay is granted the Holy Spirit charismatic giftedness and availability to fulfill the formative sacramental duty of being apostolic spiritual director of other brothers and sisters in the Order of Charity of their own gender, but as it was already explained, a lay celibate must always be apostolically spiritually directed by lay celibate apostolic spiritual directors because that is how they can be better understood according to the charism the Holy Spirit poured unto them as apostolic celibacy or domestic celibacy.

Some degree of *personal space* for choosing at least one elective per academic semester (there are two semesters) can be provided at this time, and at all times of the whole formative period,

as far as the apostolic pastor confirms the elective to be righteously discerned —the discernment was done in all the most righteously formed conscience upon God and man— and those electives are related to the pastoral charism seen in the domestic pastor. For example, if there are more sociological interests in the domestic pastor, according to the schedule availability of the Academic University this "Formative Sanctuary of Divine Charity" would necessarily be to be connected with, and it necessarily must be a civil Catholic University, the domestic pastor can enroll to online undergraduate-level of that civil Catholic University´s college classes according to their particular interest along all the elective integractive sciences classes provided to be studied online. A proper space for online studies of the domestic pastors in the formative period must be designated, and they can all share the same space, no matter which formative year they are in. They should not be expected in the ordinary sense to only be able to study online classes in their own domestic church (the apartment or mystical domestic church they live while they are being formed there) but it can happen they need to study them there also due the very lay nature of their call and may be, for example, need to do a provided reading while overseeing children…

This kind of "flexible scheduling capabilities required" is even meant to happen: these domestic pastors in the formative period can´t be disconnected at any moment from the domestic church incarnative communion social principle context. They need to be able to handle a flexible scheduling basis as servers of the living God that are also a domestic ordained pastors. Both due their lay nature and also due the nature of the ministerial duties they are being formed to administer grace with, they can´t be expected nor asked to fully dedicate themselves to strictly academic formation only, like it happens with diocesan seminarians: they formative period is meant to be integractive, so the proper integractive articulation (with "integractive" He means: proper personal formation must be integrated appropriately according to their pastoral ministerial sacramental duties according to the formative year is meant to be observed and properly formed, this applies equally to celibate lay, to domestic lay and to married lay domestic pastors. At this year they also begin their pastoral formation, because, as we explained, in this formative period the pastoral formation is explicitly meant to be given integrated through the whole seven years, until reaching year 7 that is the entirely pastoral formative year, when they will be fully allowed to practice in the sacramental fraternity sense —not in the instituted ordained sense yet— how He calls them to shepherd diocesan domestic churches. This is why the electives along all their previous formative years are meant to be explicitly directed towards they discerned *primicia pastoral*, their most visible Holy Spirit-given priming pastoral charism: those electives classes let them deepen their discerned "pastoral charism" (of course, discerned along the apostolic spiritual director also, not only with the mystical spiritual director; priest at confession should also be understood as filial spiritual directors: they are filiating Divine Love very directly sacramentally, as Divine Love is meant to be dwelt, as sacramental philiation).

The primicia pastoral of some may be more charismatically gifted for social fraternity apostolic/formative roles, others may be more charismatically gifted for pedagogical apostolic/formative roles, others may be more pastorally gifted for the proper administration of an apostolate of dignity… so on. Be careful in how this primicia pastoral is discerned progressively: they are not meant to be, like it happens in a religious vocation context, be

formed to obey a superior and embrace any pastoral sacramental duty they are asked, no questions asked. They can be PROPOSED by the apostolic spiritual directors, both according to the needs of the diocesan Order of Charity they come from, and also according to how it is seen that the Holy Spirit´s charism is being manifested in that brother and sister, an specific *primicia pastoral* as ordained domestic pastor in formative period to become diocesan pastoral minister. When they are fully ordained, they can be expected to have an humble servant state at all moments and embrace the pastoral sacramental duties they will be delegated diocesanly… but the diocesan Order of Charity is also expected to remain a fraterful "philia" at all moments and assume the circumstances of the domestic church of the domestic pastor they are asking to assume that particular apostolic/sacramental rule. That means: if a domestic church is a married couple with a house to live in a very concrete place, they are expected to delegate to them sacramental duties, either formative or apostolic, that are compatible with where their domestic house is physically located. Just to give a very graphic example of what He means: in the ordinary sense, a domestic ordination can´t be allowed to be asked via charitable obedience to administer grace through an apostolic/formative duty that must be administered in a place that is physically unreachable from where the domestic church resides.

In the ordinary sense, married domestic churches are meant to embrace every follow Him they could be asked as ordained domestic pastor ministers always assuming the domestic circumstances in a very ordinary basis: if they life in New York as domestic church, they can be assigned sacramental duties at Los Angeles without the social reality of their domestic personal formation being fully assumed: they would need to move together there and be helped to find a new house… With lay celibate that belong to a mystical domestic church directly, of course, is way more simpler to ask them to move elsewhere if apostolically proposed… but even in them their personal formation articulation must be respected and when a specific formative/apostolic sacramental duty is proposed to them, how their personal formation articulates does matter and this is meant to be understood as a proposal to be discerned together, not merely to be obeyed blindly, as it happens among the ecclesiastical hierarchy. They are lay, and the obedience expected from a lay must always be expected to remain *creative obedience*, according to their lay state-of-grace. In some circumstances, they can even be asked which sacramental duty among the available to be proposed they discern they are granted to assume more gracefully.

It can happen to anyone in the Order of Charity (married or single) that, due to a specific apostolic need of the diocesan Order of Charity, they are proposed to assume a formative/apostolic sacramental duty that was not exactly according to their plans. When that happens, they will be helped to discern if they are granted the unconditional openness to grace to have the unconditional openness to new life needed to fulfills that new "follow Me" in a proper way… and it can happen that the domestic pastor very humbly says: after discerning this with all righteous conscience, I don´t see myself given the grace by God to fulfil that sacramental duty I am being asked. If that happens after the proper apostolic discernment has happened, the conscience of that lay domestic pastor must be respected, and then the diocesan Order of Charity would discern where to send them and which they can fulfil other sacramental duties with full guarantee of them being able to administer grace properly in that sacramental

role. No one should be seen as "disobedient" if, after the proper apostolic discernment is done, the domestic pastor fully acknowledges he or she can´t be the one called to fulfill that sacramental duty. That is how laity is meant to work, not as a blind hierarchical obedience but as a creative obedience, always unconditionally open to grace and new life in a properly apostolically discerned and mystically consumed way… and sometimes, the one who God may ask to discern better their choices are the ones at the diocesan Order of Charity Divine Love domestic sanctuary. In the Order of Charity, since the very beginning, apostolic discernment through the Holy Spirit is meant to happen BOTH ways: sometimes the ones who need to discern better are those who are in the upper grace-rule position at the diocesan Divine Charity Domestic Sanctuary, and that is why remaining in a humble servant state must be required to EVERYONE who is granted ordination through the Order of Charity, no matter in which "service level" (not exactly "hierarchical level by itself) they are granted the state-of-grace to serve and administer grace through the Order of Charity: wherever you are called to serve sacramentally through the Order, even in formative roles, your humble servant state is required… and there is a HUGE humility in a lay celibate saying to an apostolic spiritual director proposal of a particular sacramental duty: after the proper discernment period has been humbly embraced, I humbly let you know I am not the one asked by God to assume that sacramental duty, because… (whatever very properly discerned reason applies).

Of course, it should be assumed by the "Primacy of Charity" of the Order of Charity: if there is a very apostolic reason to as a whole married domestic church be apostolically asked (this is a very apostolic beloved commission to a whole domestic church) to move elsewhere (for example: they are asked to move together to an *Ad Gentes mission territory* to set the grounds for a parish being built there and a hierarchical apostolic crescere can happen there eventually; remember, Church has always started via primacy of charity, beginning with cult at the domestic church level) and there is a married domestic church with such huge unconditional openness to grace and new life of the Holy Spirit to help to grow the whole ecclesial body in such universal church sense… they mut be provided with all the economical, formative (they need to know the language of the place they are being sent in an ad gentes mission context) and sacramental repercussions that would imply (how their sacramental life would be configured while there are no priests there). Although marriages can be sent in this way, as a "living charity seed" for a new parish can begin to be established in and *Ad Gentes territory* (no hierarchical church can be present there yet) context, some very basic charity measures must be assumed, besides the obvious economical ones (they must be provided the funds to move and to be there, while their own home mortgages at their native Order of Charity remain being paid also…), as a general rule, no domestic church with children below first communion can be sent, for very sacramental reasons: anyone in the family must understand the Eucharist and embrace an eucharistical self-giving to be able to move all together as family in this missional way. If it is a domestic celibate the one who is sent there, the same applies, plus a very charitable measure: if the dependent related to that domestic is not a minor (that must be also above confirmation age) upon his or her custody, whoever is the dependent (an aunt, a grandmother, a father, whoever is…) will be explicitly asked by the Order of Charity if he or she agrees to move with the domestic celibate. If he or she doesn´t agree, or there are circumstances (like medical circumstances) on the dependent that clearly mean that the domestic celibate won´t be able to care for him or her

wherever they are going to be sent, in all due charity, that lay celibacy can´t be commissioned by the Order of Charity that way.

When a married couple who have domestic ordination at the Order of Charity is sent in this beloved commission context, as it already applies during the formative period, all their domestic expenses at their native diocesan Order of Charity must be assumed by the Order of Charity, very especially if there is a home mortgage. If a second house is bought (not rented) at the place they were commissioned, that second home belongs to the Order of Charity and can be used by other families that are commissioned when they go back to their native diocese. The first home of a domestically ordained married ordained domestic pastor ministers is theirs, and when they pass to eternal glory, if they have children, that will be their inheritance, as a very concrete sign of how those parents inherited from them the graces of their domestic ordination.

Yes, a married domestic ordained and domestic celibate, as long as it is reasonably possible, must have a home mortgage and own a home legally that they will inherit for their children. Wherever number of children a member of the Order of Charity has, each will receive as legal inheritance that home and a very symbolical economic inheritance of 3,777 dollars: the full consummation of the Trinitarian communion though the seven sacraments, the seven gifts of the Holy Spirit and the 14 gifts of the Holy Spirit that are being seen as 7x3: 21 (21 works of mercy… as they are being very mercifully and charitably honored as sons and daughters that are fruits of the Holy Spirit, inhering to only a house, but also the domestic spirit formation which their parents transmitted to them as they gave light to the Word together as a family through the whole life. A very concrete circumstance is an exception here: if any of those fruits of the Holy Spirit that the member of the Order of Charity conceived biologically is permanently disabled, either cognitively or physically, so deeply that it is know that son or daughter will never be able to life by his or her own, the Order of Charity will keep providing a fraternal-based income to that son or daughter for life, in whichever way it is possible to be provided in the most domestic setting possible. The first choice in this circumstance must be always try to any blood relative of the domestic celibate or of the married domestic ordained to assume custody of the disabled relative, and the Order will provide proper economic fraternal support to that being able to happen: whatever is needed to that family affirm the dignity of that brother and sister, it will be given. That especially applies to a blood brother and sister: if there is a sister or brother who is willing to assume full custody of the disabled brother and sister, it should be facilitated very fraternally. Whatever the one assumes fraternal-legal custody of that disabled brother and sister will be facilitated by the Order all the fraternal support needed, including the economical (if it is required to be paid a daycare for the disabled spend the day while the relative works, pay for their food and any domestic expense, their clothing, any expense related to their disability, like adult diapers...). The second choice, if no blood relative can assume this custody in a very fraternal way, is seeing if a domestic celibate or even an ordinary parish family already well known for their sacramental fraternity is being granted the sacramental fraternity to assume the custody of this disabled brother and sister in their domestic church. When this happens, they will be provided with all the fraternal support needed, including economical.

When there is no absolute way that this disabled brother and sister, that will always remain a fruit of the Holy Spirit that has dignity and humanized and fraternizes us with his or her sole presence among us, can stay in an explicit domestic setting due very charitable reasons (for example: the autism is so profound that he or she is unable to speak or care by himself or herself and he or she needs 24 hours supervision in a very medically surveilled environment)… only then, either he or she can be sent, if possible, to the disabled dignity house of the continental Formative Divine Charity Sanctuary to be adequately cared fraternally, according to all his or her God-given dignity… or he or she, if that is the most charitable choice so their relatives can remain visiting him or her, can be paid a home care in an civil institution proper to his or her disability circumstances, but even in that case, someone on the Order of Charity remains custodian of that brother or sister, keeps visiting him or her, keeps being sure he or she is being provided with all the fraternal support he or she needs so his or her dignity can be affirmed in the most charitable way possible to his or her circumstances… and the visits from the mystical brothers and sisters of the Order of Charity, especially of the one who is designated the fraternal custodian, will remain happening during the whole earthly life of that disabled brother and sister, even if or when that brother and sister is not even able to be able to know or be aware who are those who are visiting ad caring for him or her.

As can now be understood, the mortgage remains being paid, and the domestic churches that are not mystical domestic houses are always facilitated to fully govern themselves domestically in the civilian sense, which is very important, in all due charity applicable to domestic civilian lay life. Although it can happen that a lay celibate that is not domestic celibate without dependents have a home mortgage being paid when the formative period begins… at the end of the formative period, once the ordination is known to be granted, that house on mortgage must be sold and all profits go to the Order of Charity before ordination happens at their native dioceses, as part of the celibate nature of his or her vocational call. If the lay celibate owns a home or any property that was inherited, and in all due charity, it must be agreed with relatives how it can be sold and how any profit would be distributed among them, that must be respected; in that case, if the relatives do not agree with selling the house nor to allow the lay celibate to sell it, the house or property remains unsold. If it is sold, the profits belonging to the lay celibate would go to the Order of Charity, because he or she is celibate, and in an ordinary domestic setting, when you receive any inherited profit, is to help to grow together in communion your own domestic church, that in the specific lay call of celibacy, is the mystical domestic church (the Order of Charity directly). The account remains untouched if a lay celibate has a personal savings account with any amount of money BEFORE entering the formative period. When the celibacy stops being transitory and he or she is asked if this is the “follow Me” that God is asking him or her now as a permanent ordained domestic pastor minister… if it is discerned that this call is coming from God as a permanent lay celibate, those personal savings, any amount, no matter how small or big, must be given entirely to the Order of Charity.

For domestic celibate and domestic married pastors, when they enter formative period the mortgage at their native dioceses homes will remain being paid by the Order of Charity, along any other know domestic expense that those in formation are known to have the civilian duty to comply with to remain being having at all moments the civilian freedom to function as a proper

ordinary diocesan domestic church. In some circumstances, this can also imply paying for any student loan they assumed before entering the Order (this specific detail may even apply to anyone who begins the formative period, including lay celibates). All loans that anyone had assumed before entering the formative period MUST BE EXPLICITLY INFORMED TO THE ORDER OF CHARITY AS PART OF THE VOCATIONAL CRESCERE. Economic obligations of the lay can´t be assumed *ipso facto* as an obstacle to them being able to enter formative period because that is part of the social reality of lays… but it must be confirmed by the Order of Charity that those economic obligations, when assumed, where assumed to live charity in the most proper way to their state-of-grace. Example: if a lay doesn´t have money of his or her own to afford a college degree and he and she discerned a specific professional path BEFORE entering to the Order of Charity, did student loans to be able to get that college degree and eventually discerns enter to the Order of Charity… well, that lay didn´t assumed that economical responsibility for any uncharitable reasons, and of course the amount of students loans reflect that they were done in the most charitable way under the circumstances of the lay (whenever he or she could afford without a student loan, he or she did it, even if it implied working while studying). The same could apply, as example, if a lay is a professional musician and had to do a loan to but a good musical instrument to fulfill his artistic vocational path very professionally, or if a lay is a graphic designer and had to take out a loan to buy the instrument (computers, printing machines, any professional-duty related instrument) to be able to work competently as a lay graphic designer. Once the Order of Charity can confirm that any economic obligation of any member is being helped to discern his or her vocational discernment was assumed in all due charity according to their own circumstances, if it is eventually discerned that yes, this is the “follow Me” that Jesus Charity is asking to him or her, the Order of Charity can be expected to assume those economic responsibilities during formative period and during the time that that ordained domestic pastor ministers remains in active ministerial status, even when he or she is granted any kind of leave. Only when he or she, if eventually discerned that way, begins to transition to ordinary lay diocesan civilian life, will those economic resources stop being assumed by the Order, once the transitional seven-month paid family-based income ends. These civilian duties expenses already assumed before entering the order are part of a family-based income, but while they are in formative period, it is very directly the native diocese who handle all these already know economic civil duties remain in current paid status, caring that the credit score of these lay remains clean in case they come back to lay civilian diocesan ordinary life they, in all due charity, can keep remaining being able to function with all the due civil responsibility expected from any responsible citizen.

No one is allowed to assume a loan one formative period starts, not even among members themselves (all are meant to owe love, especially to each other), except with very explicit consent of the Order of Charity if due VERY exceptional circumstances that clearly justify it, it is very evident that doing a loan as a domestic church is the most charitable way to proceed… but as a general ground, all the expenses related to remain being formed and administering grace as an ordained domestic pastor minister are meant to be assumed in the most charitable way by the Order of Charity. Credit cards must remain handled very charitably too (for example: lays need credit cards when they travel, that is a very social reality, but they are not meant to be used to use them to their max credit without any kind of explicit charitable context and without

properly discerning that in all the spiritual directions applicable, including husband and wife governing domestically properly informing to each other their economic duties assumed as family).

When an ordained domestic married domestic pastor´ ministers are sent in a specific missional beloved commission where no parish is stablished there at all yet, lay celibates must always be sent first, and they must be already there to provide those who will be sent there eventually, especially any domestic celibate and domestic ordained, the proper spiritual direction and sacramental life. No domestic celibate that has minors dependents nor any domestic ordained can be commissioned to zones where the church is being persecuted: if a proper civil authority and the proper ecclesiastical authority proposes to the Order of Charity to send domestic pastors to a persecuted church territory, that can only happen after the own civil authorities affirming very publicly and with all the due civil connotations required (example: where Sharia law is implemented and the law explicitly forbids or even punishes with death a Christian conversion, no member of the Order of Charity can be sent, by very evident charitable reasons… but if Sharia law is abolished and a new civil constitution of the territory explicitly allows Christian conversions and protect the dignity unconditionally…) that the Order of Charity can be able to function in a very legal civil sense there. In those circumstances, the ones sent first are always, absolutely always, lay celibates without dependents, because cultural hostility against Christians can be expected even if a legal civil change has been done, and if a martyrdom of charity can become a martyrdom of blood, the first ones meant to embrace such grace are the deeper mystically bonded to the Beloved.

Once again, it must be assumed in all due charity: when married domestic pastors move to begin formative period, if they have a home mortgage/domestic insurance/domestic services (like remaining connected to electrical services, so the electrical bill need to remain being paid) that needs to remain being paid in a very charitable way in their native diocesan Order of Charity territory, it must remain being paid by the diocesan Order of Charity while the whole family needs to be moved to receive the formation they need to become ordained domestic pastor ministers in wherever place their Formative Sanctuary of Divine Charity is located. The same would apply to domestic celibates with a home mortgage… and in their case, it should also be assumed that when the domestic celibate moves to the formative period, they must move along his or her relative dependents, including minors if applicable. This means: if a domestic celibate has the civil duty to care for an aunt who lives with her, the aunt moves with her to the formative period, the relative dependent of a celibate lay can´t be left alone behind, even if all the native domestic expenses remain to be paid by the diocesan Order of Charity. If the dependent who is not a minor doesn´t agree to move with the one who is discerning to pass to the formative period, he or she can´t be allowed to move on to the formative period. The adult dependent that moves to formative period with the domestic celibate won´t be provided nor required any ordained formation at all, but if they are willing, they can be given fraternal formative duties (like helping in the growthful school as classroom aides, or collaborating fraternally with any fraternal task at any of the dignity houses along the Formative Divine Charity Sanctuary) and be given a fraternal-based income (the Order of Charity is already assuming their living expenses with the family-based income given to the domestic celibate that

is being formed, so he or she would be simply given a fraternal-based income for the fraternal formative task they are giving willingly and so generously fraternally. At any time, during and after the formative period, a dependent of a domestic celibate is willing to assume any fraternal formation duty along the Order of Charity, he or she will be provided a fraternal-based income for that and even with any required professional formation if needed to be provided (after formative period ends) so he and she can give that fraternal formation in the most fraternizing way possible.

This should also be assumed: not even domestic pets can be left behind. The domestic church apartment complex at the Formative Sanctuary of Divine Charity should be architectonically designed to embrace all ordinary domestic realities within the residential complex, and that also means being able to embrace ordinary domestic pets very charitably, too: dogs, cats, hamsters, fish, turtles, bunnies, guinea pigs… That is something very healthy for the children, too. The Order of Charity will assume any veterinary expenses during the formative period. Of course, bigger pets like horses can´t be allowed to move along the domestic church. If the domestic pastors have a farm, cattle, horses, or any bigger pets that can´t be cared for and managed by relatives (not by the Order of Charity; these kinds of civilian affairs are nor meant to be assumed by the Order of Charity if it is a farm that is intended to have their own profits and civilian management), they can´t pass to formative period. If they are domestic pets as horses or donkeys, bigger pets that are domestically raised, the proper fraternal economical support can be provided to the relative who is willing to assume their adequate care, including managing the appropriate veterinary care and be sure that it remains being supplied to that domestic pet during the formative period of the domestic pastors.

It is also important to assume that all domestic pastors in the formative period must live within their formative residential complex at the Formative Divine Charity Sanctuary according to their proper state-of-grace, even when their domestic house is located territorially near the Formative Sanctuary of Divine Charity.

At year one of the formative period, *a beloved domestic pastoral ministry* class must be given as an introduction of how the Order of Charity is constituted and how they all are expected to be able to administer grace to all the beloved children of God they will eventually be entrusted to form according to their apostolic role assigned at the Order of Charity once properly ordained. This detail is essential: pastoral formation grounds must also be very solidly taught at year one, these domestic pastors have all the due sacramental right to be fully informed of how a beloved pastoral ministry is meant to work and what ecclesial structures they are meant to be able to follow to be able to administer grace properly as ordained domestic pastors of the Order of Charity. All the pastoral grounds, including how the Order of Charity forms institutionally too… are meant to be provided at this stage very humbly and very intellectually grounded: they must explicitly be taught all the pastoral nature of the Order of Charity at year one, without hiding any “rule”, “necessarily foundational ground,” or any aspect of how the Order of Charity is called by Him to work at every level, including in… what it would be called a kind of “primacy of charity” level at Rome. The only fraternal formation duty belonging to brothers and sisters at step one is fraternal childcare duties: either at the childcare of the growthful school of caring

children of married members who are also in the formative period. Of course, in the case of married members who have children of their own, it is assumed that they have childcare duties of their own.

Why is this meant to happen? Because as an ordained domestic pastor minister, you are meant to see EVERYONE who you form as a domestic church with your ministry as a child of God called to grow in age, wisdom, grace, in favor of God and man… and that is evidently seen when you take care of children. So, whoever doesn´t have children of their own at this step one, they will be assigned fraternal childcare duties, so you can consolidate your discernment as sacramental mother and sacramental father called ministerially to form domestic churches along the diocese: they all will be your "children given by God." If you are proven to be unable to manage childcare duties appropriately in formative year one, you won´t be able either to handle any eventual domestic pastoral duty in the appropriate context proper of all ordained domestic pastor ministers, and that applies to all members: lay celibate, domestic celibate and married members beginning their formative period. If that is the case, those members will be facilitated very charitably and fraternally to begin their transition to the ordinary diocesan civil state. According to Jesus Charity, this should be very explicitly said: whoever is proven to be unable to assume childcare duties properly and very grounded in a unconditionally open to grace and new life sacramental parenthood fruitfulness of the Holy Spirit, can´t be allowed to proceed to step 2 of formative period, because of the very nature of the fruitful ministry they are called to administer grace with.

In all due charity, when for whatever reason, including committing a criminal offense and go to jail, an ordained domestic pastor must be granted transition to ordinary diocesan lay civil state, the "living charity constitutional rule" is always meant to be applied and a dignity-based income will be given even in those circumstances… However… Jesus Charity also says: if ANYONE along the Order of Charity, ANYONE, ABUSES A CHILD OR AN EXPLICITLY SOCIALLY VULNERABLE PERSON EQUIVALENT TO A CHILD… IN ANY SENSE POSSIBLE… IT WAS KNOW, CORROBORATED, AND YOU INSIST IN DENYING IT HAPPENED… that is the only exception to that rule meat by Him very explicit and legally: that kind of sin committed in the name of God and being denied… is a very grievous offense, including sexually abusing a children of God and hiding you did it, and eventually found out. If the offense is humbly recognized, the own Order of Charity has the duty to inform the authorities of the criminal offense against the minor. A dignity-based economic support will be granted as it is meant to happen when anyone transitions to civil diocesan grace-state due to an explicit or criminal communion breaking. Still, because the termination of the vinculation in this case is immediate, the economic support will be given in a single dignity-based income payment covering seven months.

However, if the facts are not recognized by the one who committed it and the all-due proper legal consequences are not willingly assumed (including your right to defend yourself legally). You won´t be provided with ANY economic support at all while you transit to ordinary diocesan civil life, and that must be very legally agreed upon too, before even entering the formative period. As a matter of fact, no one with a criminal background that makes him or her unable to be granted access to children safely can be given any affiliation at all in the Order of Charity.

If there is reasonable certainty that the abuse happened, the Order of Charity won´t be providing the funds for the legal handling of the one who can be assumed that committed the abuse. If there is a reasonable space of doubt but evidence of such abuse has actually happened, the Order of Charity itself has the all proper duty to be the ones who inform that to the civilian authorities, and due the reasonable space of doubt, suspend the ministerial competence of that member until the issue is clarified through courts and provide funds for his all due charity right of legal defense, in case the member is declared innocent. If the member is a lay celibate living in a mystical domestic church, the most charitable measure for everyone is granting him or her a domestic lay celibate house while the courts proceed with their determination. If the legal case what terminated with any legal technicality from part of the accused of abuse, not allowing the proper confirmation of facts (if the crime happened or not) being appropriately determined by courts, in that case the transit to lay grace-sate as ordinary diocesan lay will be also granted immediately, without no further economic support. If the courts confirm legally that the abuse happened, economical support will be terminated INMEDIATELY that is legally determined, and this would be the only reason in which a transition to lay state-grace ordinary civil life is granted immediately: if a child abuse, or anyone with the equivalent vulnerability of a minor, was committed by a member of the Order of Charity, and it is confirmed very legally by a court it happened, at whichever stage it happened (including formative stage), the termination of the vinculation with the Order of Charity is immediate. There is no transition period in this case: the termination of vinculation to the Order of Charity is immediate because in this case the primacy of charity belongs to the abused children, not to the abuser adult.

More details about the formative stage are meant to be let visible…

In the academic sense, in year one, a professional certificate in integractive sciences must be provided when completed. At step 1, they can study, first with a summer immersion and eventually with a regular class (this one is not meant to be given through bi-monthly immersive workshops, like it happens at step 2 with the ecclesiastical language), their pastoral language. That means: it can be assumed that some students need to learn another language better, including the native language where they are studying, due to pastoral reasons. If there is ANY kind of language required immersion for pastoral reasons, especially for them being able to understand better the classes given at step 2 and 3, this is the moment to provide whichever pastoral language immersion is needed or can be expected to be needed in a future (for example: if the domestic pastor is discerning to be sent to China by the Holy Spirit… yes, even if that is not yet fully discerned, he or she can be granted to begin study Chinese as pastoral language. There can be a first pastoral language immersion in the summer before the first semester of the formative period begins, for those who need to learn better the language in which the classes are being provided at the Formative Divine Charity Sanctuary. That is the ONLY language immersion that is meant to be understood as a WHOLE summer pastoral language immersion session: this one is intended to require the whole 8 weeks of the FIRST summer, including the progressive assessment. All other summer language immersion sessions are meant to be understood as ordinary sessions: 6 weeks. The other two weeks of summer are

recreational vacation, a formative time for the whole domestic pastors to enjoy recreational vacations together. Yes, recreational vacations can be understood as formative too; they are human beings who need the proper rest from their duties.

At this first step of personal formation foundational formative year, the domestic pastors are asked very explicitly a first "*Do You Love Me? Feed My lamb… follow Me*": after understanding better how personal formation is meant to be modeled by the ordained domestic pastor's ministers, which pastoral primacy you are discerning to be granted by the Holy Spirit (this is meant to remain in open discernment in this formative stage) and how the Order of Charity is called to administer grace in whichever diocesan formative/apostolic sacramental duty they could be proposed… are all can be clearly discerning (the apostolic spiritual director, the mystical spiritual director applicable, the filial spiritual director) that you are called by God to this "follow Me", can you explicitly affirm your sacramental motherhood and sacramental parenthood called to be fully mystically fruitful through this ministry to form domestic churches SACRAmentality?

When that discernment can be confirmed as affirmative, they would pass to the formative step 2. Then, the two years of ecclesiastical studies in philosophy begin, along electives related to their *primicia pastoral*, that remains to be discerned (they can choose to "explore pastoral talents" and study, lets say, pedagogy elective classes to find out if they have a teaching talent not yet discovered… but the apostolic fraternal formators around them should have a very good discernment of spirits charismatic giftedness to observe these domestic formators as they are formed and help them to discern: you clearly have visible signs of this or that particular pastoral primacy and you are meant to let yourself see that and embrace that very visible pastoral giftedness in you, even if you yourself are not yet able to seeing it yourself…

Well, during philosophical years that is meant to be more assessed and formed deeper in the domestic pastor´s personal formative sense (including all the spiritual directors) is their humble servant state, their permanent belovedness order (they always order their hearts to live charity in the most faithful way with the spousal alliance of the Beloved, through whichever state-of-grace applies to them as lays), and their permanent fraternizing filiative articulation, always in a loveful and graceful state (it is visible by their apostolic fraternal formators that these domestic pastors show these three very visible signs in a constat way, always remaining unconditionally open to grace and new life that makes them able to remain being formed in the most growthful way possible, always open to keep growing and becoming the best person they can be, as the holy family they are called to be as domestic church and as the communion of saints they are called to form as eventual ordained domestic church pastors. *Everyone´s primicia pastoral, at step 2, remains open to discernment, but the particular pastoral charism of the ones being formed at this stage must already have begun* to be clearly articulated: I clearly see that the Holy Spirit gifts me for spiritual formation roles… I clearly see that the Holy Spirit has gifted me for apostolate of dignity roles... So on. Any kind, whichever it can be, particular issue that may become an obstacle to granting ordination at step 3 must begin to be actively addressed at step 2, and let the domestic pastor embrace the grace to convert whatever needs to be converted when grace is administered to them appropriately, and they remain unconditionally open to

grace and new life. After this step 2 is completed, a second new follow me is asked, and domestic pastors are asked to confirm their vocational path again as a "follow Me" coming from Him. Those who are celibate lay, at this stage, are still considered in transitory celibacy. If it happens that a courtship (noviazgo) begins during the formative period between two domestic pastors, they are meant to receive appropriate fraternal formative support, including through apostolic spiritual direction, according to the nature of that particular "follow Me" God may be asking of both. At this stage, domestic pastors in formation are fully expected to be able to assume all kinds of fraternal formative duties within the Personal Divine Charity Sanctuary, in a very rotative way… because they are meant to know ALL realities pertinent to a domestic church.

In the academic sense, when the domestic pastors complete this formative period, a degree in ecclesiastical philosophy is meant to be granted. At step 2, the ecclesiastical language required is meant to be learned in an intensive summer session (there can be one at the first summer of step 2 and another one as the second semester of step 2) in which them are allowed studying exclusively dedicated to learn the language, with immersive workshops throughout the semester to keep progressing, practicing the language, not merely doing grammatical exercises to pass tests. It should not be understood that these ordained domestic pastors ministers are meant to have a whole class of a new language immersion throughout the whole year, because that is quite exhaustive. They should not be required more Latin than necessary for their pastoral duties, and it is meant to be taught in an integractive way, assuming in the way they learn it how they are expected to be able to use that language later, nor merely doing grammatical exercises that eventually will have no use in their pastoral duties. At step 2, there are two kinds of language immersion workshops: the pastoral language immersion workshops and the ecclesiastical language immersion workshops. One week, the pastoral language immersion workshop will be provided; the other week, the ecclesiastical language immersion workshop will be provided. They are not yet expected to learn any biblical language.

If that deeper step 2 "*Do You Love Me? Feed My lamb… follow Me*" is discerned and confirmed as affirmative, step 3 of the formative period begins: the theological studies period begins. At step 3 the immersive language sessions, both at summer and during the year, are a biblical language immersion: either Greek or Hebrew, NEVER BOTH, because it is highly unrealistic for an ordained domestic pastor to be expected to study a pastoral language, then an ecclesiastical language… and then TWO biblical languages. Eventually, they will forget what they don´t practice through workshops, which this time are meant to be more extended (three immersive summer sessions are meant to happen) because it's very well known that biblical languages are far difficult to learn. At step 3, all pastoral and ecclesiastical languages are meant to be already handled; they are intended to focus on really using and learning ONE biblical language… and remember: if any pertinent exception must be made via the fruitfulness of the Holy Spirit in formative issues, they can be made. For example, if a domestic pastor minister gives birth during assessment time and she is unable to complete the ordinary assessment due to very justified and even charitable reasons, assessment can be presented in an extraordinary way, in whichever way is discerned as the most charitable way to proceed in that extraordinary circumstance. The same thing applies with anyone who is clearly demonstrating knowledge of

what is meant to be learned in the class, but for any justified reason, including a learning disability of any kind or due very extraordinary domestic reasons happening precisely during the assessment period, can´t be expected to pass the class via ordinary assessment.

At this stage, the domestic pastors in the formative process can begin to assume and be explicitly delegated some sacramental fraternity formation duties of brothers and sisters at step 1. This could mean: explain the proper constitution of the Order of Charity to those who are being formed at step 1, properly supervised by the one who coordinated the intellectual formation, tutoring any step 1 student that needs a particular academic tutoring, become apostolic fraternal formators of student at step 1 and eventually also of students at step 2, helping them in a very fraternal sense (their formative observations are meant to be seen by the apostolic fraternal formator who coordinates them, not directly given to the one they did the fraternal formative observation about) to keep walking together how He walks and how He call us to walk as ordained domestic pastors ministers. Of course, sacramental formative roles can also arise, without requiring an ordination already instituted, along the whole Formative Sanctuary of Divine Charity: because it is meant to be, literally, a personal formative complex (not a university or a merely academic setting), domestic pastors that are in step 3 can already begin to be delegated fraternal sacramental formation duties anywhere in the Sanctuary of Divine Charity, which prediums are meant to include:

> -a *family planning house* in which catholic couples can receive proper support to learn to handle a sacra communion family planning method… and this house is meant to be able to function also as first responders to woman with crisis pregnancies, so they will be helped to be able to choose life, also first responders to women in a domestic violence crisis can receive appropriate support and refuge to get out of the domestic violence scenario.
>
> -*a family communion house*, in which families in crisis of being on the verge of divorce, can receive all charitable means that can be provided to allow domestic communion healing to happen. Survivors of domestic violence, especially if children witnessed it, can also receive domestic communion healing services here, assuming that the abusive partner has left the home and is out of reach. If the abuse is still ongoing, they are meant to be referred to the family planning house.
>
> -A *growthful school* is meant to be within the premises of a Formative Sanctuary of Divine Charity, where the children of the domestic churches with dependent minors can study while their parents receive the proper formation.
>
> -a *disabled dignity house*: this house would embrace unconditionally brothers and sisters who are so severely disabled that they require to be permanently cared for by a state-designated custodian, because their own families have abandoned them. This disabled care house would remain open to assume fraternal custody of those “abandoned” by their disability, to the degree they can do so (if there are open spaces and capability to accept them and care them properly, also in all the medical implications it could imply).

When a member of the Order of Charity reaches their golden age, they are meant to remain being cared by brothers and sisters of their own diocesan Order of Charity, but if for whatever very extraordinary and tragic circumstance someone already ordained along the Order of Charity, very especially along the lay celibate who live in mystical domestic churches, becomes so extremely physically permanently disabled in such a extreme way he or she must be taken care very medically all the 24 hours… they are meant to be sent here if their care can´t be arranged in their own diocesan Order of Charity in the most charitable way (someone could be sent to an elderly care center… but remains being cared by his or her mystical domestic church brothers and sisters… but a case of absolute medica disability can happen, of course, including along lay celibate), so the own Order of Charity respects their dignity in the most charitable way possible regarding their circumstances and they can fulfill whatever time God grants them on earth as an entirely and unconditional beloved brother and sister.

-an *elderly dignity house:* here the Order of Charity would assume custody of elderly who were abandoned by their own families, who can´t be left to live by their own due their old age fragility, but they are still functional, they can do some things by themselves and have some degree of independence if properly supported fraternally. This dignity house would be there to provide beloved elderly care to those totally left alone, they had no children or they were abandoned, they have no home of their own or are unable to remain there due lack of money to pay rent because they are unable to keep working and were granted no retirement plan at all, and now they need fraternal family care at their last stage of life, but still totally able to function with some degree of independence, according to their stage of life. It would be of both genders simply separated in different dormitory wings, but allowed to enjoy full beloved fraternal life as dignified brothers and sisters, cared for adequately as a fraternal family.

Older members of the Order of Charity are not meant to be sent here; they remain cared for in their diocesan mystical domestic church. The *diocesan mystical domestic church* is the Diocesan Formative Sanctuary of Divine Charity that coordinates all the apostolate of dignity and all the apostolic/formative duties of all ordained domestic pastors ministers at the diocesan level, and that are custodians of the holy growing-together-in-communion that is becoming incarnated both in those they are entrusted to shepherd as diocesan sacramental mother and sacramental fathers and also through those they are being entrusted to send as a *beloved commission,* wherever they are sent. When a member is too old to remain in a mystical domestic church upon their apostolic care, they are meant to coordinate together (both the feminine diocesan formative Sanctuary of Divine Charity and the masculine formative Sanctuary of Divine Charity), where their joint *Golden* Sanctuary of Divine Charity —where the older brothers and sisters, especially lay celibate, who need very specific medical assistance toward honoring their dignity unconditionally and with all due charity, are going to be sent as their golden hour with the Beloved approaches: their new albor to His glory is near— is going to be placed. Both sides need to coordinate this, precisely as it happens

in a domestic church: both the father and the mother handle the care of those who need extra care.

It should be noticed very clearly: golden members of the Order of Charity are meant to remain integrated as far as it is possible to happen charitably with the ordinary life of domestic churches being formed at their mystical domestic church as the "grandparents". No specific "elder members of the Order of Charity mystical domestic churches" are meant to happen: the elders who need to be cared for must be distributed along the ordinary mystical domestic churches in a way that allows they to be cared for in the most charitable way possible. If an older member has Alzheimer, or any other cognitive decline related to age that makes them unable to function as domestic pastors of a mystical domestic church, then, only then, they can be sent to a golden mystical domestic church specifically designated to older members of the Order of Charity that need specialized elderly medical care and it is absolutely impossible to provide them such specialized care in the most charitable way if they remain in their mystical domestic house. The Diocesan Formative Sanctuary of Divine Charity can embrace very fraternally and sacramentally all members of both genders and all states (there can be widows, male lay, female lay, even domestic lay) who, in all due charity, can´t be cared for in the most charitable way according to their medical circumstances at their own domestic churches. ***All members of the Order of Charity remain unconditionally beloved until the very end***, no matter through which circumstances God grants them their passing to the eternal glory. At this stage of life it can be assumed that lay celibates are so consolidated in the mystical consummation of their alliance with the Beloved that, in the case of needed specialized medical care at this stage of life, their celibacy charism won´t be able to me misunderstood at all by anyone, not even in a facility that provides specialized medical care for elderly, especially if the fact that this elderly house is explicitly built and managed for members of the Order of Charity only is considered: those Order of Charity members have already affirmed their celibacy very solidly through many years, so this wouldn´t put them at all in a position of any affective misunderstanding in this very concrete context.

-*a hospice dignity house:* here the Order of Charity will help to transit to glory those brothers and sisters with a terminal illness and no family assuming responsibility for their care, so they become their custodians. They don´t even need to be catholic, they will simply be provided with all that in all due fraternal charity they need to be provided to remain beloved until their last heartbeat on Earth. If someone wants to convert, receive baptism, or receive any kind of sacrament or sacramental formation, it can be given through any fraternal formator delegated to do so. Members of the Order of Charity with a terminal diagnosis, no matter when it happens, are meant to be cared in the ordinary mystical domestic church they belong, because that is part of the domestic reality of all children of God: sacramental mothers and sacramental fathers are meant to be helped by the children they raised in their last stage on Earth, receiving all the house formators and fraternal domestic formators support they can need to transit to the eternal glory with their human and sacramental dignity fully recognized until their last

heartbeat, remaining as an entirely beloved brother and sister until the natural death happens.

-Besides this, an explicit *samaritan dignity house* is also meant to be managed here: a house where brothers and sisters of the Order of Charity do an explicit and intentional effort to reach those who are most marginalized socially and can´t even form their own domestic house, although in the Christians sense they have all sacramental dignity to be recognized as domestic church by their own, wherever they are growing together in communion with the Beloved. This circumstance includes: living charity reaching the homeless with deeply fraternizing sacramental fraternity, reaching the incarcerated, reaching explicitly those who are the most socially marginalized, like Jesus did very expressly with the Samaritan Woman, and doing it as the Good Samaritan lived mercy… A properly formed ordained domestic pastor minister is meant to learn to always be able to identify who the most marginalized are around them and always be charitable to them also… exactly as Jesus did. Remember: the first time Jesus revealed He was the Messiah, He did it with the most marginalized woman among the most marginalized by Jews (the Samaritans), and He asked us to do the same the Good Samaritan did with the wounded brother. Let that evangelical statement be very clearly seen as part of everyone's rotative fraternal formation duties at step 2 of their formative period.

-A *recovery dignity house*: this is a house of dignity for those recovering of any kind of particular addiction, but here those brothers and sisters enslaved by any kind of addiction and without any possible ability to afford a recovery treatment will be provided a healing path that honors their beloved dignitas unconditionally. A very particular kind of addiction will be explained now in Spanish. Yes, sexual addiction IS an addiction to be treated with all due medical, psychological, and spiritual competence, in a very unconditionally humanizing and fraternizing context, seeking healing, instead of assuming that it’s a matter of strength of will and having the will to stop committing sexual sins. Yes, you need grace to be healed from sexual addictions, and as a matter of fact, Jesus Charity Himself made possible for me such healing… but it is not meant to be assumed that a sexual addiction is intended to be overcome merely by will strength, but with COMPASSIVE FRATERNAL CARE and lots of sacramental grace:

> *Padres y madres honrados que me leen: si tienen un hijo, adolescente o de otra edad, con un sudden obssesion con masturbarse... no lo asuman jamás como una "fase": eso es un tema bien médico, bien pero que bien de salud mental, si se encuentra a un profesional de la salud que lo entienda de forma adecuada. (Cuando, mucho más adulta, quise recibir ayuda y atajar bien médicamente ese problema, la psicóloga dijo que "masturbarse es una necesidad humana". Pues no, resulta que cuando finalmente, por otras razones, se me hicieron hormonal panels, había niveles de testosteronas bien pero que bien alterados y eso pasando tremendamente as sudden onset...). Pida a su doctor, either pediatra o médico de familia, que le haga un hormonal panel completo a su hijo. No se limite a ver la masturbación como "pecado", hay temas afectivos (aprender a vivir la sexualidad como self-giving y no como self-pleasure o cualquier otra razón desordenada) y temas médicos de por medio. Puede haber obsesión masturbativa causada como compulsión (hay desordenes hormonales), o incluso con detonantes neurológicos (necesitas estimulación neurológica y te masturbas, o estas demasiado somnolienta y te masturbas para despertarte). No es meramente un pecado si es un tema bien persistente: hay*

> *desorden afectivo de por medio, además del tema médico (endocrino-hormonal-neurológico) que también pudiera estar implicado.*
>
> *Toda adicción sexual, LA QUE SEA —incluyendo promiscuidad sexual y adicción a la pornografía— necesariamente tiene un componente afectivo —no se ha aprendido a self-give en un contexto de growing-together-en-communion en toda las dimensiones de la persona, incluyendo en tema de sexualidad—… pero no solo ha de tratarse el tema afectivo: esto también ha de tratarse muy fraternamente como tema médico, con todo el assessment hormonal-endocrino-ginecológico-urológico que sea necesario además del psychological therapy y spiritual counseling necesario...*
>
> *Favor de JAMAS tomar temas de sexualidad meramente como "pecados" y "ser pecador": hay muchos componentes envueltos, y cuando llega a ser una adicción sexual, ES un tema médico y de salud mental que debe ser tratado con humanidad fraterna y con un dignity-based treatment, sin moralización ni tema de "castigar al pecador" de por medio... Toda "conversión de impureza sexual" requiere la conversión de TODA la persona... No es meramente tener la "voluntad de dejar de pecar": hace falta asesoría medica profesional, terapia psicológica humanizante y consejería espiritual fraterna para tratar un tema de adicción sexual debidamente. De hecho, los family reconciliation dignity houses, los family planning dignity houses y los recovery houses que tenga esta Order of Charity deben estar debidamente preparados para ayudar a hermanos y familias que lidian con temas de adicción sexual brindando un tratamiento con toda la competencia médica, psicológica y espiritual que requiere para asumir la dignidad de ese hermano como corresponde según su naturaleza de children of God, sea donde sea que se encuentre ese dignity house...*

-A refugee dignity house: the nature of this dignity house can vary according to the fraternal-pastoral needs of the continental region in which the Formative Sanctuary of Divine Charity is located… but it a refugee house. In Los Angeles, you can expect this house to be an immigrant's dignity house… but let´s say that the Formative Divine Charity Sanctuary is… in Italy. There, the kind of refugees is different: these refugees are brothers and sisters, even whole families, who come from the Mediterranean. Even a third version of a refugee dignity house can happen: the Formative Sanctuary of Divine Charity, always remaining a very fraternizing civil relations with all, but if one is built in an Arabic speaking zone like Jordan, where there is no persecution against Christians, but they are surrounded by countries with very legally allowed persecution against Christians. Well, in Jordan, the refugees dignity house would be designed for welcoming persecuted Christians of nearby middle east countries, and depending in the civilian capabilities to do so, they can be provided ether with a possibility of finding a way to earn their bread with dignity remaining in Jordan, or wherever else they can move with dignity, accord how their transfer to a host country could be very legally coordinated through the pertinent Embassies, and being "adopted" by an Order of Charity domestic celibate at the host country who welcome them and allow their complete civilian transition into the incoming country (that is something that only the domestic celibate could do if a whole family is moving, or placing a single male refugee with a male domestic celibate and a single female refugee in the house of a female domestic celibate, or, very exceptionally, a childless married couple that has the disponibility for such unconditional sacramental and fraternal openness to new life and grace that is more seen among domestic celibates…), becoming their "fraternal hosts" at their new country… Cases in which it is established at their parishes among the persecuted Church

that the person or the family would be killed by their own family blood relatives if converting to Christianity, due to VERY charitable reasons, are meant to be a priority to facilitate their move to Jordan, and if it is required for their safety, moved further own to a new country. They should be provided with a transitory fraternal income, besides the Government aid that the Government of the host country already provides to all incoming refugees, to facilitate their full fraternal integration into the civilian life of the new country, including paying for learning the new language and a way to earn their bread with dignity if applicable. If a persecuted Christian family chooses to stay in Jordan, be formed, and eventually they discern they are being asked by Jesus a "follow me" as domestic ordained pastors ministers, that can be considered a very beautiful fruitfulness of the Holy Spirit and after properly confirmed and assessed through the proper period, they can be granted via fruitfulness of the Holy Spirit exception to pass to formative period. They can´t be asked to go back to their persecuted church if not explicitly being asked to God to do so, and that is the only exception possible for a family of ordained domestic pastors minister or any ordained domestic pastor minister being commissioned as apostolic support of a persecuted Church: they were already coming from there, they received eventually the call to be formed as ordained domestic pastors ministers and THEN they totally willingly chose, at the end of the formative period, to go back to their home countries. If possible, they should be sent to other parts of the world, where the Catholic Church is meant to become more conscious of the reality of the Persecuted Zones in different parts of the world.

In an African setting, Uganda can function as Continental Formative Divine Charity Sanctuary, and in their case, the refugee house would also work to embrace brothers of the persecuted Church in the nearby countries…

Even ANOTHER kind of possible refuge house. Now we move to Asia. Besides the very evident Formative Sanctuary of Divine Charity that must be built ONLY to form the ordained domestic pastor ministers who speaks Chinese (if they are allowed to function in a complete public sense and very civilly agreed too, not as an underground church), and of course that one is meant to be built in China, that is a big enough territory to fill a whole Formative Divine Charity Sanctuary almost by their own… like it necessarily happens with India and Russia also. But well, another Asian Continental Formative Sanctuary of Divine Charity is meant to be in the Philippines for the Asian regions that do not speak Indian Languages, Chinese, or Russian: that would apply to Japan and Korea, among others. Well, in Asia, the Continental Refugee Dignity Houses are meant to function in another way: for human trafficking victims, prostitution victims, or, in the concrete case of India, to fully affirm the dignity of those considered as "untouchables", at the same time providing fraternal refuge to anyone socially slaved with way underpaid jobs or trafficked.

Of course, as already mentioned, a sacramental sanctuary (a whole functional sanctuary church) is also meant to be there, with all its sacramental duties: forming couples for marriage and baptizing their babies, providing catechism to children, confirmation and neophytes, and

bringing the Eucharist to the sick. You can understand that one as the "Sacralizing Dignity House."

There is a very general ground about all these dignity houses around the world, except if any explicit charitable reason does gives pastoral ground to have an explicit children´s dignity house (example: girls being abandoned in China or India), it can happen, but the Order of Charity is explicitly meant to see EVERYONE as a children of God to be helped to grow… so, in the ordinary sense, the Order of Charity is not meant to have children houses, except if there are very explicit pastoral charitable reasons to do so. And one example is meant to happen at least in Los Angeles: at a whole world level, but this especially applied to the United States, there is NO ONE with full capability and willingness to honor unconditionally the dignity of stored embryos (that are also children of God) and, while it is properly discerned what to do in the most fraternal and evangelical way with those brothers and sisters that had remained frozen for so long time anyone even know if they could be viably conceived… Remember: a New Albor-Dignity Medical Research Center is meant to happen in Los Angeles or anywhere they could be fitted to be built in California, to affirm very scientifically and medically the dignity in which human dignity is most medically abused and as "normal", the unborn, and also affirm very scientifically and medically the dignity in which human dignity still remains largely unable to be affirmed in the most unconditional sense due lack of research and understanding of the nature of the brain: neurology, including learning disorders, neurodegenerative conditions, neurotrauma, brain cancer… It is not that the dignity of these brothers and sisters with these neurological conditions is not willed to be recognized, like it happens with the unborn: it is that science still needs to research more to make us fully able to be able to properly acknowledge way better the dignity of the brothers and sisters with these conditions, as neurological research keeps furthering on the understanding of how neurological treatments can be given in a fuller dignifying way… through conditions that can be pretty devastating to endure without proper fraternal care… Well, because that medical research center is already meant to happen there, they can function as a "children's house" for ANYONE around the world willing to give us "custody" of a frozen embryo that otherwise would be destroyed and "discarded."

So, there can be very pastoral grounds in explicit pastoral realities to have a children´s house that can function to grant those children to adoptive families elsewhere in the World, always avoiding as far as it could be possible to let those children to grow "institutionalized" as orphans… but as a general ground, the only children house meant to happen is the growthful school, that is the permanent children´s house of a Formative Sanctuary of Divine Charity.

Wherever an adoptive child´s dignity house is affirmed due to very charitable reasons regarding the specific pastoral reality of where the Formative Divine Charity Sanctuary is… the unconditional fraternal sacramentality of those beloved Children of God is meant to be explicitly affirmed: these are very young children or even babies abandoned, and if they begin to be formed in the Catholic faith is because EVERYONE at the Order of Charity grows as a family, and if we are meant to be the human family of these beloved children of God while their transit to adoptive families… those children will be provided, besides any other care they need for they wellbeing, faith and sacramental formation according to their age. This must be explicitly

understood by everyone: the Order of Charity IS NOT MEANT TO RAISE ANY CHILDREN INSTITUTIONALLY. When an adoptive children's dignity house is built, it is built for explicit charitable reasons regarding the specific pastoral reality where that Formative Divine Charity Sanctuary is, and those babies and young children will be facilitated to be given to adoptive families willing to raise them with all their dignity anywhere else in the world. They are NOT MEANT TO BE RAISED INSTITUTIONALLY UNTIL AGE 18 IN AN ORDER OF CHARITY ORPHAN HOUSE, IT IS MEANT TO BE AN ADOPTIVE HOUSE AT ALL MOMENTS. They could be adopted by anyone who can demonstrate they can raise them with unconditional fraternal dignity and comply with all the civil-legal criteria applicable, without the Order of Charity getting ANY PROFIT from such an adoption process: anything asked will be for complying with legal procedures properly. Of course, this also includes being adopted by married ordained domestic pastors ministers of the Order of Charity who discern this kind of unconditional openness to new life and grace. A married, ordained domestic pastor´ couple who are proven not able to conceive biologically on their own and have been discerned to adopt, the first way to do it is through the foster care of their own civil government, looking to adopt brothers and sisters who otherwise would be separated through the foster care system. However, if that was already done and they are still discerning that they are being granted to be even more open to grace and new life, but not through adopting a second group of siblings but a single orphan young child of any adoptive house the Order of Charity may have for very concrete pastoral charitable reasons around the house… yes, that can of course be facilitated too. Also, married couples who already have their own biological children and they are so unconditionally open to new life and grace that also discern to adopt, but they already have a group of children at their home… they can be granted to a single adoption of any of these orphans that otherwise would have been discarded wherever they came from, or of twins, if the orphans are twins.

All these *"dignity houses*" are meant to be located within the grounds (that now it can be seen, they are meant to be a pretty large formative complex, not merely an academic formation placement) of the Formative Sanctuary of Divine Charity, both as an explicit affirmation of how the Dignity of everyone is meant to be affirmed, from conception to natural death. Elderly and disabled ARE MEANT TO BE ASSUMED AS DOMESTIC CHURCH ECCLESIAL REALITY VERY EXPLICITLY by all domestic pastors in the process of being formed as ordained domestic pastor ministers. At step two, their fraternal formation roles can be care for an specific elderly care need to an particular period, then rotate to ay fraternal formation role at the growthful school or child care, then rotate to fraternal functions of the Sanctuary itself (it is also meant to function as a sacramental sanctuary, with mass and public ecclesial cult…), like being a catechist or do sanctuary cleaning duties… So on. At step 2, any role that implies affirming the fraternal environment that must be kept within the whole Formative Sanctuary of Divine Charity —that is what fraternal formation duties means— can be delegated to those in the step 2 formative period, and at this period, fraternal formation roles MUST BE ROTATIVE, they need to be exposed and learn to handle all domestic church ordinary realities and crisis.

When step 3 ends, the question will be assessed again: Is Jesus Charity calling you to feed His lamb and love Him this way? A final "*Do You Love Me? Feed My lamb… Follow me"* is meant to be discerned and confirmed. At this point, there must be no evident obstacle to the ordination

from happening, after all the progressive assessment done through years 1 to 6 of the formative period. The academic equivalence at this point would not be exactly merely an ecclesiastical theology degree, although it can be granted if asked: it would be more a B.Div (Bachelor in Divinity).

Only then does step 3 happen: at year 7, they begin a final step 4. The summer between year 6 and year 7 is meant to be PASTORAL IMMERSION SUMMER SESSION: they are being provided with a summer intensive pastoral formative period in whichever pastoral primacy they discerned through the elective and rotative formative duties throughout the whole previous formative years.

Only at this point can they begin to be delegated fraternal PASTORAL duties, with the instituted ordination pending to be confirmed through their observed pastoral execution as FRATERNAL domestic pastor ministers in that pastoral year. At this time, it is expected that there are no objections to ordination from the side of the domestic pastor/domestic church being ordained, although if any objection arises at this period, it should be addressed and that can be a reason to delay or not grant an ordination if the objection can´t be resolved.

At this step 4, it is simply being observed in their pastoral execution, already discerned through all the years of the formative period. They can be let to suggest and choose specific fraternal pastoral formative roles in their dignity houses of their preferences, now is it now meant to be understood as "rotative fraternal formation": at this point a *primacia pastoral* as domestic pastor ministers is quite explicitly clear and begins to be appropriately formed… although, as it has been mentioned: ALL domestic pastors are expected to provide any kind of sacramentality formation to domestic churches along their native dioceses. It is at this step 3 that those who remain in transitory celibacy are very properly asked to confirm that their specific lay charism of celibacy is permanent.

ONLY as step 4 ends, all the first three "*Do You Love Me? Feed My lamb…Follow me…"* become a final ***ordained* "follow Me"** to become ordained domestic pastors ministers. They will be asked to discern a final time: Jesus Charity is asking you to love Him and feed His sheep as an ordained domestic pastor minister? Can it be discerned right now in the most righteous conscience that He is making this call to you (both, in the case of a marriage)? They can be asked to write a vocational formative letter stating very clearly at each follow me what was discerned, and a final pastoral ordination letter, written besides the Tabernacle, is meant to happen here, both together, if they are a marriage: they must let know how each "*Do You Love Me? Feed My lamb…" is* answered each time, until at the very last pastoral formative letter the domestic pastors it becomes a pastoral ordination letter if which the domestic pastor (or the married domestic pastors) confirm how they are called to incarnate pastorally that final **ordained *follow Me*** that Jesus Charity is asking them, and how they reached that final discernment through the formative years until now. All these pastoral formative letters, and also the last pastoral ordination letter, due to their very nature of being like a handwritten *Crescere,* must be given handwritten. All these letters can be understood as formative *Follow Me* letters: there is constancy of the domestic pastor being formed as a minister embracing this ordained call from

Him. Yes, through the Order of Charity, but the call must be coming from Him, the Beloved Bridegroom. There are two other very concrete circumstances in which any member of the Order of Charity is meant to be asked a follow Me letter: a sacramental follow Me letter (they are embracing the sacrament of marriage as domestic pastors being formed at the Order of Charity); this follow Me letter is meant to be done when a new formative sacrament is given, in this case, marriage. Also, when ANYONE (men, women; celibate lay, domestic celibate, domestic ordained) embraces ANY apostolic head position anywhere along the whole Order of Charity, wherever they are being asked to do it (as apostolic head of an apostolate of dignity, as apostolic head of a mystical domestic house…) they will be asked as part of that discernment an apostolic follow Me letter: they must be humbly conscious that they are assuming their apostolic head as a beloved commission to let Him remain be the Head there, through them as humble servants). If a member knows that they are approaching the definitive encounter with the Beloved at their last stage of life or due to a terminal illness, and they willingly want to give it as a beloved witness of His resurrection and how they have embraced His new albor through His ordinary *follow Me* they have answered along their years of ecclesial service and growing together in communion at the Order of Charity, and if they are conscious to write it or dictate it to a brother or a sister write it for them, they can write a *Spousal Follow Me letter*: your encountering with the Beloved is expected to happen soon and you, as His Beloved Church-Bride, are fully embracing this last *follow Me* that comes from Him to you as His Beloved with the very same unconditional openness to new life and graced you have embraced through your whole life… If the member wills it, they can personally keep a Spousal Follow Me letter, renewed no more than once yearly, simply renewing personally their spousal alliance with the Beloved, and they will remain totally sealed; in case they pass to the eternal glory, then it would become seen.

Progressive maturity in their discernment must be confirmed in those letters. *This means: all this can only happen* after they were all given a proper formative period to discern and mature their *primicia pastoral* and the nature of their lay pastoral call (if they are to remain celibate; if they are called do domestic ordination or if they were already married, if they do discern to do this final “follow Me” together; if they are available to be sent to other ecclesiastical territories instead of going back to their native diocesan Order of Charity…), and after they touched Christ´s flesh not only consuming and consummating the Eucharist, but also touching though rotating and shepherding through all the pastoral realties pertinent of an ordained domestic pastor minister, touching Him as they let Him grow in themselves and also letting Him grow in those they shepherd. No one can expect anyone to be granted the grace of a permanent ordination if they are not provided with what they need to discern that properly upon God, upon the Order of Charity they belong, and upon man and their own domestic churches, and that applies both to lay celibate and to lay married.

Now you can understand: these personal formation complexes are so large that they are meant to be continental… in the linguistic sense, which is a beautiful sign of the universality of the Church. That means: right now, it is known that a Sanctuary of this kind is meant to happen in Ponce (that would apply to the whole Central American-Caribbean Church) and another one in Los Angeles. However, please note a very particular ecclesial reality in the United States: most

Catholics in the United States are bilingual, with Spanish as their first language. So, if it is possible to do it, and in this case, it clearly is, a bilingual Personal Divine Charity Sanctuary can be articulated, assuming both English and Spanish are common languages, in Los Angeles. There could be another one elsewhere north, like in Washington, DC, where the only language spoken is English. South America, as a continent, must have another one also for the Spanish speakers, Brazil is meant to have one for the Portuguese Speakers… in France, there would be one for French speakers… In the case of England and Ireland, they can share the same Personal Divine Charity Sanctuary… So on, so on, there would be Personal Divine Charity Sanctuaries of the Order of Charity all over the world to form all ordained domestic pastor ministers properly.

See the pattern: the most essential common feature of these Continental Formative Divine Charity Sanctuaries is that… they can be personally formed, with a common living charity ecclesial constitutional language, and with the same civil language. That means: if you are being sent by the diocesan Order of Charity of Argentina to the formative period, you will be sent in the first place to the continental Formative Sanctuary of Divine Charity, where SPANISH is spoken as a common language at a continental level in South America. If there is no space for the domestic pastor being sent there, but there is space at the one at Ponce (in Puerto Rico the primary language is Spanish), as a second choice, the domestic pastor of Argentina can be sent to Ponce. Even as a third choice, if there is space to receive that domestic pastor into the formative period in SPAIN… because there Spanish is also spoken… that can happen too. If someone from Haiti is accepted to the formative period, besides Creole, they would need to know either English, French, or Spanish, and be appropriately placed at a formative period placement. All domestic pastors who pass to the formative period are meant to remain in the same personal formative complex for the whole 7 years. You can´t study philosophy somewhere and theology elsewhere: your personal formative progression through the 7 years is meant to be explicitly assessed in all due charity lived by everyone.

Because at this point all the online courses taken over the years are meant to be assumed as a pastoral academic degree fully completed, the academic equivalence of the studies completed right now is a graduate certificate in laity pastoral ministry, with their pastoral primacy as specialization, besides any other ecclesiastical degree it may apply further on (as far as I know, right now there are no ecclesiastical pastoral degrees… pastoral is something meant to happen “dropped by accident by its own”, there are no direct pastoral degrees in the ecclesiastical sense…)

Only when step 4, when the formative period ends, are they sent back to their native diocesan Order of Charity and begin to wait until their ordination happens at the diocese they are called to serve. They can be granted to be fraternal sacramental formators up for a year at the diocesan Order of Charity, still not institutionally ordained, to be able to corroborate how they perform sacramentally as already formed ministers in their own native dioceses, but this ordination waiting period can´t last more than a year, and only very extraordinary circumstances, due very grave reasons… an ordination is meant to be denied at this “waiting stage,” because these domestic pastors have already persevered through a whole 7 years formative period and it would be a gruesome uncharitable act, after such apostolic generosity

of persevering through a whole 7 years formative periods, to not proceed with their institutional ordination as soon it can be done in the most proper sense: where to place their first sacramental duty role is meant to be appropriately discerned, and once that is clear, the ordination can happen in whichever feast day is agreed, no longer than a year after the return from formative stage. They are not meant to be left in a permanent state of ordination uncertainty at their native dioceses once they return from the formative period. If they are being observed in how they perform, it is simply to know which placement along the diocesan Order of Charity is most faithful to the fruitfulness of the Holy Spirit in them within the context of the Order's sacramental needs, not as an explicit delayed ordination status. Once their first sacramental/apostolic sacramental duty can be assigned, so how God calls their apostolic/formative service to begin to be offered institutionally is clearly discerned and known, they can become institutionally ordained properly as domestic pastoral ministers to begin to provide that service with all the "*gracia de estado"* proper to how they are being called to administer charity at the diocesan level in the way they are being properly ordered and properly commissioned. If there is a delayed ordination, it is meant to be observed and processed at the Personal Divine Sanctuary, not when they come back to their native dioceses. In the case of celibate lay who are mean to be sent elsewhere in the world after their ordination, it should be at least tried that their ordination as ordained domestic pastor ministers happens in their native diocesan Order of Charity, properly seen by those who saw him or her grow since child, now becoming a "living charity seed" that is being sent to other place where his or her apostolic pastoral support as lay celibate is explicitly needed and he and she had discerned that God is giving her or him the grace to fulfill this final "follow Me" in that way…

When the Mother´s Day or the Father´s Day comes, it is SO IMPORTANT and SO ASKED by Jesus Charity that everyone celebrates their sacramental motherhood and sacramental fatherhood, very especially those who are lay celibate… that, among the married members, besides any other Father´s Day or Mother´s Day gift that is given between them as domestic church, a very beautiful sign of the fruitfulness —helping to grow together in communion— of their sacramental motherhood and sacramental fatherhood as a gift that comes from the Holy Spirit is meant to be given: the wife or the husband will be given a sunflower, either alive or crocheted (you are literally knitting the growing-together-in-communion of the whole diocese with the sacramental duty you are being given the grace to assume as a sacramental mother and sacramental father… besides also letting Jesus Charity grow while raising your own domestic church in age, wisdom, grace and favor upon God and man). The woman can be given the living sunflower, and the man can be given the knit sunflower, or vice versa. The knit sunflowers are meant to be kept in a vase during the years.

In the case of lay celibates who doesn´t have relative dependent and live in a mystical domestic church, this works differently. Those who provide spiritual direction are the ones meant to give their respective masculine (Father´s Day) and feminine (Mothers´ Day) mystical domestic church a sunflower, either crocheted or alive. If the alive sunflower is given at Mother´s Day, the crocheted sunflower will be given at Father´s Day. Both the feminine and masculine mystical domestic churches are meant to be given as a very beautiful sign of the giftedness of the Holy Spirit they have embraced with their sacramental parenthood sunflowers of both kinds: the

alive sunflowers will be placed as an offering at the Eucharist in the Chappel; the crocheted sunflowers will be kept along the years in a vase somewhere visible in the family room of the mystical domestic church.

In the case of domestic celibate, it is the mystical domestic churches who are meant to give them BOTH an alive sunflower and a crocheted sunflower (they can´t take them from those who were given to them: they need to buy them specifically for the domestic celibate upon their apostolic care as mystical domestic church). Because in the specific case of a domestic celibate they are given the grace to assume both the feminine and masculine formative role in their domestic church (for example: if a woman has minor dependents and she is domestic celibate, she has a very specific state-of-grace to handle all the formative roles of their domestic church, letting Jesus be the Head…) only IN THEIR case, they will be given as a gift both an alive sunflower and a knit sunflower, given both together.

There is another beautiful kind of fruitful bouquet that is meant to be given in all domestic churches as a gift on Mother´s and Father´s Day: please give as a gift, to enjoy growing in communion as a family… a bouquet of chocolate-dipped fruits. These bouquets already exist, I have seen one once, besides the one given in last night´s dream. Usually, they are chocolate-dipped strawberries, but there are other kinds of fruits dipped in them, too. Please let them be transconsecrated with silver and gold dust. Married ordained domestic pastor ministers will give one to their respective spouse at Mother´s or Father´s Day. All those who are vinculated to a mystical domestic church will give a little bit of money to give that mystical domestic church a HUGE fruitful bouquet that they can all enjoy together (remember: there can be more people in this mystical domestic churches, so expect their fruitful bouquet needing to be bigger so they can all enjoy a generous portion of fruits). Those who are in the mystical domestic church will give smaller but equally beautiful, fruitful bouquets to the domestic celibate entrusted to their apostolic care. If someone does not have the sacramental motherhood and sacramental fatherhood gift of the Holy Spirit (that can be understood as the "creativity" charism of the Holy Spirit) and does not enjoy being a fruitful sacramental mother and sacramental father… well, the Order of Charity is not their vocational path, no matter which "*gracia de estado*" they were granted by the Father (celibate lay, married lay, domestic lay). The sacra communio mystical nature of their call to help to grow together in communion must remain ALWAYS affirmed and thanked for (that is why the living sunflowers go the Eucharist at the chapel when they are given at a mystical domestic church: is a thank you to Him, for our growing-together-in-communion in Him, with Him, for Him and by Him… but in the domestic churches, the sunflower is an offering in the domestic altar at the family room, where they pray together the adorations of their domestic liturgy that are prayed together as domestic church…). All who are entrusted to the care of a feminine or masculine Diocesan Formative Sanctuary of Divine Charity are also meant to coordinate who is going to give the fruitful bouquet to their respective Diocesan Formative Sanctuary of Divine Charity, only one fruitful bouquet is meant to be given to them… but every mystical domestic church must also give one bouquet of an alive sunflower and a crocheted sunflower to the Diocesan Formative Sanctuary of Divine Charity that they are vinculated to, either masculine or feminine… and both Diocesan Formative Sanctuary of Divine Charity has the sacred duty of giving together the most generous fruitful bouquet of all to the golden mystical

domestic church, including an alive sunflower or a crocheted sunflower, or both (whichever they prefer to receive when they are given it, and if they want both, they will be given both, and if they want to keep the alive flower in their rooms, in their case, they can, because they are in the golden hour, His new albor is shining very radiantly on them…) to each brother and sister in that golden mystical domestic church, given personally by sacramental mothers and sacramental fathers of both female and masculine Diocesan Formative Divine Charity Sanctuaries, besides, in this very specific case, also leaving 14 sunflowers at the Eucharist (those are the 14 fruits of the Holy Spirit)… If a brother and a sister at that golden mystical church is too already disabled to even be able to speak by himself or herself and say what he or she wants… that is a very sacred giftedness, after a whole life of service to the church: three sunflowers will be given, one crocheted and one alive, that will be placed as his or her bedside… and another one at the Eucharist in that mystical church. The beautiful gift of the sacramental motherhood and the sacramental fatherhood of EVERYONE remains affirmed and thanked Him for… until the very end of our Earthly service to Him, adoring Him together with our whole growth, in Spirit and Truth. Each respective feminine and masculine Diocesan Formative Sanctuary of Divine Charity are also meant to give a beautiful and very appropriately sized fruitful bouquet and a 14 alive sunflower bouquet to whichever National Formative Sanctuary of Divine Charity they are vinculated on… and when the upper level is reached, the upper level, what could be named right now “primacy of charity”, gives the biggest fruitful bouquets of all, along a 14 sunflower bouquet to be placed at the Eucharist of each Sanctuary… to the lay celibate mystical domestic churches (including to the domestic celibate vinculated to that formative celibate mystical domestic church) of ALL the Continental Formative Divine Charity Sanctuaries around the whole world.

Those who are lay celibate in these Continental Formative Dignity houses are meant to offer very freely and fraternally an alive sunflower to those at the dignity houses who are currently being served there through the Order of Charity. A fruitful bouquet will only be given when there is a member of the Order of Charity in those dignity houses, or if there is a single parent in any of the dignity houses, raising that child by himself or herself with him or her at the dignity house he or she is being served. An especially generous, fruitful bouquet is meant to be given to single mothers who are choosing life for their unborn, or if a single parent is in addiction treatment along his or her children. Because the number of these brothers and sisters can be large, as a general rule, these can be given anywhere during the seven days before Mother´s Day or Father´s Day. All others are meant to be given anywhere during the three days before Mother´s Day or Father´s Day.

Those who are married lay in formative stage must be allowed to give a fruitful bouquet to their husband or wife at Father´s Day and Mother´s day, and at that formative stage, but no more Mother´s Day or Father´s Day should be expected among them, except those what the younger children choose to give… but if a son or daughter of the domestic pastors in formative stage is already confirmed, he or she already has the maturity to be explained and understand: right now, the most beautiful gift at Mother´s Day and Father´s Day is how we are being blessed to raise you fulfilling also this beautiful sacramental motherhood and fatherhood… so really, we thank you for your disposition of giving us a material gift, but we don´t needed it, with these

sunflowers is enough… So, in that specific case, the only Mother´s Day and Father´s Day that should be expected to be received materially are those sunflowers (whichever is given to whom), and a handmade card, made by the son and by the husband or wife. Everyone needs to be affirmed as a sacramental mother and as a sacramental father at all moments, because we are all His Mother Church when we remain consummating His mystical spousal alliance as His Beloved Church-Bride.

Of course: when any women along the Order of Charity OR that is a house formator or an employee at an apostolate of dignity of the whole Order of Charity gives birth, or when someone is adopted by any member or employee of the Order of Charity… they are meant to be given a fruitful bouquet too, besides their properly paid family-leave (77 days per parent, add 33 days more if it is a single parent), as a fraternal detail gift to those who doesn´t belong to the Order and as a sacramental fraternity detail gift to those who do belong to the Order of Charity or to those who are Catholics among the employees that honors that fruitfulness as a fruitfulness that always comes from the new life that comes from the Holy Spirit that grant us to keep growing together in communion, and His giftedness is meant to be always affirmed unconditionally…

-All members of the Order of Charity, and also their employees and house formators, are meant to have 33 paid leave days in a very ordinary way, always given: 21 days of yearly vacation and 12 yearly days of sick leave to use as needed (those are 33 days in total). When ordinary sick leave days are over, an employee can be granted the right to use vacation days if explicitly requested. If it is a member of the Order of Charity, it must be understood that sick leaves are meant to be used when you are the one sick, and if there is a more extended leave needed, including when a larger than the ordinary 12 days sick leave is needed, it will be given in a fraternal-need basis, in the very exact way a sacramental family is always meant to cover the needs of their members with all the due charity.

Besides those 33 already fundamental and unconditionally given paid leave, up to seven days more (or its equivalent in hours; that would mean 40 paid ordinary paid-leave days) more can be used for ordinary paid family-conciliation time (in the case of those who don´t have dependents, it should be understood as an ordinary paid personal-leave time). This “ordinary family conciliation leave” time is meant to be understood as “paid family care time” and it is an explicit measure to conciliate personal life, family life and professional life. This means: if you need to take some of your regular work hours’ time to go to the school of your children and get their semester grades, if you need mental health days, or you need to do something in regular working hours schedule to be able to function as a dignified person and to keep your domestic house and your domestic family functioning in a dignified and fraternal sense, including assuming your civil responsibilities correctly… You can request those hours or days in a need-basis from this ordinary family-conciliation time.

Family life is meant to be affirmed at every level, including the very practical ones, at the Order of Charity. More extraordinary paid family-leave time than this fundamental “family care time” can be granted, besides also having the ordinary parental paid family-leave of 77 days per

parent… if there are evidently charitable reasons to grant it. In the civilian employees of the Order and house formators context, this means: it is a family-CARE reason directly related to raising children entrusted to their care civilly, to caring for a disabled direct member of the family or to care or bury a parent properly (that is a mercy work), and this is being requested after the ordinary 7 days of ordinary family-conciliation days are over. So, this extraordinary paid-leave is meant to be understood as "family care paid leave": it is only requested if there is evidence that you need to do a family-care duty necessarily in your ordinary working hours and it can´t be done in other way (for example: you can´t take a children to a doctor in the afternoon if he is sick in the morning, that is irresponsible and negligent). Just to say a very evident example context too, if you have more small children, it is expected that you will need more than 7 days of paid family-conciliation days. If you have sick elderly parents, you are expected to take them to appointments that, of course, will conflict with scheduled working hours. I don´t know if it is explicitly seen what He means: you can´t be expected to function properly as an employee if you are not empowered to function properly as a dignified domestic family first, because that is your first civilian duty, and if a work doesn´t enables you to raise a family with dignity, what are you supposed to be working for, for getting as much as profits as possible to satisfying your own *eggo,* getting a Ferrari or a big boat to boast your social prosperity —no social-communion -generation assumed AT ALL as "civil foundation", that is why He uses the word "prosperity"— or what? What is a "civil society" meant to be founded on, if not in domestic communion and family being affirmed unconditionally, so everyone can grow unconditionally loved, constantly growing together in communion, as God Himself granted human personhood that dignity that comes from His own dignity?

So, when family-care leave is granted, for being granted there must be given by the employee explicit evidence of the child being sick, of he or she as parent needing to be in the school, or of whatever parental task had to be done as part of the civilian domestic responsibilities directly related to needing to care personally someone of your family (the family-care leave time is not meant to be used to fix a plumbing issue at the domestic house; these extraordinary paid family-leave time is intended to be used EXCLUSIVELY AND EVIDENTLY to care properly those who belong to your care as domestic civilian family). Other possible examples of evidence that can be provided as "family care evidence certificate" required by the Order of Charity as civilian employer is to anyone that is "affiliated" civilly to the Order being their civil employer, with a professional service contract or permanent position is: a defunction certificate of parents or medical certificate of the elderly parent that became sick, a pediatrician´s certificate, or a school note… but an evidence must be provided for any extraordinary family-leave time be provided. It can also happen that a domestic pet needs to be taken to the vet due to an emergency or unexpected significant medical issue (not to an ordinary veterinarian care), which happens when the ordinary family-conciliation paid leave days are over. That is also a family-care reason to request extraordinary family-care leave time.

This must be understood very clearly: how the Order of Charity handles what is usually understood in the civil sense as "human resources department…" due to the very nature of the Order of Charity, must always be understood as both "human resources coordination" and "fraternally coordinated human resources." This should explicitly mean that the Order of Charity

will NEVER assume their "*recursos humanos*" as "*recursos esclavos,*" not even in the context of some of whose who are enrolled in their human resources being very deeply mystically vinculated to Mary´s own incarnative beloved of God commission: "here is the SERVANT (don´t use the word "slave" here) of the Lord, let it be done unto me according to Your Word." No one, not even a lay celibate, is meant to be assumed *de facto*, in any sense possible, as a slave of the Order of Charity. Slavery, including any form of social slavery, can´t even be assumed as a possible "consecrated holy ordination" of ANY kind, if the Gospel is properly incarnated in the context of His Holiness: *be Holy because I am Holy… and honoring the Dignity of My Holiness.*

In the civilian sense, that means: you, as Order of Charity, are paying these employees for their professionally given service, but they remain seen, treated, and recognized as brothers and sisters with a dignity unconditionally affirmed. The "growing together in communion" that the Order of Charity is meant to allow domestic churches to incarnate as they keep being formed, giving more and more light to the Word together, also have fraternal-civil consequences with those who they hire professionally: they are also meant to be unconditionally recognized as dignified brothers and sisters. Embracing an *incarnative communion ecclesial social principle* has consequences, including in very civil senses, like in how you handle your human resources department at the diocesan level of the Order of Charity and at each apostolate of dignity of the Order of Charity. Whoever is not able to understand that we are all meant to grow together in communion, and whoever member of the Order of Charity can´t understand this in a very sacramental motherhood and sacramental parenthood context… well, no employee that doesn´t understand that human fraternity must be unconditional (please notice: you don´t need to be a Catholic to understand that) at all moments can be hired at the Order of Charity, at any level, nor as a ordinary employee nor as a house formator… in the very same humble way that, in all due charity, no lay who doesn´t embrace a very beautiful creative charism of sacramental motherhood and sacramental parenthood able to see everyone as a child of God, as a brother and sister unconditionally called to grow together in communion… can be even granted to pass to formative period.

A stunning fire kindled the domestic cirio exactly as we were explaining further all these discernments He is giving us, trying to explain them in the humblest way possible… as His growing-together-in-communion keeps consuming us more and more… *You raise us up to more than we can be…* The beauty of all this sacramental motherhood is stunning.

-Now it can be adequately understood: no one along the Order of Charity, not even lay celibate, ca understand themselves outside of a domestic church ordinary sacra *communio* reality, especially after those 7 formative years in which they were very explicitly fraternizing, humanely and eclessially affirmed to form ministerially a domestic church where everyone grows together in communion… can be let to understand any role along the Order of Charity with a mentality of "I am the one who must be obeyed and served by all." Just to avoid any kind of "*señoritismo eclesiástico*" among lay celibates without civil relative dependents, that, of course, due to their circumstances, it can be expected they can be more available to assume apostolic/formative leadership management roles, including spiritual direction roles… They are explicitly required three hours of fraternal domestic formator at any of the married or domestic celibate houses

that can require it or is expected to that be needed… always avoiding that an occasion of a lay celibate remaining explicitly alone with any person of the opposite gender can happen explicitly anywhere they are sent as domestic fraternal formator. That means: if a woman just gave birth, the one who is meant to be sent to help her is a female lay celibate, but if it is know that at the moment designated to the lay celibate going to help her with whatever domestic chore she may require assistance it happens that the woman went to a medical checkup and the only one in the house is the husband with the children… even with the children present, if the only adult is the husband, as a VERY CHARITABLE measures towards the lay celibate, the lay celibate won´t be able to be at the house at that moment: both must be present. The same applies if a male is sent to help with childcare.

So, said in fewer words, in Spanish because it is mas gracioso that way: ***al célibe que tenga complejo de señorito en la Orden de la Caridad lo ponemos a cuidar al niño más mocosito que haya entre los hijos de los miembros casados que estén vinculados a su iglesia doméstica mística, para que se entienda en todo momento que hagan lo que hagan como célibes, siempre estará ordenado a consumar Su aliaza esponsal con el Amado al formar a la iglesias domésticas como les corresponde hacerlo… asígnenle unas horas a la semana de formación doméstica fraterna cuidando a un niño bien mocosito, y el moco de señoritismo eclesiástico se lo quitamos enseguida y con toda la caridad fraterna propia de célibes que se ayudan a crecer juntos en comunión como iglesia doméstica mística. Incluso puede pasar que resulte que alguno de los niños pequeños de los miembros casado entre los que estén presentes en alguna formación fraterna provista a sus padres en su iglesia doméstica mística… esté visiblemente tremendamente mocosito (la criatura tiene catarro o gripe, y esto es algo bien normal en niños de todas las edades, pero a los más pequeños alguien tiene que limpiarlos porque no saben hacerlo por sí mismos aún…) Dejen que uno de los hermanos místicos célibe lo limpie, alcen al niño mocosito como a Simba en el Rey León (realmente a lo que se está proponiendo imitar es como se eleva la Eucaristía en el altar, pero la imagen de Simba puede resultarles más gráfica) y pregúntele a los hermanos célibes quien quiere limpiarlo... para que esta lección fraterna siempre esté bien presente entre todos. Dejad que los niños vengan a mí, dejad que los niños crezcan en comunión. Como principio general, ni en las parroquias donde sirvan ni en iglesias domésticas místicas donde vivan miembros célibes de la Orden de la Caridad debe haber absolutamente NADA que pueda suponer un peligro para un niño que esté aprendiendo a caminar. No dejen ninguna figura religiosa de cerámica al alcance de sus manitas, ni dejen nada a la altura que pueda alcanzarse por un niño de esa edad de forma peligrosa, ni dejen mueble alguno sin estar afianzado a la pared, para que no se le pueda caer encima ni por accidente a un niño aprendiendo a caminar… porque absolutamente TODOS están aprendiendo a caminar juntos como Yo camino entre ustedes… así que dejen a los niños aprender a caminar y caminar de forma fraterna y segura para ellos mientras están en misa o mientras están en sus iglesias domésticas místicas… De los niños más pequeños no se debe esperar que estén absolutamente quietos en las parroquias o en misa, se supone que estén aprendiendo a caminar y caminando más y más fraternalmente (si hay un niño merodeando en la iglesia mística doméstica, incluso en misa, todos se deben sentir fraternalmente responsables de keep a fraternal eye in any walker or young child around, no solo el padre o madre custodios… pero al célibe de la Orden de la Caridad cuyo "misticismo" o "señoritismo"***

se sienta "interrumpido" por el llanto de un niño o por un niño caminando en misa… denle siete horas de fraternal domestic formation sacramental duty, en lugar de tres...

This must be very humbly said: whoever discerns that is called only to study theology and philosophy to become a male priest hierarchically incorporated as it is right now understood as "seminary"… you are totally free to choose to receive formation as a priest and be granted it if your male priestly vocation is confirmed… Really, there is no intention at all to have a "competition" to take vocations from other "ecclesial realities": if you are called to a seminary, let's say it in His very humble words, *a quien Dios se lo dio, San Pedro se lo bendiga*…

BUT if you are called to the Order of Charity… personal formation model must be fully assumed and become incarnate Word in you in a very personally incarnated sense that has explicit ministerial sacramental motherhood and sacramental fatherhood connotations: we as His Beloved Church MUST become responsible of the service we provide eclessially, and without the proper context of the formation that is being provided to these ordained domestic pastor ministers… There is NO WAY that His ecclesial body could be *able to asumir responsabilidad de la familia ecclesial que es llamada a formar —no solo a administrar (when priests administer graces)— al pueblo de Dios con la debida sacramentalidad que constata que los sacramentos administrados pueden ser debidamente encarnados en las iglesias domésticas*… so His Beloved Church can remain giving light to the Word as she is called to.

This is a very patriarchal masculine social issue, too: men don´t assume responsibility for what they incarnate if not explicitly formed to do so. If they let themselves be moved by their biological traits, they abandon the baby raising responsibility and keep having as many "babies" as possible, and the woman is the one who needs to handle raising the child on her own…

Well, said in His very humble words: *lo que se encarna se niega… Lo que Dios ha encarnado, que no sea negado por ningún ser humano… ni por ningún hermano* (well, sometimes, the own eclesial brothers and sisters are the most unbelievers of all, I have seen how prone ecclesial-male-only settings are to trust women, especially when you are the only woman in a class of an ecclesiastical theology faculty in whole male-only seminarian settings… It's a kind of permanent implicit attitude of… *she is a woman, they are not capable like us to do this…*

I consistently failed my examinations at the ecclesiastical faculty… and eventually it would become impossible to keep studying theology wherever I tried it, so… well, Jesus Himself taught me the theology I had been denied learning as I should have learned via ordinary human ways… There was a particular class in one of the theology schools in which I tried to complete a degree (I never made it) that was even explicitly denied to been able to be given to women: homiletics. Although I was in a civilian graduate theology school, enrolling any women in the homiletics class was explicitly forbidden. Please notice: it was a civilian graduate school of theology, it was not an ecclesiastical faculty of theology… and the fact that it was a faculty of theology managed by the Order of Preachers (that meant: women were not assumed to be able to preach as man, that being done by an Order of Preaches, despite a woman being the first witness of His resurrection…) turned the whole issue even more "interesting" to be "learned" in such a

PARTICULARLY FRAMED context… I argued, in the way I could do it —never dare to challenge directly the male ordained dean of the faculty of theology you are enrolled at as a lay woman, especially if he was clearly enforcing leftist ideological agenda… but this was kind of interesting: as ideologically feminist he was, he didn´t allowed any women being able to be enrolled in that particular class, that was being given by he himself— that women also need to learn how preach in other out-of-mass clearly sacramental homiletic contexts, like when they are Eucharist Ministers and need to preach to the sick they give the Eucharist… However it was told, it was not understood… but I did kind of eavesdropping the homiletics class sometimes, simply for intellectual curiosity, because the fact was: I didn't get along with the leftist ideological agenda of the dean of the school of theology that gave that class, but he was, without any doubt, an outstanding preacher… so it was kind of interesting, if it could be done discretely, while I was around or having class at the immediate next classroom, to hear a little bit and find out exactly was meant to be so forbidden to be done by women at that class…

Just as a comment to add some context to what was just explained: it was in that graduate faculty of theology, within a whole leftist ideological-borderline-directly-heretical theological-ecclesial context, with Marxist theology of liberation being directly taught to totally innocent minds who had no idea there were other ways to do what it was meant to be done in explicit unity to Magisterium as theologians… it was there when I shared Iesu Amor as painting for the first time (eventually, it would be shared at the World Youth Day in Brazil and then the painting got lost… but Jesus Charity´s heart beats grow in me…). Yes, I was able to share there what I couldn´t have conceived if I had remained in the first school of theology, and I did it on a February 14 (that is currently known by us, family of heaven, as Solemnity of Divine Love)… but eventually, the painting would be lost at Brazil. So, no way for a woman to conceive eclessially: either you are totally unable to do it, you are intellectually sabotaged, or… whatever you conceive by direct action of the Holy Spirit will eventually be broken and lost…)

The issue of "sabotage" had even diocesan connotations: when Jesus Charity talked about being denied diocesan proper recognition… well, for a very long time, *de facto*, I had been totally unallowed to even be able to be diocesan. Just to say a very brief example: a priest came directly to this house and ordered me directly to "obey" those who were clearly abusing me, with the explicit connotation of that order coming directly from God (God asking me to "obey" those who were doing what they were doing with a very direct social power abuse that was clearly being done to cause as much psychological harm and social control as possible). That is not how Divine Love works at all. Only male minds are capable of assuming such kind of "absolute obedience" premise as "divine reasoning:" God won´t ever ask to obey wrongly given orders. In all your due conscience, you are called as a Christian to obey God first… so, the things eventually turned to become so diocesanly abusive… I am not exactly sure I will be able to actually step a parish ever again, especially if everybody knows I am being there… Yes, I forgive everyone as He does… His Divine Charity-dwelt-in-us gives me the grace to forgive… but a very different thing is being able to assume any hierarchical-diocesan ground I could step into… as a possible sacra-communion social context in my circumstances, after all I had endured… That is not to be deepened now, but the issue will remain there, as it has been for many years. In all the diocesan ways possible, my ecclesial personal formation must be assumed as a permanent-

no-diocesan-communion-possible-at-all state. It's not that I denied hierarchy: hierarchy denied me the ability to be capable or able to function diocesanly. How Divine Charity is dwelling through me right now… is literally, a primacy of charity.

As it can be seen right now, I have had several huge issues with male-priesthood-mindsets… and in all humility, that should be clarified. Now, what is going to be told will be made visible next can be better understood:

At the Order of Charity, assuming full responsibility of how you serve the church you are being given by Him to shepherd, beginning at the domestic church level, is expected, quite explicitly and visibly according to your formative step at the foundational formation stages, also according to whichever state-of-grace Jesus Charity had granted you as a lay… If you only want the intellectual formation to be able to be ordained as a male priest, your place is a seminary and you can go there and be blessed with your vocational path… but at the Order of Charity, both pastoral ministry that gives light to the Word AND personal formation necessary to incarnate the Word as the Holy Family did it first are REQUIRED TO BE PROVIDED AS PART OF THE FOUNDATIONAL FORMATIVE YEARS AND CONFIRMED TO BE PROPERLY FORMED AT THE END OF THE LAST FORMATIVE STEP, besides also providing and confirming the proper philosophical and theological formation… to be granted to become ordained. Understood?

It took time… to say everything as He meant it to be clearly understood, but well, it is written.

A very few other practical issues regarding the Order of Charity must be grounded according to His wishes:

-During formative period, the only time in which families are granted to fly back to their native dioceses and that being paid is at Christmas, due the very incarnative meaning of such feast: you are meant to show to your own families first how Jesus is growing in you, exactly like it happens in Christmas. They can´t remain there for more than 14 days or return later than January 4. The Epiphany is meant to be celebrated together with all who are being formed at the Formative Sanctuary of Divine Charity. Anyone can choose not to travel. An ordination to the Order of Charity, due to its very laical nature, is never meant to be understood in the context of contemplative religious vocation, which, due to the deeply beautiful, exclusive mystical bond with the Beloved, cuts all relations with their biological relatives. As far as it can be done charitably, the blood relatives are meant to be allowed to remain in communication with the domestic pastors during the formative period and visited at Christmas. In the case of a parent dying or in the process of dying, they will be granted permission to fly back also. At all other times of the year those who are being formed at the Formative Sanctuary of Divine Charity are expected to remain there as permanent residence, even in the case of a significant medical incidence happening in any member of the domestic church or the domestic pastor himself or herself: the medical treatment will be provided along his or her formative period, that is not a reason by itself to not remain being formed as ordained domestic pastor minister if it happened in a totally unplanned way. People are never meant to be discarded, which also applies in the case of a significant medical incident or diagnosis happening to anyone during the

formative period. If the proper discernment of the ordinary lay civil state-of-grace is discerned due to that massive change of circumstances, all the measures will be taken so that the transition can happen in the most charitable terms to the whole domestic church, especially the one with the unexpected medical issue. Those who are in the formative period will have medical insurance that is properly active where they are located.

-What should be the age to be granted to enter into formative period? Let´s begin with the basics: no one can be allowed to make a ministerial decision without having all the due authority to do it. So, although it can be known since confirmation if anyone is discerning to be called to the Order of Charity, the formal vocational Crescere 77 weeks period begins at the birthday of age 18, that is, the usually assumed civil major age. If, as happens in Puerto Rico, full major age is older than 18 in that specific nation, the vocational 77 Crescere can begin once full legal major age is reached.

Under no circumstances can the formative period end before age 25, because it is very well known that it is at that age that full young adulthood neurological maturity is reached. The 77-day Crescere guarantees that in the case of a lay celibate who begins the formative period somewhere around 19 years old.

We already explained why discernment must be confirmed at a maximum age of 23 for a lay woman called to immaculate social conception.

In the ordinary sense, lay celibates have a maximum age of 25 years to begin their vocational 77 weeks Crescere. Why? Because they would be ending the formative period at 33 years old, including the formative time. That was His Earthly age.

With already married couples and domestic celibates, the maximum age to begin the formative period is 33 years old (of the older of the two, in the case of being married). That means: they would end their formative period at 40 years, another very biblical age. That also means that when they reach 27 years of ministerial service, they will still have 10 years to discern how they will retire (10 years before 77 years) and enjoy their “sacramental grandparenthood.” In the specific cases of marriages or domestic celibate being called together along their dependents, the vocational discernment period is more extended: 3 years and 33 weeks to constate that the marriage is fully consumed and consummated and after all the proper assessment it can be confirmed that their vocational discernment, their ecclesial personal formation and their domestic personal articulation are consistent with the graces that are expected to be able to be administered by an ordained domestic pastor minister. Now, what needs to be constituted is that this marriage can affirm domestic communion in the image and likeness of the Trinity and allow them to administer their communion´s graces according to how an ordained pastor minister is called to do it. In their case, the vocational discernment period is more related to observing how they articulate, both their domestic communion and incarnation. That´s why is 3 years, 33 days: it’s a trinitarian number for Him.

How chastity is handled and how mature their affectivity already is are also major discernment cornerstones… but it should be expected that if there is any affective immaturity that can be overcome, they should be granted the opportunity to be appropriately formed if their disposition to serve ministerially can be confirmed as coming from God… However, if chastity is not appropriately lived already now… that should be noticed, and this applies to everyone: there is chastity in marriage too. Actually, Jesus Charity has taught me a very Graciosa way to articulate a "chastity belt" for males, the very opposite of the male conception of "debito conyugal"… I just say that to let it be seen: chastity is meant to be lived by EVERYONE according to their *gracia de estado*.

Those are meant to be the ordinary ways to pass to the formative period… BUT it should be noticed: there can be exceptions if the fruitfulness of the Holy Spirit definitely shows that the exception is called by Jesus Charity to be granted. He explained to me a very concrete example: you have a narcotraficant, convicted, in jail, very well known to have committed huge sins. Someone reaches him by whichever way while doing Samaritan evangelization… and it results that there is a very evident massive conversion in him, he begins to evangelize in the jail, he truly embraces a sacramental life in the way possible for him to do it in jail… but his jail time ends at age 43. Through many years in jail, the fruitfulness of the Holy Spirit in how he preached the Gospel in the jail he was and how his sins were now in the past, stop seeing himself as a narcotrafficant and beginning to very clearly see himself and let the Holy Spirit convert him into the redeemed child of God he is called to be… And well, it results that his personal formation articulation is also compatible with embracing a vocation as ordained domestic pastor minister… Well, in that case, there is a HUGE Holy Spirit fruitfulness there, the conviction was not related to abusing minors, there is conversion constituted through the years… So yes, that is an exception granted via Holy Spirit crescere: may all sinners know that no matter how sinful their past could be, they are called to be embraced as children of God… The 77 vocational crescere can begin 77 weeks before he is known to be released from jail, and as soon it is possible to be out of jail and fulfill his all due justice civilian penal sentence… that brother can be granted to proceed to formative period as soon as the next formative cycle starts (all domestic pastors are meant to be formed together beginning at the same time as class every year, no matter which their age is).

We are all called to be HUGE signs of conversion in the middle of the world, letting His reign as Cristo Rey radiate us: "*He is a king who destroys the weapons of war, a king of peace and a king of simplicity, a king of the poor*" (the quote comes from Benedict XVI´s book Jesus of Nazareth). We are called to let His sacramental grace as His kingdom of Heaven keeps dwelling more and more as we keep cultivating with more and more cult of new life His loveful harvest… to "season" every corner of the earth, being houses of conversion that allow His conversion to be radiated unto in everyone, including in those most marginalized Samaritans of our times… exactly like we are meant to be salt of the world. Please read this beautiful theological exegesis of Pope Benedict XVI that I discovered while looking for another quote in the same book mentioned before:

> Particularly important and helpful for an understanding of the risen Jesus' participation in meals is the last account, found in the Acts of the Apostles. In most translations, admittedly, the singular significance of this text is not brought out. The Jerusalem Bible corresponds to the conventional type of translation when it says: "For forty days he had continued to appear to them and tell them about the kingdom of God. When he had been at table with them, he had told them not to leave Jerusalem" (1:3–4). Through the period after the word "God", which the sentence construction requires, an inner connection is concealed. Luke speaks of three elements that characterized the time spent by the risen Jesus in the company of his disciples: he appeared to them, he spoke to them, he sat at table with them. Appearing, speaking, and sharing meals: these three self-manifestations of the risen Lord belong together; they were his ways of proving that he was alive. For a correct understanding of the third element, which like the first two extends over the"forty days", the word used by Luke—synalizómenos—is of great significance. Literally translated, it means "eating salt with them". Luke must have chosen this word quite deliberately. Yet what is it supposed to mean? In the Old Testament the shared enjoyment of bread and salt, or of salt alone, served to establish lasting covenants (cf. Num 18:19; 2 Chron 13:5; cf. Hauck, TDNT I, p. 228). Salt is regarded as a guarantee of durability. It is a remedy against putrefaction, against the corruption that pertains to the nature of death. To eat is always to hold death at bay—it is a way of preserving life. The "eating of salt" by Jesus after the Resurrection, which we therefore encounter as a sign of new and everlasting life, points to the risen Lord's new banquet with his followers. It is a covenant-event, and in this sense it has an inner association with the Last Supper, when the Lord established the New Covenant. So the mysterious cipher of eating salt expresses an inner bond between the meal on the eve of Jesus' Passion and the risen Lord's new table fellowship: he gives himself to his followers as food and thus makes them sharers in his life, in life itself. Finally, it is helpful to recall here a saying of Jesus from Saint Mark's Gospel: "For every one will be salted with fire. Salt is good; but if the salt has lost its saltness, how will you season it? Have salt in yourselves, and be at peace with one another" (9:49–50). Some manuscripts add, with reference to Leviticus 2:13: "and every sacrifice will be salted with salt." The salting of sacrifices was similarly intended to add spice to the offering and preserve it from putrefaction. So different meanings come together here: covenant renewal, the gift of life, and purification of one's own being for self-offering to God.
>
> When Luke summarizes the post-Resurrection events at the beginning of the Acts of the Apostles and makes reference to the risen Lord's table fellowship with his followers by means of the expression "eating salt with them" (1:4), on the one hand, the mystery of this new table fellowship remains. On the other hand, though, its essential meaning is made clear: the Lord is drawing the disciples into a new covenant-fellowship with him and with the living God; he is giving them a share in real life, making them truly alive and salting their lives through participation in his Passion, in the purifying power of his suffering. What this table fellowship with the disciples actually looked like is beyond our powers of imagination. But we can recognize its inner nature, and we can see that in the worshipping community, in the celebration of the Eucharist, this table fellowship with the risen Lord continues, albeit in a different form.

So, beloved family of heaven, let us be humbled and amazed in adorative awe by this so deeply loveful charity alliance that the Beloved Bridegroom gives us as the Lamb (the readings of the Dignitas Sunday do glorify and honor the Lamb, very explicitly) and let us be converted into the radiative house of conversion He calls us to, so His salt can be properly dropped wherever it may be needed for His glory in the middle of the world…

Well, it is written, beloved family of Heaven. These are all the concrete grounds that Jesus Charity wanted to affirm for an Order of Charity to be instituted at a whole ecclesial level. But

remember: new understandings are always possible, and this can eventually and progressively become even better understood.

As you may see... as He also sees, true: incorporating the reality of an Order of Charity and assuming "organically" their domestic reality in a properly ordained sense does require to set very solid grounds regarding how to manage the fact that these are not celibate priests nor celibate ministers, these are being ordained as domestic pastor ministers, so their domestic reality MUST BE and IS MEANT TO BE fully assumed as part of their ordained ministry ecclesial reality as ordained domestic pastors ministers... The fact that these are families (there can be celibate lay, of course, but that is a particular charism even among laity, I myself know that well... among the laity, marriage is meant to be assumed as the ordinary domestic circumstance) and not celibate priests... doesn't mean that these domestic pastors can't be fully able to minister to domestic churches when properly ordained to be able to embrace the grace to do it in the most lovefull way possible. That is something to be discerned very carefully: yes, domestic ordination can happen and ordained domestic pastor ministers are fully able to be full-time pastoral agents, dedicated to administer grace via the sacramentality formation they are called and empowered by the Holy Spirit to provide to all domestic churches, so they can become the crescere communio they are called to be in Him, with Him, by Him and for Him... As we have sung together very beautifully, many times, through all these years:

> Ubi caritas et amor, Deus ibi est.
> Congregavit nos in unum Christi amor.
> Exsultemus, et in ipso jucundemur.
> Timeamus, et amemus Deum vivum.
>
> Et ex corde diligamus nos sincero.
> Ubi caritas et amor, Deus ibi est.
> Simul ergo cum in unum congregamur:
> Ne nos mente dividamur, caveamus.
> Cessent iurgia maligna, cessent lites.
> Et in medio nostri sit Christus Deus.
>
> Ubi caritas et amor, Deus ibi est.
> Simul quoque cum beatis videamus,
> Glorianter vultum tuum, Christe Deus:
> Gaudium quod est immensum, atque probum,
> Saecula per infinita saeculorum. Amen.
>
> Where charity and love are, God is there.
> Love of Christ has gathered us into one.
> Let us rejoice in Him and be glad.
> Let us fear, and let us love the living God.
>
> And from a sincere heart let us love one.
> Where charity and love are, God is there.
> At the same time, therefore, are gathered into one:
> Lest we be divided in mind, let us beware.

Let evil impulses stop, let controversy cease.
And in the midst of us be Christ our God.

Where charity and love are, God is there.
At the same time we see that with the saints also.
Thy face in glory, O Christ our God:
The joy that is immense and good,
Unto the World without end. Amen.

So, here we are, beloved family of Heaven, this Order of Charity begins with us: *here are the workers of the living God, let it be done unto our goeiz according to Your Charity-incarnated-in-us. Fiat caritas…*

Well, here, then, finally, it can be understood how Jesus Charity proposes that the primacy of charity become fully organically incorporated at ALL the ecclesial orders, so Her Eucharistical fiat Caritas will eventually become a fully consummated *fiat Caritas* through the whole ecclesial body as His Beloved Church-Bride, *on Earth as it is in Heaven.*

A Very Incarnated Example of How a Feminine Sacramentality Envisioning Can Change the Understanding of an Ecclesial Reality: The New Evangelization Re-Envisioned through Our Lady of Guadalupe...

The most prominent example of what kind of difference a "feminine ecclesial personal formation sacramentality envisioning" can make in how an ecclesial reality can and is meant by Jesus Himself to be "re-envisioned" is Our Lady of Guadalupe as a "re-envisioning" of how a new evangelization was meant by His Son to happen.

Assume the proper historical contexts involved: America was discovered by Christoper Columbus, commissioned by a Catholic royalty... but how "new evangelization" was understood at that moment through the socio-cultural context that caused a very wrong biblical fundament ecclesial misunderstanding happening, this time committed also civilly directly in the name of God (the monarchy was Catholic and what was being committed via social *slavization* was also committed in the civil sense, it was not only an ecclesiastical issue... that could only happen before the all proper separation of Church and state would be eclessially better understood, as it indeed happened at that historical socio-cultural context...) was explicitly meant to be "re-envisioned" in a very extraordinary sense: done by Mary herself, clearly empowered by the Holy Spirit through her "unborn son" as Lady of Guadalupe. The nature of the plasmation with which the Lady of Guadalupe Tilma was radiated... is a little bit different than the one that happened in the Shroud of Turin, but both images (the Shroud of Turin doesn't have colors; the plasmation of the Lady of Guadalupe does have colors... curious way to say: woman give "color" to God's emanated light) were plasmated via radiation: the Shourd of Turin was a radiation of energy (you can understand that in the context of *energeia*: the Greek word for “working” is energeia, which means not just latent power but actual activity or active working); the Tilma of

Guadalupe was plasmated by a radiation of LIGHT, not of energy; the energy comes from His emanation, and as we incarnate Him as Divine-Love-with-us, we radiate His light that becomes a radiative and colorful growing together in communion: the light we radiate in Him, for Him, with Him and by Him is meant to reveal colors… The "pigments" that plasmated the image of Our Lady of Guadalupe and how it could be possible to be plasmated as the image was plasmates, especially at the historic moment it happened... it is still totally unknown.

So, there was Our Lady of Guadalupe, at the very beginning of the biggest new evangelization seen until now in the whole Church... letting incarnatedly clear: new evangelization should be understood as an incarnated lowering of Divine Charity. Notice how the image of Our Lady of Guadalupe was plasmated: done through a Native American that were being slaved and colonized, and integrating elements of their own cultural context to reveal the Divine Love being "plasmated" as unborn... in an "iconic" language any of them could be able to understand, even if not Spaniards “Christian” colonizers. The biggest true new evangelization that ever happened... happened due that image: thousands of Native Americans converted through the plasmation of Our Lady of Guadalupe miracle... that happened while new evangelization was ecclesiastically and civilly understood through a horrendously wrongly understood socio-cultural context: new evangelization was understood as parallel... of a new colonization, NOT of a new fraternization, as Our Lady of Guadalupe let incarnatedly clear in how the image became plasmated: she was totally fraternizing and even sacralizing Native Americans... and choosing explicitly to use their own "iconic-visual language." (Example: the black ribbon that the image of Our Lady of Guadalupe had... was an explicit sign very easily to be understood by any Native American who saw the image: among them, it was a sign of she is pregnant. Of course, no Spaniard would be able to understand that.) The Lady of Guadalupe was meant to be, since the very beginning, an incarnated plasmation of how Jesus Himself wanted new evangelization to be understood... along a new fraternization. Now it can be properly understood: human dignity and sacramental dignity must be fully affirmed together; no one can violate human dignity or what would now be understood as "human rights" in the name of any truly Christian "new evangelization."

If you are properly empowered to discern that, you can discern that Jesus Charity meant Him to be understood as that "unborn child" already grown up...

Well, now the context of "new evangelization" that was meant by them to be able to happen since the very beginning of the American "new evangelization" done in God's name, both ecclesiastically and civilly... now that becomes understood way more deeply as the whole Family Evangelization Project.

So, not only Jesus Himself wanted the whole ecclesial personal formation articulated as a "personal formation plasmated by the Holy Spirit as a living witness of His resurrection that dwelt Divine Charity, becoming plasmated by the Holy Spirit as a living icon of Divine Love-with-us, what becoming personally alive from within... leaving the Shroud of Turin as a "historical evidence" of that understanding coming from Him...

Well, besides that, He wanted to plasmate explicitly clear that such ecclesial personal formation plasmation was meant to happen as a radiation of light... that becomes "incarnated personally" in an explicit Family Evangelization Project context that becomes explicit if the plasmation of Our Lady of Guadalupe gets "connected" to Jesus Charity as He Himself does it...

So, well, just imagine now... what would had happened if the following word of Isaiah 9 would had been understood from the very beginning of the American New Evangelization... meant to happen as His plasmated personal incarnation of a new growing-together-in-communion, His Eucharist consumed and consummated becoming plasmated in our whole personal formation by the Holy Spirit, also as a new incarnated American social communion... as a God-Love-with-us that was a "son given to us..." in those children of God we were called to help to grow as equal brothers and sisters, instead of the biggest cultural genocide humanity has ever known let happen as “normalcy”… Imagine what would had happened if those Native Americans, all of them, instead of being slaved, would had been properly evangelized in a Family Evangelization Project context, seeing in those brothers and sisters —you need to see everyone as a brother and sister first— Him growing on, glowing on, blooming on... as the spirit of a living Person that was He growing personally formed as His Family Evangelization Project kept being plasmated through the whole ecclesial personal formation first becoming plasmated... as a new life given to us in the very same way He was given as an incarnative and adoptive Son to the Holy Family, plasmated as an "unborn Son" in the image of Our Lady of Guadalupe:

> *For a Child is born to us, a Son is given to us;*
> *Upon His Shoulder dominion rests.*
> *They name Him Wonder-Counselor, God-Hero,*
> *Father-Forever, Prince of Peace.*

New life matters, new life is precious in everyone, He is meant to keep growing incarnated personally in all senses, also in the ecclesial organical sense... and everyone are meant to be understood as to be called to "grow together in communion" in the fraternal sense, as Our Lady of Guadalupe did in how she "re-envisioned" how a new evangelization was meant by Him to happen in America since the very beginning... as a lovefull harvest that is also the blossoming, even sacramentally, of a culture of new life. Our baptism is meant to remain being consummated Eucharistically, like it happens after a baby baptism as domestic church: we are all *children of God* who remain being more and more *personally formed* by the Mother Church to be able to incarnate the Word becoming a living icon of Divine Charity together, letting the Holy Spirit to plasmate your whole personal formation as an incarnated beacon-lamp-eucharistical-domestic monstrance that blesses the entire world… This can be understood as a very incarnative-articulated exegesis of Col 2:11:13. As it can be read in the pages 119-120 of the book Baptism: A Biblical Study (that book is the domestic biblical study I am studying as I am articulating this domestic pastoral letter; I am already finishing that one; both Revelation and 1 Corinthians Biblical Studies are coming next):

> First, baptism is the time when we are buried in Christ into His death to bring about the death of our sinful nature, an event called spiritual circumcision, thus preparing the way for our resurrection to new life. Second, baptism is the time when this resurrection to new life **occurs**. This resurrection has two

> senses: we are raised up after we have died to sin, and we are raised up from the state of death in sin. Third, though it **occurs** in baptism, this burial and resurrection with Christ ***happens through faith***, thus ruling out baptismal regeneration and infant baptism. Finally, the only circumcision connected with baptism is the spiritual circumcision of the heart, which occurs at the time of baptism. There is no intrinsic relationship between physical circumcision and baptism at all.

Blessed be this brother in Christ (the name of the author of this book is Jack Cottrell) for all his beautiful biblical accuracy… but now let´s read the biblical accuracy with an *incarnative personal communion ecclesial social principle* context. This means: how the Word Incarnated Himself was able to incarnate what Sain Paul is describing revealing way deep mysteries… that this brother in Christ is letting be able to be seen through his brilliant biblical accuracy that simply needs a little bit more of incarnative ecclesial principle context to be better understood as it is meant to become eclessially incarnated exactly as it became incarnated in Jesus and by Jesus… this being done with all humility and with no intention at all to offend this brother in Christ.

To give this brother in Christ all the due proper recognition, another quote must be provided, so it can be properly understood first how he understands, very beautifully exposed, how **this burial and resurrection that occurs in baptism happen through faith**. We can learn so much from each other as brothers and sisters in Christ who remain growing together as children of God. Please read the following biblical exegesis with hearts unconditionally open to grace and new life that comes from the Holy Spirit:

> Colossians 2:12 not only teaches the necessity of faith for a valid baptism but also describes what the specific object of this faith must be. It must be a "**faith in the working of God,** who raised Him from the dead." The Greek word for "working" is *energeia*, which means not just latent power but *actual activity or active working*. We must **have faith in the working of God, namely,** in the reality of the deeds of works which God has done and promises for our redemption.
>
> This means first of all we must believe in what God has already done for us through Jesus Christ in His death and resurrection. We must believe that the cross was a mighty working of God in which He was taking away the sin of the world through the substitutionary death of His Son. We must also believe that God raised Jesus from the dead to defeat His enemies and to secure eternal life for us. This latter working is specifically mentioned in Colossians 2:12. We must believe in the working of God, who raised Him (Jesus) from dead (see Rom 10:9).
>
> "Faith in the working God" also means that in baptism we must believe in what God in His words promises to do for us at every moment of baptism itself. The work of baptism is truly God´s work. In it He has promised to forgive our sins (Acts 2:38;22:16) and give us the gifts of the Holy Spirit (Acts 2:38-39). In it He has promised to put our sinful nature to death, to remove it in a kind of spiritual circumcision—a circumcision performed by Christ Himself (Col 2:11). In it He has promised to raise us up from the dead, to make us alive again, to give us new life.
>
> There are truly great and wonderful promises; but if we believe them—if we really believe that God will perform these mighty works upon us in baptism, then we can be assured that He will do it. For those of us who have already been baptized, we can be assured that he has done it. If we can believe that He raised Jesus from the dead, we can be just as sure that He raises us from the dead when we meet Him in the waters of baptism. This is why the last part of verse 12 is there, namely, to remind us that the God who has promised to raise us from the dead in baptism has already demonstrated His willingness and power to do so by raising His Own Son from the dead.

> This is a great Biblical truth (one that many sadly have completely lost sight of), namely, that baptism at its very heart is "the working of God." The only things we contribute to baptism are faith in that promised work, and prayer (calling upon His name) for Him to work therein the works of salvation according to His promises (see again the chapter of Acts 22:16).

The way the Holy Spirit begins to work in us as ***active sacramental working***, becoming the living sacrament of Divine-Love-with-us we are called to be in the middle of the world as His Beloved Church, doesn´t begin to be incarnated in ourselves as human creatures in… the best way to phrase this humbly is a some kind of *ex niihilo* sense: as creatures with a human nature, our faith in the working God begins as we are personally formed by the Holy Spirit to be able to incarnate that faith in the working good as an ecclesial personal formation… we are not meant to incarnate that "faith in the working God" by our own, even Jesus own faith began to become Incarnated Word as he was formed personally both through a domestic church (the Holy Family) and also learning to fulfill the Father´s will together… so… if Colossians 2:12 is properly understood through an ecclesial incarnative principle context, exactly like Jesus became formed humanely as Incarnated Word first through the Holy Family as His first domestic pastors... now it can be understood: at infant baptism the Holy Spirit begins to work letting that faith in the working God becoming incarnated first, becoming eclessially personally formatted since the very beginning like it happened in Jesus Himself: through the direct pouring of the Holy Spirit that begins to happen at the domestic church first (I don´t know where this brother stands in his believe of Mary being able to begin to incarnate Jesus through the direct action of the Holy Spirit… but without any kind of confrontational intention, we limit ourselves to let be seen that the Holy Spirit action in the Annunciation is told in the Bible very explicitly…), becoming fully able Himself to incarnate faith as an incarnated work of God after 30 whole years of being formed to be able to do so by His domestic church first… Of course, in that very moment, Jesus as baby couldn't be baptized; that sacramental notion didn´t even exist yet… but He did was baptized according to the "baptismal Jewish notion" it already existed in the Holy Family as servants of the Word, always looking to allow that baby to grow to incarnate the will of the Father in the fullest sense: Jesus was offered since infant in the incarnative context of his birth, as the Jew he was born: He was presented to the Lord since infant, as it was mean to happen eventually at baptism too as the *incarnative ecclesial principle*, even if not explicitly named like that yet at through ecclesial organic body, began to be better understood: in order to have a faith in a working God, you need to be formed as Jesus Himself was formed to become an Incarnate Word and then His three baptisms be able to happen: the mystical-ontological at the Jordan, when He began to fully assume His "ontology" as Son of the Father and sent by the Father… Then the *organical baptism* at the cross… and the one that once consummated and consumed sacramentizes us more and more as His holy and blessed people of God that begins to be incorporated into His mystic and organic body…. through the sacramental reality of Baptism, that actually keeps being consummated by us, His holy and blessed people of God… as we remain letting the Holy Spirit working in us and keep being formed and confirmed in our faith into an ***incarnated work of God who keep incarnating our faith in the working of God***… and yes, that begins to happen through the domestic church, so infant baptism not only perfectly valid: it is a beautiful *crescere communio* of the *fruitfulness of the Holy Spirit*.

It is through the domestic church that all children of God are meant *to know what God has already done for us through Jesus Christ in His death and resurrection*, and as that knowledge becomes incarnated, it begins to become believed as incarnated faith, not merely proclaimed with declared faith, but with incarnated faith that begins to be professed as a personal affirmation first, plasmated as a nascent ecclesial personal formation as the child keeps growing in wisdom, age, and favor, upon God and man. It is through the domestic church that we begin to articulate as ecclesial personal formation as revealed in the beloved people of God at the feet of the cross. It is through the domestic Church that we keep witnessing how Jesus was raised and still is being raised as His children of God keep being raised like He did and raising Him like an Eucharistical blessing in the middle of the world, so all the new life that comes from the emanation of His resurrection keeps radiating more and more growing-together-in-communion… both here and eternally, in Heaven, as the domestic church makes us able to be *raised from our fallen sinful nature*, and that includes learning to live virtues that makes the children of God to become holier as they keep growing up incarnating the faith they are being radiated incarnatedly, as the Eucharist is meant to be consumed and consummated by the domestic pastors of that domestic church as they form those children of God with all their proper potestas and authority properly empowered directly by the Holy Spirit…

In the case of neophytes, yes, they must receive their baptism believing properly in what God in His Word promises to do at every moment of baptism itself… but please notice: baptism is meant to remain being consummated Eucharistically through the whole time, letting our hears to remain unconditionally open to remain being formed as the incarnated work of God we are called to be more and more faithful to His new covenant (spousal alliance), and even those neophyte have to be properly formed first before being able to receive a baptism… that is meant to remain consummated Eucharistically through the whole life… so as we baptize infants, we are doing what the Holy Family already did when believing in what God and His Word (please notice: they understood that Word as Jews first) when presenting Jesus as an offering to the temple, but now that is being done to all children of God (not only to the male firstborn) through the baptism Jesus Himself would eventually institute as He worked as God-Love-with-us in whom the Father was fully pleased… letting us become the living word of God-Love-with-us we are called to be as we fulfill our baptism radiating more and more His new life´*s sacra growing-together-in-communions* as we self-give as He did, as a growing personal communion giftedness that becomes incarnated as a gift of the Holy Spirit: we are mean to become a gift of the Holy Spirit as we embrace the Holy Spirit´s gift to radiate His new life creating home, creating fraternity, creating communion, creating Heaven… as we *create Eucharist* consumed and consummated, incarnated Eucharist that becomes radiated as new life according as we are called by state-of-grace and grace-state to do is as domestic church.

Yes, of course God will do it and fulfill His promises, *performed through us* (notice: performation, in the integrative personal formation model, is the human personal formation process that articulates the whole personal formation being and act biome; it connects us; it is in through performation where the ecclesial personal formation becomes articulated to the human personal formation: the ecclesial personal formation begins to be articulated as the

seven sacraments (organic articulation), the seven gift of the Holy Spirit (mystical articulation) and the 14 charisms of the Holy Spirit (pastoral articulation) begin to become progressively more articulated becoming incarnated in the whole personal formation… He is acting as us, His Beloved Living Church, as ecclesial personal formation is also an incarnated work of God… we have been created, called, and sent to perform God´s works in the midst of the world. He has done it… and He will keep doing it. We have glorified God as Jesus did, and we will do it again, as Jesus empowered us through the Holy Spirit to do it, so we can remain witnessing His resurrection as it has happened since the very beginning of the emanation of new life that happened at the resurrection: the resurrection began to be witnessed as a personal encounter with Jesus (I have seen the Lord, Mary Magdalen says…), that today begins to happens in all the children of God through their parents at their domestic churches, in the very same way Jesus Child began to learn the Word of God incarnated personally through the personal encounter that his parents, Mary and Joseph, were empowered by the Holy Spirit to enable fulfilling the Father´s will for their Child and for their domestic church domestically ordained to let Him grow: we remain meeting God through the domestic communion that keeps dwelling Divine Charity as we keep consummating Eucharistically what begun organically at the waters of baptism (as a matter of fact, according to Jesus Charity, all sacraments are meant to become Eucharistically consummated). The children of God begin to learn to see the Lord like Mary Magdalen did, seen through their domestic churches, in how they love each other and grow together in a communion that is not merely their first social communion: it also consummates the consumed Eucharistical communion that witness His resurrection as a resurrective new life radiation that can and does happen quite powerfully through the domestic churches, empowered by the Holy Spirit Himself: Jesus not only was raised up, He remains being raised pastorally as we remain raising Him up more and more Eucharistically blessed, incarnating more and more His Eucharistical blessing in that domestic church… that also radiates His *resurrective new life* dwelling Divine-Charity-that-grows-in-us straight in the middle of the world. There is huge Omnicrescent Divine Love´s power becoming visible there.

We absolutely agree: it is VERY sad that so many Christians have lost sight of baptism being, at its very heart, “the working of God.” We go a little bit further: it is very sad that so many Christians have lost sight of how baptism is meant to become consummated Eucharistically as our hearts become transconsecrated through “the working of God” in us, letting the Holy Spirit to keep clothing us (*dejando que el Espíritu Santo nos siga revistiendo)* as the incarnated work of God we are called to be in Him, for Him, with Him and by Him, becoming a fullest personal revelation of Christ Love on Earth: *la Divina Caridad crece en nosotros, hemos visto a Dios Amor-con-nosotros abajarse… viva Cristo Amor… Cristo Amor vive…* Yes, in baptism we contribute our faith, but that faith must be formed first to be able to be contributed, and that happens through the domestic church and also liturgically, as we learn to pray and discern His will through incarnated prayer that becomes incarnated liturgical communion, nor merely remaining knowing how to live God´s Word and discern His will through obedience to the parents, as it first meant to happen in children… and as we keep learning to both contemplate the Word and discern His will, how to be more faithful to His spousal eucharistical alliance… we keep incarnating our new sacramentalization as a new filiation, as a *philia* that keeps dwelling Divine Charity in our own personal narrative: as our personal history articulates as a lovefull story, His

history of salvation keeps becoming present as we keep witnessing how Divine-Love-with-us keep dwelling among His holy and blessed people… confessing over and over again: I confess I have been loved… so, His history of salvation keeps being presentially incarnated as a Love story of His Beloved Church, of how we remain being so much loved in Him, by Him, for Him and with Him as His beloved people of God-Love-with-us… as us, beloved family of Heaven, are being empowered by the Holy Spirit to witness so deeply humbly… and so radiantly beautifully… That would end our articulated personal contemplation of our domestic biblical study… So, thank you, brother in Christ (Jack Cottrell), for allowing that beautifully articulated *incarnative theological discernment* to be able to happen. That is how articulative theology works, quite literally: almost-exactly-literal words of my today´s Crescere new evangelization section were articulated there, although I didn´t explicitly mention where. What is important in the public sense is to let it be visible that what we are articulating is becoming incarnated in Him, for Him, with Him, and by Him; the how that happens through me is not meant to be visible for all, but for my family of Heaven, my domestic mystical church.

So, here we are, beloved family of Heaven, remaining always with the unconditional openness of heart (like His Heart opened for we, His Beloved Church, at the cross) to let Jesus Charity grow in us more and more, as we form together as the ecclesial personhood He call us to keep becoming as an *ipse Christus crescere,* incarnating more and more His growing-together-in-communion… and all this is a very beautiful fruitfulness of the work of the Holy Spirit, a pleasing cult to *Jesus Charity-growing-in-us* as we remain giving light to the Word. When you give God a pleasing *cult of new life*… then you can see allowing everyone to become the brothers and sisters they are called to be, the living sacrament of Divine Charity everyone is called to become… as a new cult that honors His Dignitas deeper than before, as a new adoration that adores Him with our whole growth.

What else can we say, beloved family of Heaven? Everything is for His glory. Absolutely everything is grace being embraced and His Divine Charity dwelling more and more... and we are becoming more and more silently amazed, adoring Him with our whole growth, together as a very radiant family of Heaven that will always remain… following Him more and more *duc in altum*...

Now it can be "visible" the deep magnitude that a feminine "sacramentality envisioning" can have in the ecclesial sense: imagine what could had happened if "new evangelization" would had been understood as Our Lady of Guadalupe plasmated it instead of the new colonization being enforced via several kinds of social slaveries... and also imagine how different an Eucharist could had been be "envisioned" through centuries if it would have been organically meant to be understood as necessarily called to also be "incarnated mystically" as Mary was granted to do it since her very first *fiat*, that became an fully incarnated *fiat caritas* consummated by her through a woman priesthood ordination given directly by the Holy Spirit "transcresceration": "*Here is the handraiser of the living God… this is our hearts, let it be done unto me according to Your incarnated Word*."

His dominion is vast
And forever peaceful,
Upon David´s throne, and over his kingdom,
Which He confirms and sustains
By judgement and justice,
Both now and forever.
The zeal of the Lord of hosts will do this!

Before even beginning to propose the *crescere communio* that Jesus Charity is proposing now, due to the very nature of the *domestic pastoral letter* He is proposing… I must reveal first, because Jesus Charity is asking it, at least three *incarnative communion contexts* of my own ecclesial personal formation: in the same way Peter told Him "*You know I love you"* three times… I must let seen only three incarnative contexts of how I had been granted to incarnate in my own ecclesial personal formation those very same words: "*You know that I love you*…" and have chosen to follow Him over and over again, progressively learning from Him —Discite a Me—, from the whole Holy Family of New Albor, including Mikhael, and from my family of Heaven how to follow Him fulfilling His charity alliance more faithfully… until reaching this presential giftedness we are being granted now as I am being able to write this pastoral domestic letter along them… written with living words, as the domestic pastor I am upon Heaven, who is also a sinner Church that had been renewed as I had remained following Him over and over again, *even unto death, even unto new life*… remaining in *permanent ecclesial conversion movement* more and more empowered by the Holy Spirit, becoming more and more the spirit of a living person I am called to be in Him, with Him, by Him and for Him: *"And be renewed in the spirits of your minds"* [Co 3:10].

There was a moment in my life in which I lived my faith more like a norm to be obeyed than a communion to be incarnated as I became more and more faithful to His charity alliance…. I was a huge faith crisis: can I be a creative Catholic, or must I obey whatever I was told by this ecclesiastical hierarchy, obeying them no matter what, even against my own conscience? In the "domestic ecclesiastical body" that I belonged to at that time, I was explicitly told: either you obey or go… but I was being asked to obey blindly the ecclesiastical hierarchy above me, obeying them not only while I knew there were conscience power abuses happening and they were explicitly hiding it… but also, I was asked to obey totally blindly, obeying them directly against my conscience upon God… to the verge of being placed in an explicit position of losing my Christian faith: either I go out of that "domestic ecclesiastical body" and began to learn how to discern according to my most righteous conscience possible upon God first, now as lay that wasn´t ecclesiastically vinculated to any particular ecclesiastical domestic body but simply being

a diocesan lay… or my faith would become totally lost due what I was being forced to endure: the communion breaking that was being enforced upon me, breaking from within as I was put in the position of either being how I had been created by God Himself —creative— or obeying blindly what… in the strict hierarchical sense, they could say it was "absolutely sure coming from God´s will", but obeying and living Christian faith that way was directly, very directly both against how I had been created by God Himself and also against my own conscience —I knew that what they were doing were conscience power abuses, saying what is meant to be said… trying to be very brief… simply to let the incarnative context of this first follow me quite visible—… I was totally breaking from within… and it was in that in that context that a Iesu Amor —Who would eventually reveal Himself as "Jesus Charity" in dreams—) began to be plasmated, first as an iconography that began to be delineated in a perpetual Eucharistical exposition, and eventually begun to be "plasmated" as a painting, named *Iesu Amor,* as I was a voluntary teacher of arts for middle schoolers, at the same time I remained as something not yet properly know: I remained as a research teacher, simply observing real classes to begin researching not merely with theoretical philosophy (from the philosophy of Charles S. Peirce) but also with real educational philosophical fundament, through what I researched and observed at those classes, the philosophy of education I was meat to complete as PhD dissertation (at that moment I was a doctoral student of philosophy AND also ecclesiastical theology/philosophy student).

If I wanted to keep going with the plasmation of that *Iesu Amor*… a choice must be made: either I remained a creative Catholic diocesan lay living faith in conscience and leave both the ecclesial organic body to which I belonged and within I had to remain at that moment if I remained studying where I was studying… and then I would be able to keep plasmating *Iesu Amor*…

Or I remained there and let myself become permanently *broken from within*: I was living a double life; always torn between what I was told to obey and what in conscience I was seeing I was called to do; between how I am and how I was expected and required to be… but I could get used to that as a permanent state, as a normal double life, and would eventually be able to complete the PhD and to become a professor, and to study theology as I had been told since the very beginning of this walking like He walks, when I did the Santiagos´ Way when I was 19 years old, ending it on September 29, 2005, day of Mikhael Archangel (at the moment of me knowing my guardian angel´s name was "Mikhael I had no idea it was an "archangel´s name")… nor I had any idea that day was his feast when I ended the Santiagos´s Way pilgrimage that very exact day, which could be understood as the beginning of my transition to majority of age: I turned 19 at that pilgrimage, and in Puerto Rico, although you begin to be assumed as "majority of age" at age 18, you begin to be fully legally major age later, at 21 years, so "crossing the threshold of 18 years old" in the Puerto Rican cultural context is beginning the transition to full majority of age…

I explained that very humbly, simply to let anyone see: either choice had conscience implications… I was asked to study theology and philosophy when I did the Santiago´s Way, and in conscience, yes, I was meant to do that…

But there is also the how factor: how I was doing that was breaking me from within.

So, what "conscience choice" was the most righteous choice, the *what* I was asked or the *how I was asked* to do it?

The plans transformed: I was able to begin to transfer to study theology at another school of theology, I switched from pursuing to be a university professor to pursuing to become a teacher… and I chose to keep plasmating that *Iesu Amor,* remaining catholic and beginning to study theology and philosophy in other different school… so, that is the first time I saif to Jesus Charity "You know I love you…", the contemplative consecration to charity that happened in the Collegiate of Roncesvalles (beginning of the Santiago´s Way) "began to be operative" (no, I did not understood from the very beginning all that is being granted to be understood way more deeper now; how He let everything be more properly understood had been way progressive, but the essential disposition of live charity began to be operative as consecration since then..), I remained Catholic and creative… and a whole theological discernment began: we (Jesus Charity, the Holy Family of New Albor, Mikhael…) began to discern and write a theology of light, besides completing the whole iconography of Iesu Amor first… but the same issue that happened as I was studying philosophy and theology arised: I needed a personal formation model to fundament what I was writing; I needed that *systematic personal formative fundament* even before attempting to complete that theology of light the way I was being asked to write it… and that way, the integractive personal formation model (that is the philosophical anthropological fundament under what has been proposed through all these *crescere communio* as the ecclesial personal formation model He revealed articulated at the feet of the cross) began to be contemplated, discerned and delineated…

Iesu Amor, the painting, eventually was shared at the World Youth Day in Brazil (*the ecclesiastical crib of Marxist theology of liberation*) and eventually got lost, but *Jesus Charity*, as a Personal Revelation of Divine Love that began to be contemplated as incarnated through the plasmation of that painting… remained in our shared dreams for a very long time… until we saw Him for the last time in the celebration of the Baptism of the Lord, at the end of Christmas…

That is the first "*You know that I love You*" and the first *following Him* that is now let to be visible as incarnative context of the *crescere communio* He is proposing now: I began following Him choosing to be How I WAS CREATED TO BE according to Him, creative, being myself according to the most righteous conscience possible to be formed in my circumstances (by the way, that "grace-rule" is not a small grace at all in my circumstances)… learning to know me through Him first, for how He knew me and looked belovedly at me first… despite being a huge sinner. That was the first time in my life I was *looked at* and *known* in a fully beloved-as-I-had-been-created sense. When I say: "I have seen the Lord"… it's not a metaphorical or abstract biblical expression at all, nor I am merely repeating biblical words as if they were meant to be repeated as a rite, with no incarnation at all: *I have personally seen the Lord-Incarnated-Word, He is Jesus Charity that makes all hearts and history anew, beginning with mine…* and He was Who lowered to me first: despite the "proper intentions," I was a huge sinner in all the explicit and even very-visible-and-evident-to-others sense… but yes, I did had the grace to embrace a willed intention to allow Iesu Amor to be completed, and that became an intentional learning

how to embrace His charity alliance (that began to become incarnated at the consecration of charity) more faithfully and an intentional choice to let Jesus Charity grow and reveal Himself as Who He is…

Maybe what is going to be told next may be seen as more "scandalous" to some, but what I just told is what has always remained my biggest "sinful scandal" according to Jesus Charity and eventually also for my family of Heaven: trying to deny how I had been created to be and trying to life faith merely as "obeying a bunch of norms and a hierarchy totally blindly." The merely even dare to attempt to challenge and "dishonor" God´s very own Dignitas that way (He is truly God Love who had created us to incarnate His communion in a very creative way, and that had always meant to His Word became incarnated as He dwelt Divine Love-with-us first… He is Who He is and He can´t deny Himself…) is a HUGE, and even a *very demonically-influenced* direct challenge, to His authority, but I had no idea then of HOW MUCH Divine Charity was lowering to me… I was being more pride (*soberbia*) than I myself was able to realize then, not in the way I was being told I was… but yes, there was also a pride in me that I was implicitly taught how to left behind so I could let Him be known as Who He Is and so I would began to be known by myself as How much He loved me first…

More and less around that first *follow Him* began to happen… another follow Him began to be asked: I had to leave deliberate sinful choices behind. That could be applied to many circumstances that happened coincidentally at the same time. To begin with, the new theology school where I began to study promoted very explicitly Marxist theology of liberation and a kind of theological empowerment that was clearly more ideological than ecclesial: leftist ideology and ideology of gender were rotten absolutely everywhere, even in how I was being suggested to plasmate Iesu Amor… so I had to deliberate choice, as a theology student, to remain faithful to Magisterium, something that while you are studying theology should be assumed *ipso facto*… No, there remaining in what was understood at that moment as "fullest ecclesial communion possible" had to be a very explicit and deliberate choice… Despite the very extraordinary efforts to share Iesu Amor in the proper hierarchical communion way… at the very end, as a deliberate choice of being faithful to Magisterium and not deliberately consenting what was happening at the archdiocese and at that faculty of theology as a nationalist-leftist ideological issue…

The first time the iconography of *Iesu Amor* was able to be shared in the hierarchical sense was by being given as pure gift to the nearest ecclesiastical territory to the Archdiocese of San Juan: it was given to the bishop of the diocese of Saint Thomas… and the issue had way bigger non-willed political contexts involved: there was a huge nationalistic issue going on in the Archdiocese of San Juan and at the faculty of theology I was studying at, precisely due using the ecclesiality to le a politic-nationalistic notion of "puertorriqueñidad" (it was being taught Puerto Rico is a nation. We aren´t: we are part of United States, currently colonized, but everyone is mean to be equal citizen and an equal and dignified brother and sister according to Jesus Charity… so Puerto Rico is meant to become an equal state of United States, will full equal citizenship rights and duties, as is has been voted by the own Puerto Ricans around 5 times, but still unheard by US Federal Government, who had let the island remain a US colony… since 1898. At the archdiocese, the secretary of the archbishop was one of my theology professors;

what was happening in that theological faculty was clearly known— it was explicitly enforced to assume that Puerto Rico is A NATION BY ITS OWN, not part of United States… now the political ideological issue can be seen) being enforced ipso facto… so, to avoid explicitly the ideological frame, I was being forced implicitly by the very own faculty of theology and technically by the archdiocesan hierarchy too… to not give *Iesu Amor* iconography to the own archdiocese where I belonged territorially, where clear ideological conscience abuses were happening… so I had to DELIBERATELY chose, after being discerned with Jesus Charity, to give that iconography to the nearest ecclesiastical territory around the Archdiocese of San Juan, that as I just said, it is the diocese Saint Thomas.

Well, it results: the Diocese of Saint Thomas depends on… of the Archdiocese of Washington DC, political capital of the United States. The leftist ideologizing environment at the faculty of theology… was something that I won't explicitly describe, but the psychological toxicity around me began to become explicitly and deliberately visible there. An implicit connection, not known to me, could be seen: both Washington DC and Puerto Rico are US territorial zones currently waiting for proper political statehood recognition. That was not seen then. At that moment, the whole issue was: I was not defining church as nationalistic… but it results: I ended giving the iconography to Saint Thomas… and technically, to the Archdiocese to whom Saint Thomas is incorporated, Washington DC… the capital of United States… and that happened at the same time I was learning from Jesus Charity to assume: any kind of violation of human dignity and human rights can´t be committed upon God´s name, no exceptions, that is what would later would be begun to be seen as an *intrinsic evil*… so the Catholic Church couldn't keep functioning in a way that it could be used to enforce a political ideology: I explicitly dared to tell at the secretary of the archbishop's class that Puerto Rico must begin to be incorporated to the United States Conference of Catholic Bishops or at least have a participation in both the USCCB and the Latin American Conference of Bishops. Well, his livid and contained rage face and body expression when I dared to say that, not as a challenge to his hierarchical-academic authority but as an *evidently felt truth* (beware: what I may feel as evident… I would later understand: those who are around me are not always able to see evidently in the same way how I see truth very evidently… it may not be so evidently felt by others, but the truth is there…) was monumental. I was borderline *eaten in the flesh* by the whole class, and the opposition was very fiercely ideological. I wasn´t even allowed to speak openly anymore (whatever I would eventually tell could only be told "openly" online, and whatever I told at the faculty and after that, I knew, it would be seen necessarily through that "ideological opposition" since now on… Please understand: where an ideology is being enforced, any truth-based stance will be assumed *ipso facto* as an "ideological opposition", even with no direct intention of "challenging" anyone, no one is allowed to affirm as who you are, but as you are structured socially according to their enforced ideology, whichever is…). No one dared to challenge the ideological frame nor to at least try to enflesh a better understood communion context, either from a social communion context perspective or a sacra communion perspective. The perspective was clearly ideological, and that was not challenged… but actually enforced theologically, both at the faculty and at the diocese.

That was a deliberately enforced *ecclesial-social structure of sin* —sadly, it was being enforced along with very intrinsically evil *domestic-social structures of sin that* were also being enforced via social slavery— that I had to choose whether to consent or not. Whoever doesn´t understand that there may be ecclesial-social structures of sin, and that the consequences of our human sinfulness can affect structurally a Church that YES, does have a supernatural holiness that comes from Divine Love´s Omnicrescence, for He being Who He is and being totally unable to Deny Himself —Be Holy AS I AM HOLY—, but at the same time, it is an organic institution incorporated by human sinners that can sin and can even become intrinsically disordered due many disordered-socio-cultural-context-rotten misunderstandings, even if the ecclesial structure of sin wasn´t structured due being explicitly consented with explicit personal sin of the sinners… Yes, an intrinsically disordered socio-cultural sinfulness, if consented as "social-ecclesial normalcy" instead of an "incarnative communion context" proper of the ecclesial personal formation instituted BY HIM…. YES, it can work as a demonic influence and even become manifested quite explicitly as socially-enforced intrinsic evils (that is a fancy theological way to say: enforced via *social slavery*, even in the social-ecclesial sense, like it happened when new evangelization was understood as new colonization…) via civil slavery.

So, yes, there can be ecclesial structures of sin in the institutional-hierarchical sense, even if that doesn´t happen directly via consented personal sin, but via intrinsically disordered socio-cultural context assumed as a possible NORMALCY-PLEASING CULT TO GOD, especially if OUR VERY OWN ECLESIALITY is not understood from an *incarnative communion ecclesial principle socio-cultural context…* but from highly intrinsically disordered socio-cultural contexts…

So… yes, consider the Church being very Holy and very sinful at the same time, including also the ecclesial sinfulness: the structural consequences that any intrinsically disordered socio-cultural context can cause ecclesiastically if such sinfulness becomes consented as "ecclesial normalcy/pleasing cult to God."

So… there was a first *follow Him* being asked: to explicitly renounce consenting to ANY kind of *structural sinfulness*…

However, anyone who has gone through ANY truly progressive growing-together-in-communio unconditionally open discernment path will be able to confirm this ecclesial personal reality perfectly: exactly as you are granted to see intrinsically disordered social-cultural context sinfulness being enforced… how your own *personal sinfulness* slaves your heart, not allowing you to remain keep growing together in more and more communion as He calls you to as His Beloved Church… will also begin to become very, very, very visible and patent… and renouncing to ANY kind of structural sinfulness is tied to… also being asked to follow Him to renounce to deliberately consented personal sinfulness. Now I will let visible only one of those personal sins that rooted me not exactly from within… but *from an intrinsically disordered heart*…

Well, I had a very bad habit of masturbating over and over again, besides, at some point, also consenting to have sex with a person I knew I was not married to. Of course, there were socially-slavery-induced influences (highly demonic influences were involved in all the

perspectives of *the how this was happening and be possible to be happen how it did* could be seen) and even psychological factors involved (yes, I had a huge emotional dependance issue too, this was not merely a biologically-biochemical issue at all, like sudden higher testosterone level, as it would be found way later)… but as the "spiritual fight" to begin to let this sinfulness began… Yes, at the beginning, it can begin to appear like a "fight", if like you are fighting against "yourself" to willingly begin to stop doing and consenting to what you know is sinful…. Well, it doesn´t work that way if the conversion from ANY sinfulness comes via grace.

A very important sacramental context must be understood now: even while enduring what I was enduring, and committing the very same sins over and over again THROUGH YEARS, I did tried to keep confessing as I could confess (I had to endure conscience abuse issues since the very beginning, and as the archdiocesan circumstances are now let clear, it can also be understood: confessing with any priest in my circumstance could literally became a sin implicitly exposed in an homily, and that is NOT ORDINARY at all, so I had to confess, as I could… and when eventually it became totally impossible to keep confessing in the ordinary way, a very extraordinary "*confesión del deseo*" grace began to be applied unto me: it was recognized by Heaven that I was totally unable to reach sacramental confession in the proper context it must happen, so as far I kept doing a *confession del deseo*, in the very same context the *bautismo del deseo* is currently understood, sacramental penance grace would keep being granted… UNTIL the extraordinary circumstance that made a proper penance sacrament be able to happen in the proper context it is meant to happen… could begin to be applied. At some point, I began to being totally unable to confess as I should, but I tried doing the effort… until it truly became absolutely impossible in ANY organic sense to be even possible to happen without a context that violated the very same sacramental nature in which the sacrament was meant to be properly administered. Just to let you know: as I am being writing this domestic pastoral letter, the *confession of deseo* had been kept applied, when not through Jesus Charity Himself, through my family of Heaven directly…

At the same time, as long as I could, I truly remained trying to keep consuming the Eucharist, even if sometimes, especially due the *intrinsically-dissordered social-eclesial-cultural context* at the archdiocese priests, I was totally unable to confess sacramentally as I should but the *confesión del deseo* was already beginning to be applied already at the heart, even if explicitly know as that way later. I do remember a very particular gruesome time I masturbated straight before going into mass, in the parish bathroom… but I didn´t dared to confess via the proper sacrament due the circumstances… but yes, I did confess the repentance wish before receiving the Eucharist in such circumstances, I wanted to receiving as properly as possible, as He Himself knew way better than myself from where my own weaknesses were rotten…. Yes, He loved me first, and you, beloved family of Heaven, are way extraordinary witnesses of that.

There were many struggles at the same time happening around my sexual sinfulness issues… but there was another necessary issue, not completely seen then, but it would be clearly manifested later: EVERYBODY knew via VERY UNPROPER/ILLEGAL WAYS what I was doing… very improperly too.

As I said, I did remain at least doing the effort of receiving sacramental grace as far as it was possible in my circumstances, and that is key to understanding what is going to be told now. Well, what begins to be seen like a "fighting against your sinfulness" will eventually, THROUGH HIS OPERATIVE GRACE THAT KEEPS BEING EMBRACED IN THE MOST GRACEFUL STATE POSSIBLE… become a whole different scenario.

The "fight against sinfulness" stops being seen as a "fighting" scenario and begins to be seen more as a "SURRENDERING SCENARIO:" once you begin to understand, thanks to the grace you keep being embraced (and administered organically while possible, as it was possible to happen) how He Loves You first, How He knows you from within and how He is truly the One who gave you that charity alliance first, knowing any kind of sin possible or not, but not knowing you according to your sins but according to your belovedness upon Him, so you begin to "shift vision" and begin to know yourself more as He loves you and knows You first…

Well, a whole "will shift" happens: not consenting ANY sinfulness becomes another kind of *follow Him*: would you please allow me to be Who I Am and Reveal as Who I am, and letting Me love you as I AM FIRST… I am the ONE WHO LOVED YOU FIRST… I AM THE ONE WHO GAVE YOU THIS CHARITY ALLIANCE FIRST… CAN YOU JUST… LEST ME LOVE YOU PROPERLY SO YOU CAN SURRENDER TO DIVINE LOVE AND LET ANY SINFULNESS BEHIND, MY BELOVED CHURCH?

Then, only when my heart began to become properly ordered towards becoming His Beloved as He called me to… then, only then, the sexual sins began to stop… really, it was a HUGE grace, especially in circumstances like mine: due tremendous social slavery circumstances, I wouldn´t be able to even be loved by anyone around me at was known at that moment as my domestic church… that would eventually begin to become a family of Heaven.

So… examining conscience, in this way, is not, at least no essentially, to confess merely sins… is also confessing: I deeply confess He had loved me first… and as His charity alliance becomes stronger, you begin to act less to avoid sinfulness and more to remain faithful to His charity alliance, who He gave first… and then the graceful examination of conscience begins to happen, even if not know explicitly in that way: in which grace I am being asked to grow more and more faithful to His charity alliance?

The *how the sexual sinfulness eventually fully stopped*, even inside the heart, after years of being socially slaved in that sense, it was directly grace, no other way to say it, period. THE HOW THAT GRACE BECOME FULLY OPERATIVE WAS A VERY EXTRAORDINARY CHASTITY AND SACRAMENTAL CREATIVE GIFTEDNESS I will never… be able to fully reveal in words: it had been such a pure grace…

Really, choosing to let Him Love You as He Is… changes the order of your heart forever, and that won´t ever be able to be understood through ANY worldly-power understanding… BECAUSE IT IS GRACE, what else can I say but confess what only He could do, even in a weak creature like me, through the Holy Spirit directly? I can´t convert myself: it is Jesus Charity who converts me first into His Beloved Church. It is Jesus Charity who first makes me able to convert, ordering my

heart more and more towards living His charity and giving light to the Word… and also gives me the grace to be able to choose to remain faithful to His charity alliance. The *how Divine-Love-with-us action through the Holy Spirit* keeps "reenvisioning" how the heart orders is so, so, so His Divine Love Mystery dwelling more and more.... I humbly let see that His "Divine Charity" dwelt mystery keeps becoming through the charism of the Holy Spirit more and more *revealing* in far way deeper senses than I am able to say in words, especially due to the social slavery enforced around me.

So, this is the second follow me: do you let Me Love You as I Am and as I CAN'T DENY MYSELF TO BE… so you can´t deny it either as My Beloved Church who is in ME, with ME, for ME and by ME? Do you choose to be faithful to our alliance of charity and LET ME BECOME WHO I CAN´T DENY BECOMING IN YOU, BECAUSE I CAN´T DENY MYSELF… not I can deny Myself to you either, not when an alliance of charity had been granted like that by your Father in Heaven first? What is the most faithful choice to keep fulfilling our alliance of charity more faithfully in a graceful state? That means: the biggest grace choice is constantly being given to choose by Him, this is not a merely "not consenting sinfulness" choice, of course that if you learn from Him how becoming more faithful to His alliance, more sinfulness renouncement will eventually happen, both structural sinfulness and personal sinfulness (the issue here is: where there is not even *personal humanity* possible to happen socially (there is where the organic and the ontological become incarnated)… there won't be a sinful act technically possible to happen either, only the possibility to grow in faithfulness to Him… but sinfulness will be there… so a level is reached in which you become totally unable to consent to ANY intrinsic evil, no matter who tries to enforce it via any form of social slavery, period. And that is how the social immaculate of Jesus Charity and of this theology of light that we are writing together, beloved family of Heaven, should be understood.

This *progressive conversion of the heart is the second time I told Him: You know that I love You, Beloved Lord and Son*…

The whole HUGE time lapse among the first *You know I Love You*, that *second You know that I love You, Beloved Lord and Son…* and also including all the time I had been forced to endure tremendous and horrible several forms of social slavery, until very literally… until this very present, as I am writing this very word of this pastoral letter and as He is also asking me to reveal this visibly (and only due Him I am going to let that be able to become seen…)…

That HUGE TIME LAPSE can be resumed in a very simple, beautiful, and humble way, especially if the cross is understood as His sacramentality-tie with His Beloved Church-Bride, how His Eucharist becomes both organically consumed and mystically consummated as I am called to be able to do it as His Beloved Church that can´t deny WHO HE IS, NOR HE CAN´T DENY WHO HE IS NOR NOT BE WHO HE IS EITHER… although you clearly don't see this… and also understanding how He revealed personally *this beloved ecclesial personal formation* as literally articulated at the cross…

Please hear and pray and discern this very beautiful song: *The Cross Forever Speaks*, of Matt Maher.

Though I'm pressed on every side
I still know I'm not abandoned
Though the ways of God aren't mine
I still know I'm not forsaken

Take all the breath in my lungs
You'll hear the rocks crying glory to God
Take everything that I've got
And you'll see two empty hands lifted up
You may silence me, but the cross forever speaks

Though I'm filled with questions why
I still know I'm not abandoned
Though I suffer in this life
I still know I'm not forsaken

Take all the breath in my lungs
You'll hear the rocks crying glory to God
Take everything that I've got
And you'll see two empty hands lifted up
You may silence me, but the cross forever speaks

Forgiveness for my enemies
Mercy and grace, I am set free
The price of love is paid in full
His blood poured out, how beautiful!

Take all the breath in my lungs
And you'll hear the rocks crying glory to God
Take everything that I've got
And you'll see two empty hands lifted up

You may silence me…
You may silence me…
You may silence me…

But the cross forever speaks

I assure you, and everyone knows this: that part of *take all the breath of my lungs* had been and still is, as I am writing this, quite, quite, QUITE explicitly psychologically-violently literal, there is not abstract poeticism on that at all, the social slavery had been enforced very brutally and bloodily as a personhood bloodshed that became a whole personhood exile… and finally, a totally "*permanent-no-social-communion cultural context"* becoming fully enforced as "normalcy"…

But the part of *an empty heart being lifted up* [*And you'll see two empty hands lifted up*] have become even WAY more literal than that, in ways you cannot even see if not granted via grace,

and that kind of grace is not up to me to be given or not, that depends on how open each one may be or no towards His grace… and that is a matter of each one´s conscience and charisms granted, that doesn´t depend upon me at all… I can only be responsible for how I embrace the grace to choose to serve Him adoring Him with our whole growth, letting Jesus Charity… and the WHOLE TRINITY-IN-US embrace me more and more lovefully as I am given the graceful choice over and over again to keep becoming more and more faithful to His charity alliance…

Very particular questions begin to arise silently, like… why nobody has ever seen Your Divine Omnicrescence before? You truly are WHO YOU ARE… who could dare to deny such SELF-EVIDENT BEING OMNICRESCENT COMMUNION that YOU YOURSELF CAN´T DENY BEING AND TO REVEAL INCARNATED PERSONALLY, AS THE INCARNATED WORD YOU ARE?

So… very humbly said… the third *follow Him* began with Him begin to ask to follow Him… serving Him as we keep adoring Him with our whole growth… as it is more **glorifying** for Him, DIVINE LOVE, God-Love-with-us and Divine-Charity-that-grows-in-us that is meant to keep dwelling upon His Beloved people of God… more and more *sacramentizingly*? What pleases more You, Divine Trinity, exactly like He teaches it: *This is My Beloved Son, in Whom I am well pleased*?

I will say this in Spanish: *el chiste se cuenta solo, pero la gracia no: la gracia solo se revela*… and **how** specific intrinsically disordered socio-cultural contexts are consistently, persistently, and even criminally being enforced via social and civil slavery to try to force anyone, including me, to BE FORCED to only be able to assume the meaning of *pleasing* as reggaeton and sinfulness enforces that understanding as “normalized and even ACCEPTABLE cult” … It’s a highly horrible demonic influence to see being unleashed. When the only possible understanding of *pleasing* that is allowed to become incarnated becomes *necessarily erotic* by itself (there is no incarnated communion involved, not even personal giftedness is possible to be assumed is there is not kind of self-revelation possible to happen: it is totally assumed that personhood is owned, not self-revealed)… sorry if nobody told you before, the intrinsically disordered socio-cultural context is there, quite demonically enforced too: it is enforced with such tremendous social slavery enforcement tactics that it is clearly meant to be THE ONLY POSSIBLE MEANING of “pleasing” possible to be understood if I would be an ordinary creature (so I would be back to the sexual sins that had slaved my heart in the past)… and of course, that it is the only “*pleasing*” being allowed to understand and become incarnated socially due the social slavery being enforced and how it is being enforced systematically over again.... to the extreme that the word “serve” cannot even be pronounced anymore, and of course, *es un placer servirle* won´t be even able to be told anymore, how dare you…

When was the last time I was heard using those words?

I will simply let seen: it was a relatively long time ago, considering how often I used it at some moments…

So, after what I just let be seen in the most charitable way possible…

Now, very humbly, very beautifully, the third *You know I love You* can be said very properly: You know I Love You, Jesus Charity that makes all hearts and history anew… beginning with my own heart…

Anyone can know, even without being able to see how… well, there is a heavenly joke around: *you are levitating, and nobody is seeing it*… *hay que amarrarte con un hilo mágico para mantenerte en tierra*…

That was said very, very humbly. No more clarifications will be given, but it is very well known to which intrinsically disordered social-cultural contexts I am very explicitly alluding, in the most charitable way possible…

Well, even if not everything is being nor can be let seen… it is quite evident that no matter how discusting sinners we are… we can be converted by Divine Charity into the holiful communion of saints we are called to keep becoming as we let Jesus Charity´s heartbeat grow more and more in our growing-together-in-communion… if also embracing the grace to let us convert in the living work of Divine Charity-growing-in-us we are called to be as His holy and blessed people of God that walks together as He walks… *caminando en la luz del Señor* as Hid Beloved Church-Bride that is *everblessed* with the fruitfulness of the Holy Spirt… as a blessed people of God in permanent *Buena Esperanza* state: Sus *Bienaventuranzas* (*Beatitudes*) remain blessing us as His holy and blessed people of God…

In the painting *Fiat Amor* there were 9 beatitudes painted with the incarnated color (the brown rays painted through the way to the new albor that was beginning to be radiated at the horizon): the eight beatitudes of the sermon of the mount (those are the first ones in the first Gospel, at the Sermon of the Mount in Matthew, before he says *you are the light and salt of the world…),* and the last one, mentioned in the gospel of John [Jn 20:29]: "*Blessed are those who have not seen and have believed*." So, absolutely all the beatitudes are embraced as *Fiat Amor* through *Jesus Charity*: we are meant to become converted as His beloved, holy, and blessed people of God… into *a living work of Divine Love*.

How is this *conversion of the ecclesial heart* is meant by Jesus Charity to begin to become *visibly radiated* with *more and more concordance* to His heartbeats-growing-in-us… also affirm the proper sacra incarnated communion context as ecclesial incarnative social principle?

To answer this question properly, we need to understand "*new sacramentalization*" in a third sense.

First, "*new sacramentalization*" was proposed to be understood as the last section of the Crescere, where the philia begins to happen: Divine Love-with-us begins to dwell upon us as He lowered to Peter, becoming filiation, becoming incarnated in our own personal narrative that becomes Our Lovefull Story, which makes present His history of salvation as we remain being saved by His Love: *I confess I have been Loved; I confess I am His Beloved Church...*

Then, another sense of *new sacramentalization* was proposed in the next *crescere communio* by Jesus Charity: understanding "new sacramentalization" as an ecclesial organical new sacramentalization, reenvisioning all the ecclesial orders so they could become consummated Eucharistically as He had always to: incarnating His living charity through the whole organic ecclesial body: as constitutional ecclesial order (consummated *mandatum novum*) and as consummated mystical Holy Orders (the primacy of Charity begin to be properly organically incorporated as visibly instituted feminine Holy Orders) and His instituted Eucharist begin becoming consummated and consumed more incarnatedly through the whole organic ecclesial body, through an institutional Order of Charity that affirms unconditionally both human dignity and sacramental dignity letting the dwelling of Divine Charity-with-us be able to become incarnated ad intra first: letting Him grow as His Eucharist becomes more fully consummated and consumed as the whole ecclesial personal formations becomes more personally formed plasmated by the Holy Spirit as the living icon of Divine Love we are called to be as His Beloved Church, beginning to dwell Divine-Charity-that-grows-in-us through the Order of Charity in which is meant to be understood through Him as the lowest ecclesial organic body hierarchical level: the domestic churches.

Now, in the *crescere communio* that is being proposed now, Jesus Charity is proposing another sense to understand "new sacramentalization", now more in a *philial-pastoral-social new sacramentalizing sense*: as a "new sacramentalization" that is a "new eclesialization" of the holy and blessed people of God, that began to walk like He walked as the beloved people of God at the feet of the cross, via primacy of charity first.

Right now, as the people of God is currently understanding "*being in persona Ecclesie*", de facto is primarily understood more in the terms of repeating a rite, like merely going to a mass in Sundays that doesn't become operative at all in any other sense beyond being a very well known "social notion norm" (notice that even the sacramental notion is lacking: the Eucharist is barely being consumed at the parishes on Sundays, to begin with... but Eucharist is meant to be both consumed and consummated) of Christian people on Sundays...

We are meant to reenvision our ecclesiality: who are we meant to be and become as His Church, if we are not meaning, not even explicitly, to incarnate His communion, organically consumed, mystically consummated and belovedly commissioned?

How are we understanding "being a Christian Church" if being communion that becomes personally incarnated growing together in communion... doesn't define your faith as an ecclesial incarnative social principle: however we are being beloved Christians, however we are serving Him, it must happen incarnating the Word that dwells upon His Beloved Church as Divine-Charity-that-grows-in-us, giving more and more light to the Word as we remain both embracing... and eventually also generating... an incarnated communion CULTural-social context?

The right context of the expression "generators of communion" is meant to be understood deeper… as how baptism keeps "filiating us" with a sacramental fraternity as we keep "radiating" the Divine Love that keeps dwelling more and more through our baptismal "*evernewness consummation*" as our whole ecclesial personal formation keeps becoming the living work of God-Love we are all called to be, become and keep becoming through the Holy Spirit that keeps allowing us to keep being ordered… through the constitutive ecclesial grace: the Eucharist. In the very same what that there is a constitutive ecclesial order, there is also a constitutive grace: live the Eucharist… incarnating Eucharistically your whole personal formation first, letting Divine Charity dwell more and more… as incarnated-Eucharist-in-us that keeps growing more and more and more... as we incarnate more and more His communion and as we keep incarnating through His communion… as this kind of "*evernewness regeneration"* keeps consummating our baptism more and more through our whole lovefull story, through our whole life on Earth… and then our "works", whichever they are, wherever they are done, will become "*communion generators."* This *evernewness regeneration* that comes from our baptism according to our constitutional ecclesial rule, incarnate the Eucharist, give light to the Eucharist-growing-in-us… will necessarily radiate new life as an eucharistical renewal becoming more and more personally incarnated in us and through us… and then, the radiation of His new life that grows in more and more communion keeps becoming more and more radiantly visible, evermore… as His heirs, as bonded as kingdom of Heaven-dwelling-on-Earth, in us and through us, *upon us*, beloved family of Heaven, as Ti 3:4-7 affirms:

> But when the kindness of God our Savior and His Love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regenerating and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to the hope of eternal life.

His kingdom of Heaven begins on Earth, as keep radiating more and more Eucharistically incarnated that *evernewness regeneration* that Jesus Charity will always keep pouring upon us to offer… a pleasing personally-incarnated cult that vinculates us *personally* (as Mary Magdalene witnessed His resurrection personally… more and more fraternally and sacramentally vinculated as we give Him the cult He desires, as we keep growing together in more and more communion: may everyone be One as I and the Father am One. In the Bible, the word "regeneration" is applied to both the creation of a new heavens and a new earth (Mt 19:28)… and to the *personal regeneration* (the biblical quote we just read) that is poured by the Holy Spirit as the cleansing of our baptism keeps being consummated… as a f*ormative cult:* we offer Him a pleasing cult as we keep Eucharistically cultivating that e*vernewness* more and more, ever more, radiating more and more *culturally* all the grace that comes from Him… Yes, that is meant to become visible and personally through the kind of cult that we as His beloved holy and blessed people of God offers as we keep raising Him… as the Holy Family were granted the grace to let Him grow: *growing together in communion*… being formed together sacramentally as a domestic church first… to then radiate a whole culture of new albor as His Divine Charity keeps dwelling more and more *duc in altum*, uniting Heaven and Earth… as God works in us… and through us. Let the Beloved cleanse you properly, beloved family of Heaven… and so the Eucharist will become more incarnated in you, as you let Him grow more and more in

you… and through you, as His heartbeats keep growing in us, transconsecrating our hearts more and more… into His Omnicrescence that we will meet fully radiantly radiated Face-to-face eternally in His glory… as He dwelt first in His Beloved Church-Bride and through His beloved, holy and blessed people of God.

This means very explicitly: you need to incarnate the Eucharist, and there is no incarnated sacrament at all, including the Eucharist as sacrament, if the Eucharist is not being both consumed and consummated as an *ipse Christus crescere*, radiating more the growing-together-in-communion that will always keep becoming eclessially personally incarnated in Him, for Him, with Him and by Him... and yes, Divine Love-with-us remain dwelling and He even wanted to become explicitly and very brightly visible to His blessed people of God as Jesus Charity, Morning star that makes all things anew, including our sacramentality, allowing us to be more formed according to the newness that His resurrection emanated, radiating as living-beacons-stars of Heaven His new albor that will always keep becoming a growing-together-in-communion in Divine Love, with Divine Love, by Divine Love, for Divine Love... but no matter how brilliantly and extraordinarily He may dwell, it happens exactly like it happened to Saint Paul when he was radiated by His light when he was on his way to Damascus: you won't be able to see Him and convert if you don't embrace His grace to be able to do it as He means to and call us to do it as His Beloved Church-Bride?

So, this also means: the only way through which a new eclesialization can begin to happen, as our hearts become more and more unconditionally open to His grace and all the new life that comes from the Holy Spirit... is embracing an explicit sacramental life to be able to *be in persona Ecclesie* and *act in persona Christi* properly fused in the first place. You need grace to be able to do that, you need to embrace grace unconditionally, you need to intent to be graceful... and that will only happen through embracing a sacramental life properly... beginning with our most essential ecclesial adoration: incarnating the Eucharist, both consuming and consummating the Eucharist that will eventually become incarnated in us as an everblessed and *evercrescent ipse Christus crescere*. It is not only essential to receive sacraments and embrace a sacramental life properly in order to conceive ourselves properly as a living ecclesial personal formation: it must be done always remaining consuming and consummating the Eucharist as an act of adoration that is being done in the way that pleases Him most, adoring Him with our whole growth in the most glorifying way we are being granted to fulfill His charity alliance?

Yes, embracing grace is meant to be understood as embracing a sacramental life as His holy and blessed people of God, and in that sense, a new sacramentalization that is pure *charis* is meant to articulate as a sacramental life that can be seen appropriately... as a *new eucharistization* of the holy and blessed people of God, who begin to embrace visibly —or at least intentionally first— a full sacramental life, embracing ecclesial sacraments and sacramental life properly?

This is what all the new eclesialization section of the Crescere is all about: about beginning to become a fusionated *be in persona Ecclesie* and *act in persona Christi* through the grace given first through embracing a sacramental life as domestic pastors.

This whole crescere communio is how we deepen further what the new eclesialization section of the Crescere radiates as a "new eucharistization" of the holy and blessed people of God: letting Him loving unconditionally Eucharistically-sacrament, so we can remain His unconditionally Beloved Church-Bride as He grants us the grace, calls us to walk together as He walks, and also belovedly commissions us to remain faithful to His spousal alliance, through whichever charism the Holy Spirit pours unto us according to each one´s state-of-grace… Please remember: our essential ecclesial identity is feminine, we are His Beloved Church-Bride... without womb, there is no incarnation: we need to remain unconditionally open to His grace — administered in the ordinary sense through sacraments and a sacramental life first— so then, as we remain unconditionally open life that grows together in communion, the fruitfulness of the Holy Spirit can empower us like it happened in the Holy Family: letting Jesus grow, glow and bloom more and more in us, becoming an *ipse Christus crescere*.

Without dwelling of Divine Love first, there is no incarnated Word, that is true. But without embracing grace unconditionally, Divine Love won't be able to become personally incarnated either. So, without an ecclesial personal formation that incarnates His communion as God chose to do first, personally formed through a domestic church (the Holy Family), there is no Divine-Love-with-us becoming personally incarnated Word either. Without personally incarnated Word there is no ecclesial personal formation possible at all, because we as His Beloved Church can be who we are in Him, for Him, by Him and with Him first, embracing unconditionally His grace both organically and mystically to then give light to the Word incarnated, growing together in communion, always remaining in a sacra communion social-CULTural context that is our ecclesial incarnative social principle: whoever we are, whatever we are doing, however we are doing it, we are incarnating His communion more and more faithful to His alliance, unconditionally open to grace (new eclesialization) and new life that grows together in more and more communion (new fraternization) in Him, for Him, with Him and by Him (new evangelization).

Notice the crucial importance of a sacramental life being embrace: grace is what enables the fusion of *being in persona Ecclesie* (new humanization) and *act in persona Christi* (new eclesialization) to be able to begin to happen: the more unconditionally open we remain to grace, the Holy Spirit will be able pour unto us His empowerment to keep becoming an *ipse Christus crescere*... but if there is not even a personally incarnated sacra communion being intended to be consumed and consummated, there won't be any kind of ecclesial crescere communion, because where is no *crescere communio* there won't be any kind of true ecclesiality possible... and if we do not fulfill out meant articulation as the ecclesial personal formation Jesus Charity reveals at the feet of the cross, letting us be plasmated by the Holy Spirit as His beloved people of God first, to then become His holy and blessed people of God as we embrace the grace to let the Holy Spirit empowering us as the living sacrament of Divine-Love we are called to keep become, radiating His new albor in the middle of the blood as an eucharistical blessedness... There won't be any plasmation of the living icon of Divine Charity we are called to be as a fullest personal revelation of Christ Love on Earth. And without the

plasmated icon of Divine Charity, there won't be ANY living work of God-Love that is possible at all to become even plasmated or to become incarnated personally.

Jesus became first incarnated both in a woman's womb, as incarnated Word, and then at her heart as she fully consummated the Eucharist (the Divine Communion already dwelling in her as a Beloved of God) she was already consuming, letting His heart to begin to grow in her heart in a whole new sense: as incarnated Eucharist. So, in Mary there were TWO fiats: one verbal, at the Annunciation, and one fully incarnated, at the feet of the cross, when the DIVINE LOVE began to fully dwell in her as spousal alliance fully consummate sacramentally through her as in His only living Church on Earth at that moment; then she becomes His first living Eucharist and also Her Beloved Church-Bride and Mother Church (Mary is a WOMAN, so through the fruitfulness of the Holy Spirit thar already empowered to do this since Jesus´s becoming incarnated in her womb, the beloved people of God begins to being given light by the Mother Church exactly as she already gave light to the Incarnated Word first: as a *parto de luz*, that this time became fully radiated as new life at the resurrection... What else could anyone expect of a SHE-CHURCH properly empowered by the Holy Spirit to be fruitful?

Please, ask yourselves at this moment, and discern this prayerfully, unconditionally open to grace and the new life that comes from the Holy Spirit: does it seem strange that Mary wasn't even mentioned in the Last Supper, but she eventually became explicitly mentioned in Pentecost? She was even biblically meant to be able to eventually become properly recognized organically by the apostolic church... directly through the Holy Spirit first: *"And be renewed in the spirits of your minds"* [Co 3:10]. Can we be stranged of what Saint Paul says in 1 Tim 2, 8-9, when the patriarchal cultural context is clearly there (he only writes one versicle about the duties of the man and seven about the duties of the woman)… but MOST importantly: Paul knew NOTHING at all about what happened at the Annunciation, nor there is any constancy at all He knew Mary, that is not mentioned even once by name in all the Pauline letters? Who would dare to apply these words to Mary, if knowing who God herself asked her consent to become both incarnated and formed to eventually becoming together way more than a merely domestic incarnated communion… an domestic incarnated Eucharist?:

A woman must receive instruction silently and under complete control. I do not permit a woman to teach or to have authority over a man. She must be quiet. For Adam was formed first, then Eve. Futher, Adam was not deceived, but the woman was deceived and transgressed. But she will be saved through motherhood, provided women persevere in faith and love and holiness, with self-control…

Would you dare to say… Mary had self-control over what the Holy Spirit was doing upon her? The curious thing is: Joseph either had it, they were both in complete obedience to the Father´s will. This is not a matter of gender, but all these very particular versicles are meant to be there as a fraternal lesson for the whole Church… Would you dare to say… Mary was "quiet" and had no authority over Jesus (that was very evidently a man, too)? Would you dare to say that Mary, as the New Eve, was deceived and transgressed? Jesus Charity Himself, very biblically, is giving constancy of what happens when someone, no matter how holy they can be according to their

own cultural presential knowledge… they don´t understand nor Mary nor the Holy Family as Jesus meant it to be done since the very beginning. Please ask yourselves: why would Jesus, who converted Saint Paul Himself in such an extraordinary way, could have allowed him to write these words, if not to let explicitly biblically clear, as a fraternal lesson, what will happen eclessially when not knowing Mary and the Holy Family personally (we need to pray the rosary and to discern with the direct intercession of the Holy Family to be able to learn how to raise Jesus Charity as He is meant to be raised, growing together in more and more communion in Him, by Him, for Him and with Him) and understanding them properly?

It is well-known that we are all meant to act like Jesus. It is way lesser known and even less eclessially assumed: as His Beloved Evercrescent Church, we are meant to be Mary and the Holy Family, always letting Jesus' heart beats grow more and more in us, letting His emanation of new life that begun at the resurrection literally plasmate our whole personal formation as the living icon of Divine-Love-with-us we are a called to be in Him, for Him, by Him and by Him, as a living work of God-Love that will necessarily be able to be able to WORK (to act in us) always as we remain unconditionally open His grace and all the new life that comes from the Spirit. That is how our new eclesialization is meant to happen in the *sacra communio* context of a domestic church: embracing grace through receiving sacraments and embracing a sacramental life. Of course that is a new eucharistization of the holy and blessed people of God: we begin to be who we are... acting Eucharistically, consummating the Eucharist whatever we are doing, wherever we are doing it, however we are doing it... and that way, we become able to raise Him up as He is meant to be raised first: in the middle of the world. This new eucharistization is meant to be understood as a renewal-from-within, becoming a *renewed Christian* from-within, letting the own ecclesial organic body be renewed from within, embracing the grace to incarnate His dwelling of Divine Charity with more and more *newly eucharistized* openness to grace and new life that comes from the Spirit, as Co 3:1-17 proposes us:

> If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on Earth. For you have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with Him in glory. Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry. Because of these the wrath of God is coming against the disobedient.
>
> By these you once too conducted yourselves, when you lived that day. But now you must put them all away: anger, fury, malice, slander, and obscene language out of your mouths. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its Creator.
>
> Here there is no Greek, and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free: but Christ is all and in all. Put on then, as God´s chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another, if one has grievance against another; as the Lord have forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection.
>
> And let the peace of Christ control your hearts, and peace into which you were also called in one body. And be thankful. Let the Word of Christ dwell in you richly, as in al wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And

> whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God through Him

Yes, we are called to become a renewed ecclesial body… walking more and more like He walks, radiating more and more His new albor as the blessed and holy people of God we are called to be: beloved people of God that becomes a living work of God-Love as we keep all becoming an ipse Christus crescere… embracing unconditionally His poured graces to make that possible walking together as ONE beloved people of God, as He instituted us all at the feet of the Cross: we are His beloved people of God, we had been Loved by Him first and now He dwells this spousal charity alliance to help to do and help to be as we are meant by Him to do it: beginning to let the Holy Spirt fuse together our *Be in Persona Ecclesie* and *Act in Persona Christ* as One beloved people of God (remember: at the feet of the cross there is beloved apostolic church, beloved mystical Church, beloved pastoral vinculation via ecclesial personal formation as … all the people of God begin to become articulated at the feet of the cross His beloved people of God at the feet of the cross… as His Beloved Church-Bride at the feet of the cross, unconditionally open to grace and new light, begins to give birth to that beloved people of God that would eventually be given light… with the Light of the resurrection: ALL of them became the first witnesses of the resurrection…), where EVERYONE belongs as beloved children of God of the Mother Church that teaches us how to radiate His resurrection´s new albor growing together in more and more communion by Him, with Him, for Him and in Him… as a beloved, holy and blessed people of God, where everyone's´ equal sacramental and human dignity is fully and unconditionally recognized: we are all beloved brethren, we are all called to live charity dwelling more and more His Divine Charity as we are granted the grace to do it, as we are being granted to raise Him in the middle of the world in the most glorifying way for Him along the domestic churches of His beloved, holy and blessed people of God: always as a *eucharistical blessedness* that raises *His eucharistical blessing* more and more in the midst of our ordinary life as domestic pastors, radiating His new albor raising Him together as beloved family of Heaven as He chose to raise us first…. *We are family, we are Church.*

So, what is this new eclesialization section (section II of the *Family Evangelization Project*: charis/help to do) of the Crescere all about? This is how we are meant to embrace as domestic liturgy the grace that comes from Jesus Charity through His ecclesial body to let our *conversion of the ecclesial heart* be able to happen as He formed His Beloved Church at the feet of the cross: in fused unity of *be in persona Ecclesie* and act in persona Christi that is meant to keep becoming more *visibly radiated* with *more and more concordance* to His heartbeats-growing-in-us.

The first subsection of the new eclesialization is yellow, and this is the most essential one: it contains the sacramental adoration offered throughout that week, every day.

There are six currently visible ecclesial adorations: Mass, Consumed Eucharist, Spiritual Communion (if we have remained adoring Him with our whole growth), Eucharistical Adoration, Weekly Jaculatory (a very practical way to let Him to remain being a Beating, Real, Personal Presence in our hearts as we keep repeating that phrase inside of us together through the

whole week; it also a way to exercise His memory on us), and the Rosary, as Our Lady of Fatima explicitly asked: *pray the rosary… pray everyday… pray*…

There is a seventh sacramental adoration that is still not visible here, but it is meant to be there: Sacramental Dignity: Do I unconditionally honor His sacramental dignity and the sacramental dignity of everyone at the domestic church when I receive and live this sacramental life that is being affirmed through His grace as a new eclesialization? How you honor sacramental dignity unconditionally, beginning with honoring God´s own Dignitas, is meant to be visibly offered here.

There is another section, of a blue color that is known as a creating home color, and now you will know why: this is meant to be the creating home adoration, understood in a very formative adoration sense: the nature of all these formative adoration are meant to form you eclessially as you create home while doing all these adorations that may seem to be all "intellectual" if you look at them as they are currently visible: Prayer, Meditated Gospel (pray and discern that day´s gospel), Spiritual Reading, Biblical Study, Domestic Formation (that means: all the adorations that were meant to be done in domestic communion as family were prioritized and fulfilled gracefully, including if you as a parent are given the grace to provide direct spiritual formation to any of the children of God that are being formed belovedly at your domestic church). This means: if you have spiritual formation sacramental duties, how you fulfill that sacramental duty is also meant to be offered here. Confession comes also here, because that is how you remain growing-together-in-communion with Him, as His living temple of the Holy Spirit, and that your very sacramental foundation of creating home: how you let His grace convert your heart so you are able to incarnate His eucharistical blessedness as a holiful family first, creating home that creates communion, that creates fraternity, that creates new life that grows together in communion, that creates Heaven on Earth… creating Eucharist together as sacramental domestic communion.

There is a very concrete and essential unseen-until-now formative adoration here: the DOMESTIC ADORATION. Here is where it becomes visible that these "formative adorations", that seem to be merely intellectual, are meant to have a very visible domestic communion direction: with this concrete domestic adoration at the formative adorations' subsection, you offer YOUR DOMESTIC CHORES AS EUCHARISTICAL ADORATION. This is the concrete way a domestic church is meant to begin honor human dignity unconditionally: did I did the domestic chores that I was called to do in order to make possible that everyone´s human dignity at my domestic church is properly recognized as we form together a joyful and welcoming home that shines very brightly as a house of conversion (we are all being converted with this grace, and that also becomes seen in how you assume your ordinary domestic chores as an actual DOMESTIC EUCHARISTICAL ADORATION)? No, the domestic eucharistical adoration is not meant to be understood as a visual adoration of the Eucharist (that means: adoring an image of the Eucharist while you do the domestic chores that are your duty upon God and upon those children of God to fulfill according to your domestic pastor's potestas and authority… It is meant to be understood as that you assumed all domestic chores you were called to do… as an domestic eucharistical benediction: you did them loving both your children of God and also loving the Eucharist, asking

Him the grace to incarnate His communion as domestic communion as you honored everyone´s human dignity though the proper fulfillment of those very ordinary domestic chores… that became a pleasing offering to Divine Love as you united them to His incarnated communion´s offering.

There are three more spaces in this section: the book that is being used in the Biblical Study is meant to be mentioned, the book that you are using to be used as Spiritual Reading is meant to be mentioned… and there is another part that is color creating home: the weekly graceful conscience examination. This means: you are going to discern in prayer which is the most immense grace you are being granted to give light to the Word at your domestic church in that present. You are going to write it down, and each day you simply let written if you embraced His gracefulness to live that giftedness today or not. Just to say an example, my graceful conscience examination this week is "we live for this Light" (we just celebrated Easter: how I am embracing His grace to witness His resurrection and how we live for this Light?). It's a grace-based way to examine your conscience. For very prudent reasons, if you choose to write down your sins for the confession sacrament (that is what is usually understood as "examination of conscience", you are meant to write them in a place that is explicitly private… and Jesus Charity highly recommends to those papers in which you write your sins be explicitly destroyed after confession, in the very exact way sacramental grace of confession is meant to conquer sin in you. You are not meant to keep memory of your sins but of His grace: that is the very explicit reason this "examination of conscience" is not sin-based but grace-based. Also, please remember: the Crescere is meant to begin as Acts of the Apostles and ends as a personal revelation of Divine Love that continues His Revelation (understood as the last book of the Bible). You can keep them through the years (if you do them handwritten) simply to remember how beautifully Lovefully God has remained being as Who He Is through your own history and personal narrative… Imagine opening a Crescere years later, or anyone else opening that Crescere for any reason (for example: if you need to show your Crescere in order to be able to receive a sacrament and you need to show it to the sacrament celebrant… and although a Crescere is not meant to be read whole, yes, the celebrant needs to corroborate visually that the whole Crescere is filled, and he or she may even choose to pick a very random section simply to corroborate how you have grown according to your own… let's say personal exegesis upon God, how your discernments remain growing in unconditional openness to grace and new life, deepening how incarnatedly you keep giving light to the Word…

All this means: imagine a celebrant opening a Crescere, or you yourself opening your own Crescere years later… and finding a list of sins there or someone crossing his or her sight with a list of sins of your sins when the Crescere is opened, even without intentionally wanting to see your sins. Nope: if Jesus Charity doesn´t have memory of your sins nor knows you according to your sins…. You are not meant to keep those kinds of acts in an explicit grace-based section in your Crescere. There is no doubt that how you keep converting from sins can be alluded to and even mentioned in sections I (new humanization), IV (new evangelization), and may be in section VI (new sacramentalization)… but there the protagonist is your conversion, how Divine Love keeps dwelling in you and you keep growing on, glowing on and blooming on as He calls you to do consistently, also over any kind of sinfulness… please notice: what you are letting to

become a written memory is your conversion, not the sin by itself. That is a whole different perspective. His point is: no memory of any sin itself at all is meant to be kept at a Crescere. The memory we are meant to incarnate is His *eucharistical mindset,* His *sacramental vision*: *do this in memory of Me*. Everything we do as Christians is meant to be done in memory of Him… but this especially applies to EVERYTHING in this new eclesialization section, that is what grant us de grace to do and help to do acting in Persona Christi: whatever we do, is because He Loved us first and also because all the gracefulness that comes from how He Loved us first and taught us how to Love first.

In those days when sacramental confession is not meant to happen organically (you are not going to a priest to receive the sacrament of penance that day), that space is meant to be understood as a presential confession, as a "beloved confession": do I have confessed today to anyone at the domestic family —either with words or with acts— how beloved by God they are? Do I have confessed to anyone, anywhere, how beloved by God I am and how His Love has saved me today? Please notice: we are meant to do a beloved confession every day, and way more times than the times we confess our sins sacramentally. As a matter of fact, the "penitence" sacrament is also meant to be understood within the context of a sacramental beloved confession: here I am, to let You Love me as who I am, sinner, and also to let You Be Who You are —Divine Charity that will always be dwelt through us eclessially, but in a very especial beloved confession sense in the sacrament of penitence— through this sacrament and wash my heart of anything that doesn't allow me to being more ordered to grow together in more and more communion with You, by You, in You and for You...) because everything we profess as personally incarnated faith begins with confession our belovedness everyday: how we had been Loved by Him first and how beloved by God and by the own domestic pastors who form them all His children are. Our belovedness as His Beloved Church-Bride begins to be very visibly sacramentally affirmed here, as a beloved confession: *I confess that He had Loved me... I confess He keeps washing me and making me immaculate to His eyes... I have confessed He has forgiven my iniquities and remembers them no more: I am His Beloved, and the Beloved is mine...*

There can be periods in which you discern or are told by your spiritual director not to keep explicit track of each adoration at the new eclesialization section, but simply focus on remaining in a graceful state at all moments. That means: you go through a period in which you are asked in discernment not to keep explicit track of which ecclesial adoration are being offered and which don't, or exactly how you are offering what you are offering (there is a way to put a one heart crescere to show "I could have embraced more grace to do this adoration better"; a two heart crescere to say "I offered the adoration and it was acceptable but could have embraced more grace to do it more pleasant to God's eyes; a three hearts crescere means that that adoration was given embracing the grace to adoring Him fully grow together in communion in the most glorifying sense...)... you simply put a "universal three heart crescere" (all are the same in all spaces) and focus in only remain filling and living the lower part of the section (where the Weekly Jaculatory, the diocesan offering, the fraternal offering, the spiritual book reading and the biblical study are explicitly mentioned... and also the graceful conscience examination is there; all those were located very specifically in the lower section of this page (the whole

weekly new evangelization section fills a whole page) because if you are asked to stop keep tracking your daily offered adorations, you only need to focus very explicitly in the lower part of the page only, as it had been happening since a few days with me, except very few exceptions. Why is this meant to happen? It is a very healthy thing too sometimes, especially if you are asked in discernment to do it, do not keep track of the daily adorations of the new evangelization section, precisely because this section is meant to be fully "grace-based". The own Saint Paul explains this very beautifully in Eph 2:8-9:

> For by grace, you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast.

Why you discern with whoever is your spiritual direction to stop tracking your adorations for a while can vary... but the essential reason behind this is what you just read in that paragraph: if you may be tempted to boast in your "own works" as you complete the whole section very "beautifully", instead of boasting in the grace that had been given to be able to do the works you are doing... or maybe you may be also tempted to focus more in "completing" each task as an execution of an automatic task, instead of focusing in the giftedness all those adorations in the new eclesialization section are meant to be... well, be respectful to yourself and God and for a while only will the lower part of that section of the Crescere, so you can take out from the sight even the possibility of boasting "your works" when it is truly a grace given to make you able to do what you are offering as you remain *acting in persona Christi*.

This counsel is efficient for those brothers and sisters who may have a natural "achiever" inclination and may be tempted to become proud of how all the new eclesialization section was filled "perfectly," or they may be tempted to understand ecclesiality just by following those norms. Those kinds of attitudes can become very harmful in the spiritual sense. Let the brother or sister with an achiever mindset have "fully graceful periods" in which what is only being written is to keep explicit track of his or her new eclesialization adorations. As a matter of fact, if for any reason any daily section of the Crescere can´t be fully fulfilled, the most essential part that must be written every day is the daily gospel quote/daily readings quotes in the new evangelization section. If there is an extraordinary circumstance that doesn´t allow to write the whole Crescere that day, the most essential part that must be written is the daily gospel quote, all others daily sections of the Crescere can be done as they can be possible to be done according to each one´s circumstances, as far there is a clearly graceful state: the most graceful choice remains being chosen, over and over again.

The other sub-section of this new eclesialization section is color mercy (turquoise): there are meant to be explicit fraternal adorations that give Him the cult of new life He desires, a new adoration that is being given in the way that pleases Him more, that glorifies Him more: I desire mercy, not sacrifice." In Mathew 9, Jesus uses "*I desire mercy, not sacrifice*" to the defend eating with sinners and calling them to conversion (honoring unconditionally the sacramental dignity of everyone.) In Matthew 12, Jesus uses "*I desire mercy, not sacrifice*" to defend His disciples ' disciples´ action on the Sabbath, emphasizing that mercy and human dignity are more important than strict ritual observance. Now you can let be seen another sense of Divine

Charity "dwelling": besides Divine Charity-dwelling-in-us and Divine Charity dwelling-through-us… there is also Divine Charity-dwelling-unto-His-Beloved-people-of-God… and another name for that last one is… Divine Mercy. That is why Jesus Charity explained to me that this *crescere communio* He is proposing now was meant to be more deeply incarnated if shared today, Divine Mercy Sunday: there is huge Divine Mercy being dwelt-unto-us, beloved family of Heaven… *among other little few things* that have happened between Easter Sunday and Divine Mercy Sunday and had deepened way more further the how Jesus Charity´s sacramental vision wanted His *crescere communio* to be seen and understood by us, beloved family of Heaven.

So, this whole fraternal adoration sub-section of the *new ecclesialization* section of the Crescere is meant to be mercy color, the entire section, because through all these fraternal adorations is how we "dwell" Divine Charity unto the "beloved people of God" we had been entrusted to *conducir a la alegria, a la plenitud, a la santidad…* as the domestic pastors and the beloved domestic church He had formed us to be in Him, for Him, with Him and by Him.

This fraternal adoration subsection has seven very concrete kinds of fraternal adorations that are meant to be explicitly affirmed every single day in the most graceful way possible:

-corporal works of mercy
-spiritual works of mercy
-social works of mercy
-conversion works
-humility works
-**fraternity works** (detalles fraternos)
-works of joy (yes, He means us to be joyful and sometimes explicitly asks to do something simply to be happy. If you understand "penance" more in terms of doing what He says… well, that is a penance. Please notice: penance is more usually seen as something physically painful… Jesus Charity nor Mikhael nor any of us understand penance in that strictly bodily-harm-or-pain-causing way… It can be true, especially on my circumstances, that sometimes doing what He says, as He says it to be done, due what is being enforced around me and upon me by others… yes, in that intrinsically disordered context, doing as He says and doing as He says it to be done can mean tremendous physical pain… but whatever you may be granted to feel or not feel physically is not what is important by itself: what is true penance is… celebrating communion joyfully, doing what He says and how He says to do it…)

Absolutely ALL these fraternal adorations are adoring Him as we also see everyone as He does, as beloved brother and sister… but some may not seem evident explicitly fraternal, so that must be explained.

Please notice how Saint Paul's conversion happened in Acts 8. He saw a great light, Jesus Himself revealed to Him personally, speaking His language… but he was left blind by His Light. He needed another brethren (Ananias) to come to him, healed him, baptized him and formed him as apostle… and guess what came from that single conversion? Almost half of the New Testament we know today, so his conversion allowed us to be able to walk as the beloved

brothers and sisters we are today, formed by his conversion´s radiation of new life. Just to give a more accurate biblical vision of this: Saint Paul uses the word "beloved" around 20 times across his letters. The word "brother" is used over 130 times. Saint Paul is teaching that in Christ, we are truly a family, not just a "social group" or a "hierarchical institution." "Beloved" expresses a deep, Christ-centered love rooted in Divine Charity. "Brother" (or "sister") shows spiritual kinship, spiritual bond (the bond with Jesus Charity lets His Beloved Church tie His hands), recognizing that we are reborn into the same divine communion and divine family by baptism: we are family, we are Church.

Said in fewer words, that I wrote somehow like this to my students in a poster of my Faith Education class (usually known as "Religion class", but I believe in faith becoming personally formed, not in faith being merely instructed): *Be who you were created to be and you will light the whole world on His fire… Be the saint you were sent to be, and you will ignite the whole world with the new albor of Divine Charity.* Becoming the saint you are called to be can also be considered a fraternal adoration… because your sanctity also allows the brothers and sisters along the whole ecclesial body to be able to keep growing in a more fulfilled communion of saints, everyone nourishing the organic ecclesial body with more holifullness. This is not canonical sainthood: this is fraternizing holiness.

So, yes, conversion works, the works you do as specific conversion works to let the Holy Spirit convert you into who you are and into who you are called to be, always becoming an *ipse Christus crescere*…. properly seen, are meant to be understood as He does, as a fraternal adoration. A very concrete conversion work can be… trying to say thank you to everything you are given, even when someone gives you an instruction in a very nonfraternizing manner, and even being a power abuse of the one who is saying it. Instead of starting a fight with whoever said what was said in such humiliating way… simply say "thank you" in memory of Him (Eucharist means "thanksgiving) and keep trying to learn how to walk like He walks humbly. That is a very real example of "conversion work": don´t point to others and please focus in convert what needs to be converted in you so everyone can grow, glow and bloom as the beloved brother and sister we are called to be in Him, by Him, for Him and with Him, exactly like it happened with Saint Paul´s conversion*: "So whether you eat or drink, or whatever you do, do everything for the glory of God" [1 Co 10:31].* Paul had been explaining to the Corinthians how even small actions —like eating food, especially food previously offered to idols— should be done with awareness of living for God´s glory, not just personal satisfaction. There is a massive difference between graceful personal-self-giving and personal self-satisfying gratification. What no one can do in a chaste way —committing self-satisfying sexual sins— well, don´t do it in the fraternal sense either: we are ordered towards direction communion at all moments, and the primacy of grace affirms that very beautifully: we give ourselves exactly as sacramentally-fraternally gratuitous as He Himself gave completely sacramental-gratuitously first to His Beloved Church-Bride. He was the one letting her tie Him with a sacramentally-bonding tie. That is how Christian freedom is meant to be understood in unity to Him as Incarnated Truth: we are free, but our freedom is meant to always remain ordered to serve God´s glory and to *bless eucharistically* the belovedness of all brothers and sisters. Everything, even the most ordinary acts, can be offered to God´s glory as a conversion work; this space in the *new ecclesialization*

section is a matter of keeping that present… because living for God´s glory transforms the whole personal formation into a continual act of worship.

The same applies to works of joy: when you are truly joyful, your joy also makes it possible for the brothers and sisters you are called to serve to be, help to do, help to grow, help to glow, help to bloom… to embrace joyfulness, too.

Trust Him when He says: remaining humble at all moments is a deep fraternal adoration. As the Divine Mercy image says: *Jesus, we trust in you.*

The fraternity works (in Spanish, which can be better understood as "*detalles fraternos*") are works that explicitly and directly affirm sacramental fraternity. The intention is to constantly see and affirm everyone as a brother and a sister, including doing explicit *fraternity work*, not expected to be explicitly economical here, but more like a constant fraternizing attitude, remaining in fraternal gestures as discerned to be called to do them, when discerned to do so. This "fraternizing" attitude is so explicitly important that right under the mercy color spaces are other two lower spaces: one is for "diocesan fraternal collaboration" (how you have helped to sustain the diocesan brothers and sisters during that week, including any economical support implied in your fraternal collaboration, but not limited to that: your own domestic liturgy, properly lived, is meant to be understood as "diocesan collaboration" also, but in this space, the economical connotation is explicit… the other space is for "sacramental fraternity collaboration." This means: at some moment of the week, you, in one way or another, will explicitly spend some of your own money in an explicit fraternal-sacramental detail that is meant to be understood as a sacramental fraternity collaboration or as a "fraternal collaboration." I will give a very simple example of what this means: buying a pizza to invite a coworker to eat… and who you are inviting to eat the pizza it is not exactly ANY coworker, it is the coworker who mistreats you the most… but you TRY to remain fraternal at all moments and discern to invite THAT precise coworker a pizza. Well, THAT is a sacramental fraternity collaboration, and at least one must be done weekly. Got the weekly sacramental fraternity collaboration context, including the economic connotation of paying for the pizza, right?

The corporal and spiritual works of mercy are already known, so that doesn´t need to be explained. But no one else has seen that there are other very explicit mercy works: the social works of mercy. These works of mercy explicitly dwell Divine Charity unto any beloved brother and sister or unto His beloved, holy and blessed people of God… in a VERY social sense: these social works of mercy explicitly let His Divine Mercy —Divine Charity-dwelt-upon-His-people-of-God— become… as deep as *a mercy sea*, quite literally.

The seven social works of mercy are:

-Affirming family according to God´s plan
-Affirming life from womb to tomb (affirming sacramental dignity unconditionally)
-Affirming human rights unconditionally (affirming human dignity unconditionally)
-Helping to grow together in communion unconditionally

-Help the most vulnerable
-Working for peace
-Caring for creation

He wants this to be explicitly told very humbly and visibly: whoever is unable to understand that letting Him to plasmate this whole domestic apostolic letter is a HUGE social work of mercy… won´t be able to understand any *crescere communio* within its truest context: an unconditional helping to grow together in communion in Him, with Him, for Him and by Him….

As we radiate progressively more and more unconditionally open to grace and new life that keeps becoming more and more personally incarnated Word, as a growing-together-in-communion that only the Holy Spirit's sanctifying work can grant to the whole beloved people of God as they grow together in more communion of saints, walking more and more like He walks... Well, our evercrescent communion, in which His Omnicrescence keeps becoming more and more dwelt, more and more evercrescently consumed and consummated, keeps radiating His new albor as His personal revelation that keeps becoming more and more evercrescently, progressively, and presentially fulfilled as a fullest revelation of Christ Love on Earth. That keeps happening in the very way that as we remain sharing God-Love's dreams they keep becoming incarnated-shared dreams that only Jesus Charity Himself could even make able to discern... and call us to be an awakened dream that gives light to His Word-becoming-more-evercrescently-personally-incarnated, as it is told in Ro 13:11-14:

> And do this because you know the time; it is the hour now for you to wake up from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand. Let us then throw off the works of darkness [and] put on the armor of light; let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy. But put on the Lord Jesus Christ [*revístanse del Señor Jesucristo*], and make no provision for the desires of the flesh.

As we keep radiating this "evercrescent-incarnated-sharing-Your-glorification-in-us in the very same way Jesus Charity has now shared His dreamfulness for His beloved, holy, and blessed people of God. This was already shared before, we will simply repeat some quotes now to you, beloved family of Heaven:

> Father, the hour has come, glorify Your Son, so Your Son glorifies You... This is eternal life: to know You... they recognize the Truth, I have come from You... I pray for them... I have been glorified through them... Father, keep them in You, so they can be one as You and I am One... I have cared them in Your Name... but now I go to You, but while I am still here, I say this so they can have the fulfillment of My Joy... I don't ask You to take them out of the world, but to defend them from the Evil... they are not of the world, as I am not of the world either... Consecrate them, sanctify them in Truth. As You sent me to the world, I also send them to the world, so they can be consecrated and sanctified in Truth. May everyone be one as You are in Me and I am in You... so the world believes You have sent me. I have given them the glory You gave me, so they can be one as We are One: I in them and You in Me... They will fulfill perfection in unity, and the world will know... I have loved them as You have loved them... I have given them knowledge of Your Name [I am Who I Am, I Am Incarnated Communion, I am Divine-Charity-growing-in-you], and will keep doing it, so how You love Me is in them, and I also remain in them...

This is how we glorify Divine Love: sharing His shared dreams as we share the work of the Holy Spirit, keep becoming the living word of God-Love we are called to be in Him, for Him, with Him, and by Him...

So, this *Buena Esperanza* state that comes from His Beatitudes, as we keep giving light to the Word incarnated at the Beatitudes when becoming more and more everblessedly incarnatedly blessed with the fruits of the Holy Spirit. That blessed fruitfulness begins to blossom as a pleasing cult that is a new adoration, a new cult that adores Him with our whole growth as we keep growing on, glowing on, and blooming on as witnesses of His resurrection that keep being plasmated by the Holy Spirit as a culture of new life... Yes, that happens as we keep articulating our ecclesial personal formation and our ecclesial domestical formation as a new sacramentalization in the way we are called to consume and consummate it as an evercrescent incarnation of the Baptism that unites us as His beloved, holy and blessed people of God: as a new eclesialization that becomes more and more personally incarnated as a new eucharistization that comes from how Your dignity is affirmed (the person is sacred, the communion that You incarnate is sacra communion... because You are Holy). A new sacramentalization, now understood in the filial-pastoral-social sense along the beloved, holy and blessed people of God that keep incarnating TOGETHER, as a lovefull story of His Beloved people of God... Jesus Dream for us as His lovefull harvest: *Once upon a Lovefull Heart...*

This is the *way of the sea* through we keep evercrescently fulfilling His personal revelation that becomes more and more incarnated in our shared history of salvation [He had been saved by His Love, we are His beloved people of new albor]... as we keep revealing Him more and more personally incarnated in our ecclesial personal formation and ecclesial domestical formation, letting Him become more and more sacramentally visible as Who He is, a presential-pure-perfect-self-giftedness that keeps becoming Omnicrescently emanated through the Holy Spirit's growing-together-in-communion: may everyone be One [Beloved people God] as We [the Father and You] are One [in the Holy Spirit's Omnicrescence]. So, the beloved, holy, and blessed people of God are progressively transconsecrating into the "people of new albor": I am the Morning Star that makes all things anew. We are, as His evercrescently beloved, holier and more blessed (with incarnated fruits of the Holy Spirit) people of God, an evercrecent progressive radiation of His new albor, of His salvation to all peoples as one new albor people... that is a *via lucis* being plasmated in His way of the sea: a whole constellation of stars of Heaven and new fraternization stars that keep becoming one... as Heaven keeps being dwelt on Earth, and His way of the sea keeps becoming... more and more deeper, mysterious, mesmerizing... an evercrescent *duc in altum* more and more radiated by His new albor, as the incarnated charity nets keep being thrown to this Omnicrescent and evercrescent *camino del mar*, walking together as You want to walk among Your beloved, holy and blessed people of new albor... in the middle of this *estado de buena esperanza*, as we keep giving more and more light to the Word [Lc 11:27-28]:

> While he was speaking, a woman from the crowd called out and said to Him, “Blessed is the womb that carried you and the breasts at which you nursed.”

He replied, “Rather, blessed are those who hear the word of God and put it into practice.”

As the whole creation keeps being more and more radiated by our giving light to the Word, as we place you in Your proper place as an evercrescent radiation that comes from You through us, blessing everyone more and more Eucharistically as we become an eucharistical-beacon-lamp that consummates the fullness of revelation as a personal revelation of Divine Love [we, as Your beloved people of new albor that radiates Your growing-together-in-beloved-communion in the middle of the world... incarnate an eucharistical benediction in the middle of the world, done forming a cross in the horizontal direction, covering the whole universal horizon with the horizontal side of the cross being formed in the air, as we raise You to Your proper place... and then, at the end, a circular movement is done, as sign of Your spousal alliance being consummated growing together in communion in You, for You, with You and by You...

This eucharistical-beacon-lamp-custody that keeps being incarnated in the whole ecclesial personal formation as a presential work of the Holy Spirit… sacralizes the whole humanity, making possible our truest fulfillment and most-personally-incarnated progress that can be possible to be fulfilled by human creatures... Then we discover how You called to care for creation and for a personhood that has been created in Your image and likeness: as a divine work of Divine Life. As the personhood keeps being evercrescently sacralized, we let His Omnicrescent Holiness "elevate us" along with Him (*You raise us up to more than we can be*...) to the most perfect fulfillment of our personal formation nature. He make us able to become a pleasing offering to the Father through His offering, that keeps being consummated in us as we glorify Divine Love more and more in Him, for Him, by Him and with Him, more and more transconsecrated by His Holiness that becomes more and more freely and beautifully revealed to our personal nature as a dwelling of Divine-Love-with-us that transconsecrates our nature forever. Yes, we are a gift of the Holy Spirit... but we are also called to incarnate the personal-self-giftedness of the Trinity, letting the Holy Spirit's Omnipresence be revealed more and more in us in the middle of this *camino del mar* that is becoming more and more radiated by His new albor...

Yes, as we keep being poured more and more His Omnicrescence, we begin to glow very beautifully evercrescently glorified as stars of Heaven-dwelt-on-Earth that form a whole *via lucis* above this *camino del mar* and through this *camino del mar...* that is pure dwelling of Divine Love that becomes incarnated not merely in the ecclesial personal formation, not merely in the ecclesial domestic formation... but in a whole growing-together-in-fraternal-communion sense, so the new fraternization stars and the stars of Heaven begin to form the same "constellation" as we begin to glow as stars of Heaven-that-is-dwelling-to-Earth... more and more radiantly, humbly and visible revealed as a cult of new life being offered together... for Your glory*: ad maiorem Dei Gloria*, viva Cristo Amor...

So, here we are, beloved family of Heaven, serving Him, adoring Him with our whole growth, glorifying Him, letting Him be glorified in us and through us… as His workers of good that simply are being given their *justo salario* for years and years of evercrescent faithfulness to His charity alliance… this is a grace given by the Father of Heaven first:

After so many years walking so faithfully by faith, not by vision, not being able to even able to be properly understood… Here is your "justo salario," my beloved family of Heaven… so you can keep walking together like I walk, now fully radiated by My new albor: I am Jesus Charity that makes all hearts and all history anew… this is how you were meant to be able to understand yourself from the very beginning, but the deep darkness of demonically influenced sinfulness in the socio-cultural contexts that permeated through the social realities around your ecclesial personal formation history had been attempted to be separated through so many misunderstandings around your Earthly existence… You yourself were never allowed to be understood as I see you and as I call to raise Me up as stars of Heaven-dwelling-in-us, creating heaven, creating home that had always been willed by your Heavenly Father to be a very luminous and joyful beacon-lamp-house of conversion, creating Eucharist, creating fraternity, creating communion, creating dignitas as you humbly keep walking together as I walk… as you yourselves become as a living work of the Holy Spirit stars of Heaven-dwelling-through us… very organically incorporated, very personally vinculating the whole diocese sacramentally, as you yourself were meant and should have been allowed to become vinculated since the very beginning. Now you are granted to raise Me up as I had meant to be raised by you since the very beginning, and… so, you also begin to be risen and to glorify our Father in Heaven according to your sacramental dignity invested both by the Heavenly Father and through Your Heavenly-Father… So it is now, after a whole 40 years of walking towards the promised land…

Now, My beloved family of Heaven, now you are being granted, directly by the Holy Spirit, to be able to begin to understand yourself as I have known you since the very beginning, even in the very diocesanly-incardinated nature of this Order of Charity…. and now, as You can understand how you are called to raise Me in the middle of the world.... now, very humbly, now you all begin to be glorified into this new albor, that is Mine, shining very radiantly through you to all my organic ecclesial body, as My sacramental vision has revealed it according to your Father of Heaven will also… really, I am simply giving you your "justo salario," beloved family of Heaven… what else you could expect of a Beloved Church-Bride that has remained unconditionally open to grace and new life that grows-together-in-communion? What other kind of fruitfulness of the Holy Spirit could be expected if, even while not being allowed to understand yourself properly as the beloved family of Heaven you had been called to be since the very beginning… you have remained faithful until becoming fully empowered by the Holy Spirit to give light to the Divine Love that dwells as incarnated communion, according to the very proper grace-rule ordained nature of your proper personally-sacramentally-juridically-vinculated ecclesial domestic formation: diocesan sacramentality formators of an incarnated growing-together-in communion that fully consumes and consummates My Eucharist among the beloved people of God? Denying a properly-organically-recognized personal formation juridical personhood recognition (and this can happen in many senses, even in the ecclesial sense, when it becomes assumed as "cult" that not everyone is properly organically recognized as a sacred person and as a sacra communion) … is a

tremendously deeply grievous injustice in many senses, especially when committed in the name of God, as it happened very explicitly and even civilly in the new colonization of America being assumed as a new evangelization. An especially dark demonic influence will always be behind any ecclesial misunderstanding that implies not recognizing My Dignity properly as the human dignity and sacramental dignity of everyone is also unconditionally affirmed ecclesial: You are all brothers and sisters of the same Father first… so do not separate what God joined first, and of course, don´t dare to challenge WHO GOD IS AND HOW HE CANT DENY BEING WHO HE IS AND GIVES AS WHO HE IS AND BECAUSE WHO HE IS… doing that upon His own name.

Wait for it, my Beloved Church-Bride: when that happens due a demonic influence disordering the understanding My ecclesial body via an intrinsically disordered social context and not due personal sinfulness, the Truth will become very radiantly visible at the proper moment according to the presential work of the Holy Spirit, and when that happens, it happens in order to cleanse My Beloved Church Body of whatever doesn´t allow her to administer grace, to live charity and to give light to the Incarnated Word as She is called to. It is not meant to be understood as a punishment, but as a deeper consummated spousal alliance with Me, the Bridegroom of My Beloved Church-Bride that… ever stopped attempting to be faithful as it could be possible to be understood… I had known that disposition of heart very well, I know how beautiful your faithfulness disposition to Me had been there since the very beginning… and now the Holy Spirit makes you able to begin to understand better as it was meant to happen since the very beginning: wife that consummates My spousal alliance as I have loved you, My Beloved Church-Bride, since the very beginning, opening unconditionally My Heart for you… And as the Beloved Spousal Alliance you are called to fulfill along Me, Your Beloved: becoming the incarnated Eucharist you are called to be in Me, for Me, with me and by Me… for My glory. This is not you, I chose you first, beloved family of Heaven.

So, what else could be expected of a Holy Spirit direct action that had always meant to happen through laity first, to then the Holy Spirit fully fusing charity constitutional order and eucharistical grace constitutional rule exactly as it was consumed and consumed through my Holy Family first, both being my first living Church and my first living Eucharist: letting me grow unconditionally open to the Father´s grace and unconditionally open to new life that comes from the Holy Spirit as I my heartbeats keep growing in your and through you first, my beloved family of Heaven, being both formed as domestically ordained domestic church and also becoming formators of properly ordained domestic churches that begin to be formed as it began to be poured out from My transconsecrated heart-of-flesh first, fully open to My Beloved Church-bride: as a primacy of charity, so my holy and blessed people of God can be known as I have known them first, as beloved people of God as you yourself are granted to know yourself as a Beloved obreros de Dios as beloved family of heaven, as Saint Joseph the worker was?

This is your "justo salario," My Beloved, because I truly say to you, as personally as how this is being written personally to you: thank you for choosing to give Me light incarnated

as you were called and given the grace to… Thank you for enduring what you have endured so faithfully, for every misunderstanding you had to go through until Me finally ordered all that once was torcido and now becomes beautifully straightforwardly coming from the Holy Spirit: Amen, I say to you, there is no one who has given up everything for My sake and for the sake of the gospel who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands to shepherd as I have formed you to shepherd domestic pastors through all my organic ecclesial body, with persecution that now begins to become the radiation of My new albor, glorifying the Father of Heaven as you are called to do it now, and one day, my Beloved, you will be glorified in eternal life in the age to come, besides the Heavenly Father that wad willed this, you are His heir… in the very same way you had always been and will always be a beloved daughter of Your Father of Heaven: what God had incarnated, no men can negate… What God has incarnated, let no man separate: the articulations of my ecclesial personal formation are meant to become fused through the Holy Spirit…

What God has incarnated, let no man negate: the reality of how I myself chose to become flesh can be negated and this has very incarnative diocesan-organic implications: My children of God need ordained domestic pastor ministers very organically-incardinated to form them sacramentally fully recognizing My Dignity as my whole ecclesial human and sacramental dignity is more and more unconditionally recognized in both a very organic and very mystical Holy Orders that incarnate Me as Divine-Charity-growing-in-us, as a Mother Church that gives light to the Word being impersonated from-within first, and then organically incorporated as My primacy of Charity have always done it, according to My preferential option for the poorest, for the most unloved, for the most unable to be known as Divine Love had known them first and recognized unconditionally their dignity —God-Love is totally unable to deny Who He is, so He is totally unable to deny the very human and sacramental dignity that has been given by Himsel unconditionally to us, as creatures created upon the image and likeness of the Trinity— first, exactly as it happened though the primacy of charity of My first beloved people of God at the feet of the cross, and also eventually at the resurrection: the first who witnessed the resurrection were the most misunderstood at that time, the women… In the same way, in this present time, you had been the most misunderstood and unable to understand yourself through My sacramental vision properly seen in an incarnative sacra communion context, due the demonic influences of so many socio-culturally-intrinsically-disordered-contexts around you, no matter how beautiful to My eyes your disposition to remain the most unconditionally to Me and to My charity alliance had always been, especially through very grievous injustice… totally unable to know yourself as I have known you since the very beginning, how I had been helping you to be, to do, to grow, to glow, to bloom, since the very beginning, fully preparing you to be able to be known as I am granting you to be known by Divine Love and incarnate this evercrescent newness you are giving light now through direct Holy Spirit´s empowerment to sanctify and cleanse My Beloved Church-Bride… so it could be understood: in the same way the Eucharist had never meant to be understood as a SYMBOL, BUT AS A REAL, BEATING INCARNATEED COMMUNION

PRESENCE… baptism had never been meant to be understood as a SYMBOL, but as an evercrescently more realized human personal formation that articulates more and more eclessially sacralized as that child of God keeps being formed personally with all the evercrescent sacramentality proper of his or her state-grace and state-of-grace, becoming evercrescently the incarnated sacrament of Divine-Love-with-us calls ALL CHRISTIANS TO KEEP BECOMING GROWING TOGETHER IN COMMUNION IN AGE, WISDOM AND FAVOR UPON GOD AND MAN… since they are baptized, and through the whole life, when the Baptism becomes to be actualized (help to act: hep to do, help to grow, help to glow, help to bloom… that is the act biome) articulated EUCHARISTICALLY, as the consumed Eucharist keeps becoming more and more evercrescently consummated as My crescere communio radiated in you and through you… In the domestic communion first, at the domestic church first.

When Peter said "If it only a few people, eight in all, were saved through water…" see that "eight" as a renewal sign of the whole beloved people of God that is meant to keep happening because this is an evernewness, my Buena Nueva won´t stop being more and more new in the being a renewed sense: eight is the number of renewal, and that renewal is mean to be understood as a new creation as it happened in Noah´s flood [I Pe 3:20-21], when he was saved along his family as they became better consciences than the ones that were before:

> Who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This prefigured baptism, which saves you now. It is not a removal of dirt from the body but an appeal to God for a clear conscience, through the resurrection of Jesus Christ.

God-Love has listened [Hab 1:2-4; Is 45:8)] to your cry, beloved family of Heaven, as the Who I am He had always been, a Who-I-Am that always remains listening to His beloved people´s cries:

> How long, O Lord, must I cry for help and you do not listen? Or cry out to you, "*let there be light*", and you do not intervene? Why do you let me see such horrible power abuses? Why do you simply *gaze* at intrinsically disordered contexts and the intrinsic evils they attempt to enforce…? Culturalized *no-communion-state* and demonic influences are before me; there had been deeply dark sinfulness, power-abuse boasting, and blindness to sinfulness enforced around me and through me since the very beginning of my existence… This is why the law is numb, and Your justice never recognized…The intrinsically disordered socially slave the just; they keep enforcing forced communication (the very opposite of how the Holy Spirit communicates) as a perverted understanding of what is meant to be understood only through an *incarnative sacra communio context*. Why don´t they see it? What kind of darkness is possible to become… a permanently enforced truth-denialist context, sometimes even attempting to enforce a demonically influenced misunderstanding upon the understanding of the very ecclesial personal natural articulation You yourself poured unto us at the feet of the cross as Your Beloved Church-Bride and as Your beloved people of God that was given light as a *parto de luz* through the emanation of Your resurrection? Why, why, why… such perversion of Your Justice keeps happening, not being able to understand God-Love´s Justice… as a justice of Heaven: let justice descend, you heavens, like dew from above, like gentle rain let the clouds ***drop it*** down. Let the earth open and salvation but forth; let righteousness spring up with them! I, the Lord, have created this…

My justice is not separated from My mercy, true justice is always charitable… Divine Charity-dwelt-in-us-and-through-us is how I restore your right personal vinculation: between Me and your transconsecrated heart that now is a goeiz alliance began as a charity alliance because it fuses charity primacy and grace rule through direct action of the Holy Spirit, as it is meant to happen through domestic churches… and so, as My new albor keeps being radiated as you are called to, Divine Love keeps restoring right relationships between Us and Our beloved humanity, among and through the holy and blessed people of God… because justice ensures that Divine Love is not just a feeling, but truly honors unconditionally the human dignity given by the Creator to everyone and the sacramental dignity poured charismatically by the Holy Spirit equally to all the children of God… and then My Dignitas is honored. When Heaven brings justice to Earth, it is not to punish, it is not to be a flood like it happened with Noah, destroying all… Justice of heaven dwells given as an alliance of charity: God reclaims His people by restoring truth, dignity, communion, all driven as a charity alliance by My Divine Charity [Ho 2:21-22] that makes possible a better formed conscience of your beloved constitutional ecclesial order as My Church-Bride, consummating My baptism as you appeal to God for a good conscience that consummates My charity alliance more and more faithfully in the way I loved you first, as a fulfilled promise of God, as a fulfilled new covenant by Your Beloved… that keeps being consummated in you and through you, My Beloved Church-Bride, like it had been happening since the very beginning, praying calling on My Name, called by Me as Beloved people of God, and belovedly commissioned to witness My resurrection radiation of new life becoming more and more visible as My Omnicrescent Communion had been emanated as Divine Charity-growing-in-us since the very beginning, as a plasmation of a new form of being becoming more and pre progressively incarnated your whole ecclesial personal formation, as it can be seen in the Shroud of Turin, being saved through My resurrection, honoring My Dignity as you honor my authority to distribute the gifts of salvation as I chose, always becoming the most personally incarnated revelation of Divine Charity-in-us… and also as Divine Charity-growing-through-us, as this new albor that you are currently beginning to radiate way more radiantly as beloved family of heaven:

> I will spouse you to Me forever:
> I will spouse you in right and justice,
> In love and mercy;
> I will espouse you in fidelity, and you shall know the Lord…

And be known as My Divine Love has known you and formed you to be able to follow me… since the very beginning of your Earthly existence: even if conceived misunderstood through an intrinsically disordered social context, totally unable to know yourself as I have known you first, and that historical past will always remain there… It is I, Jesus Charity, Who makes all hearts and history anew, and how God-Love called and prepared you since your very beginning of Earthly existence to consummate this charity alliance can seen in the very first earthly name you were given, without no one being able to

know or assume, you yourself being able to understand it as I meant it to be understood: wife. Now, beloved Church-Bride, you are able to become the worker of God you had been created to be since the very beginning, so God can keep working in you and through you as you fully embrace the identity I myself give you: Victoria Magdaluz Veragoeiz, the victory of Divine Love becomes dwelt in you and through you, beloved family of Heaven, first witnesses of My new albor whose light reveals all the intense vivid colorfulness of My ecclesial personal formation as the true growing-together-in-communion I have always constituted Eucharistically and lovefully my beloved people of the church to be, beginning to fuse your esse in persona Ecclesie and my act in persona Christi exactly as they were infused by Divine Love first: growing together in sacra communion that comes from a Divine Love dwelling that becomes incarnated in you as Divine-Charity-dwelling-in-us-and-through-us, communicating humbly My new albor everpresently radiated as a progressive ipse Christus crescere… evercrescently letting Me grow on, glow on and bloom on upon you and through you… letting the evernewness that had been poured unto you by the Holy Spirit become fully operative grace that begins to become visible only for My glory, as John the Baptist did through His martyrdom of charity: illum oportet crescere…

Let yourself be humbled, my beloved family of Heaven, by the mystery that is dwelling as a flesh-heart-transconsecration begin to be fully visibly consummated and fully organically consumed as the work of Divine Love you were created to be and become, fully cleansed by Divine Love´s work, fully constituted by Divine Charity even institutionally-diocesanly (Order of Charity), affirming my primacy of charity very organically and mystically fused, becoming an eucharistical-beacon-lamp of My new albor to the whole beloved, holy and blessed people of God… discite a me, my beloved family of heaven, and let all laity be able to understand themselves sacramentally as My beloved people of God… as I am granting you to understand how you had been formed to become a beloved obrera de Dios… Notice the very humble connotation of the word "obrera": you are a builder of the kingdom of God, plasmating Divine Love´s Omnicrescent Communion in the humblest sense possible, and among the humblest of my ecclesial body first, my beloved family of Heaven… You are raising my incarnated communion on Earth as I am risen in Heaven… and such gracefulness can only come directly from the Father of Heaven. A true power that comes from Me, from the empowerment of the Holy Spirit… will always rule incarnating My communion properly, after being properly ordered to give light to My communion as you had been belovedly and fraternally commissioned to do it since the very beginning, as told in the beginning of the Acts of the Apostles:

> When they had gathered together they asked him, "Lord, are you at this time going* to restore the kingdom to Israel?" He answered them, "It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth."

When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. They said, "Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven."

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers […].

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind,* and it filled the entire house in which they were. Then there appeared to them tongues as of fire,* which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? Then how does each of us hear them in his own native language? [Exactly like Our Lady of Guadalupe did when revealing to San Juan Diego and all the Native Americans who converted through the light she radiated at that plasmated image…]. We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the ***mighty acts*** [mighty works] of God."

They were all astounded and bewildered, and said to one another, "What does this mean?" But others said, scoffing, "They have had too much ***new wine***."

Then Peter stood up with the Eleven, raised his voice, and proclaimed to them, "You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. These people are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

'It will come to pass in the last days,' God says,
'that I will pour out a portion of my spirit upon all flesh.
Your sons and your daughters shall prophesy,
your young men shall see visions,
your old men shall dream dreams.
Indeed, upon my *humbled and personal servants who belong to the Beloved, upon the servants and raisinghands of the Lord…*
I will pour out a portion of my spirit in those days,
and they shall prophesy.
And I will work wonders in the heavens above
and signs on the earth below:
blood, fire, and a cloud of smoke.
The sun shall be turned to darkness,
and the moon to blood,
before the coming of the great and splendid day of the Lord,
and it shall be that everyone shall be saved who calls on

the name of the Lord.'

You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it.

For David says of him:

'I saw the Lord ever before me,
with him at my right hand I shall not be disturbed.
Therefore my heart has been glad and my tongue has exulted;
my flesh, too, will dwell in hope,
because you will not abandon my soul to the netherworld,
nor will you suffer your holy one to see corruption.
You have made known to me *Your way of new life, Your camino del mar*;
you will fill me with joy in your presence.'

My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Messiah, that neither was he abandoned to the netherworld nor did his flesh see corruption.

God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the holy Spirit from the Father and poured it forth, as you (both) see and hear. For David did not go up into heaven, but he himself said:

'The Lord said to my Lord, "Sit at my right hand
until I make your enemies your footstool."'

Therefore let the whole house of Israel know for certain that God has made him both Lord and Messiah, this Jesus whom you crucified."

Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, "What are we to do, my brothers?"

Peter [said] to them, "Repent and be baptized,* every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call." He testified with many other arguments, and was exhorting them, "Save yourselves from this corrupt generation." Those who accepted his message were baptized, and about three thousand persons were added that day.

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

Now, My preferential option for the most unloved, for most unable to know themselves as I have known them first, becomes visible as this Order of Charity begins to be instituted for Me be let grow among of the lowest of the lowest in My ecclesial organic body: My children of God that are called to be able to be properly sacramentally formed to be able to remain growing, glowing and blooming as domestic pastors properly eclessially empowered by the Holy Spirit to fully incarnate My eucharistical constitutional rule and My living charity constitutional order through their domestic church pastoral personal vinculation first….

Let yourself be humbled, my beloved family of Heaven, because this is for My glory: let my people grow, so they can also glow and bloom as the lovefull harvest you are called to be as My beloved family of Heaven, as the growthful help to be, graceful help to do, fraterful help to grow, evercrescent help to glow, everpresent help to bloom, everprogressive help to sacralize—you are all called to be as a lovefull new wine of the communion feast cult you offer me when you serve me adoring Me with our whole growth… in the most glorying way according to Your Father´s will, always, absolutely always remaining ruling like the Father´s mind and also fully embracing how your hearts are meant to be ordered as a Beloved Mother Church, embracing dwelling of Divine Love unconditionally humbly, letting all that can Divine Love be in you… be able to BE in you as you embrace Me, Jesus Charity, and my new albor… with the same unconditional openness to grace and new life of the Mother Church´s transconsecrated heart? Both the proper "mind rule" and the proper "heart order" are needed to you be granted what you are giving light… simply as a "justo salario" granted to you directly by the Father and directly through the Holy Spirit, beloved family of Heaven… So let yourself be humbled, so My glory can become fully visible: I am the One who makes all hearts and history anew… This is not being done by you, dwelt in you and worked through you, obrera de Dios Amor…

All this had always been more beautiful than you —and sometimes even me myself at some moments, but I would eventually see it— had been able to see visibly... His grace simply keeps becoming more and more beautifully seen, as His Divine-Charity-growing-in-us keeps growing more and more, and we keep glowing upon His sacramental vision, becoming more and more humbly and amazed by His pure grace... a Star of Heaven-dwelling-through-us...

This week I was only paid 95 for the whole week. After an entire year of work in the same job, I have only accumulated 20 hours of paid vacation. I requested them for the Paschal Triduum (Holy Thursday, Holy Friday, and Holy Saturday), which were supposed to be my only paid vacations of a whole year working in an overnight shift. I also took Easter Sunday free, but that day was unpaid. That is how I have had time to write down all these *crescere communio* He is proposing. Well, they didn't pay for the vacation time, and I only received the weekly salary for two days.

Well, Jesus Charity smiled at us (along who is accompanying me in Heaven) and told me: what you are embracing the grace to write together now is the "*justo salario*" the Father is giving you, as family of Heaven, for every "follow Me" that you have answered with a "fiat" through all these years as workers of God...

So, deeply humbled for this "*justo salario*" that is coming from Heaven... I dare to ask: if this is merely the "*justo salario*" of a worker of God on Earth, with all this so beautifully radiant growing-together-in-incarnated-communion already being dwelt in us, through us... and for Your glory... Well, I very humbly adore You with our whole growth again, because all I want and desire and need is You: *vous et nul autre...* but well, then, what kind of "reward" should be given at Heaven, then, if this, as deeply beautiful and amazing as it is... is just the "beginning" of our lovefull adventure? What "reward", that is supposedly way bigger and unpronounceable than this, may be expected in Heaven then, if we are being granted to already begin to embrace Your dwelt Charity this way on Earth?

Hail family of heaven, beloved graceful,
Divine Love is dwelt in us;
blessed we are among His people,
and blessed is the fruit of our goeiz, Jesus Charity

Holy family of heaven, personal sanctuary of Divine Charity-growing-in-us,
pray for us, His Beloved Church,
now and at the hour of our glorified new life...

Amen.

Understand "graceful" in the proper sense: it is not equal to "full of grace", although yes, everyone is full of grace on Heaven... but what "graceful" means is that while we are on heart we very humbly and deliberately attempt to remain in the "most graceful state" possible, avoiding deliberate sin and always looking for the most graceful choice, not merely choosing the minor evil possible but going further: choosing the bigger grace over and over again, choosing the most graceful choice, over an over again, allowing Jesus Charity "revestirnos" as family of Heaven... as "revestidos as the Lamb", so Divine Charity can keep dwelling... as Divine-Charity-in-us, as Divine Charity-growing-in-us... so we become Stars of Heaven-dwelling-in-us and Stars of Heaven dwelling-through-us... Let thy lovefull kingdom of Heaven come... May His lovefull harvest grow, glow and bloom more and more, ever more...

Just to let you understand better the sense of how He means the word "graceful" to be understood... Imagine (probably, that would be the most accurate way anyone could possibly "understand" how the current prayer discernment is happening) Jesus Charity telling you:

Esa pregunta tiene su gracia... Sí, estás en un graceful state... pero para que puedas entender como corresponde la respuesta a lo que me estás preguntando, también necesitas la debida gracia de estado... y eso no lo tienes aún, así que eso no puedo decirlo ahora, exactamente

como pasó con Mis discípulos en la última cena. When our Father of Heaven te invista (ser-revestida-from-within) la debida gracia de estado... conocerás lo que te corresponda saber para corresponder a esa gracia de estado presencial.

So, here we are, beloved family of Heaven, being embraced by His grace as His Beloved Church-Bride, as His whole ecclesial body and as His beloved Church-Bride that is helped to how as His beloved, holy and blessed people of God, pastorally growing together in more and more communion as the beloved, holy and blessed people of His new-albor-dwelling-in-us that keeps walking this *camino del mar* walking together as He walks ... So, we keep being converted by the radiation of His new albor upon us and through us, radiating His incarnated communion more and more in the middle of the world, more and more evercrescently, so the emanation of His resurrection keeps becoming plasmated in us and through us as a living icon of Divine Love that keeps becoming progressively incarnated our the whole personal formation as we keep witnessing Your resurrection as a work of the Holy Spirit that keeps revealing Divine Love's Omnicrescence presentially, as a pure giftedness radiated in this here and now, as it happened to Mary Madgalene, first witness of the resurrection: "*I have seen the Lord...* [*I confess I have been loved by You, Risen Divine Love, Raised Incarnated Communion...*]." We are His beloved workers of God, called to give an incarnated witness of the new life that His resurrection emanates and radiates through us… every day, day by day, in every here and now, in whatever work we do… doing it letting the Holy Spirit´s work plasmate us as the living work of God-Love we are called to be, as the living sacrament of Divine Love we are called to become, letting His Divine Charity-growing-in-us be more and more visible… wherever we can work through Your Holy Spirit´s work, letting us *be renewed in the spirits of our minds* [Co 3:10].

Yes, Divine Love keeps being revealed through our *lovefull works* offered in the *domestic altar of the heart* in each ordinary day by day, as His "ordinary signs of the times" remain being seen and revealed through our everyday offered-to-Him life, as we raise Him up Eucharistically day by day as we adore Him together as we keep working as workers of God in the midst of the world, offering each Crescere adoration as we keep becoming an *ipse Christus crescere* in Him, by Him, with Him and for Him, as we keep letting the Holy Spirit's work keep plasmating us as a living sign of His resurrection that glorifies Him [transparentizing] radiating more and more incarnatedly His Si-Dar, everwriten as a lovefull revelation of Divine-Charity-that-grows-in-us-ever-more: let His people go of darkness... let His people walk as He walks... **let His people of new albor grow,** glow and bloom... as the stars of Heaven-dwelling-in-us we are all called to be in Him, by Him, for Him and with Him.

So, as we *filiate* more and more as beloved brothers and sisters that walk together as He walks… when our fraternal eucharistical adoration can also be understood as an *eucharistical work*, even if you are a lay and not an ordained priest… Then, with your fraternal eucharistical adoration as domestic church, your domestic growing-together-in-communion ministry keeps dwelling His Dignity trough the sacramental fraternity we radiate consummating His charity alliance more and more personally incarnated in our everyday domestic communion with Him, for Him, by Him and in Him, as a new eucharistization that sees everyone as a brother and a sister with unconditional sacramental and human dignity, with a charity that begins at home…

Progressively, His "*philiation*" (filiation) bonds us more and more as beloved, holy, and blessed people of God… that generates a new civilization of Love, a new era of new fraternity: may everyone be loved as Divine Love does… may everyone know themselves as Divine Love knows them… may everyone be saved as Divine Love saves… May everyone work to become a living work of Divine Love.

Of course, "working" can be understood in several ways: "working" as becoming the living work of Divine Love we are called to be... "working" as a "whole growth adoration" offered in the middle of the world: go to the whole world and proclaim My Gospel to the entire creation... "Working" can also be understood as a Holy Spirit Gospel: the Holy Spirit Gospel is still being written with living words... This "Spirit holiness' gospel" is a presential "actualization/communication" of Divine Love incarnated as "Acts of the Apostles," becoming now a more and more progressively-incarnated personal revelation of Divine Love...

Through "working with Him" we become ONE evercrescent communion.

Through "working by Him" we become ONE APOSTOLIC" evercrescent communion.

Through "working in Him" we become ONE APOSTOLIC HOLY evercrescent communion.

Through "working for Him" we become ONE APOSTOLIC HOLY UNIVERSAL evercrescent communion... and this kind of fusion-communion can only come from His Omnicrescence being dwelt to us... more and more radiantly...

So, we become a work of the Holy Spirit: we become together a more ONE, a more APOSTOLIC, a HOLIER, a more UNIVERSAL growing-in-more-and-more-communion, ever more... and as we keep embracing the work of the Holy Spirit with more and more unconditional openness to grace and new life that grows-together-in-communion, walking together as He walks among His people as a living God... we keep radiating through Holy Spirit a personally-incarnated evercrescent eucharistical blessing, that keeps becoming more and more radiant in the midst of the world: "*But our citizenship is in heaven, and from it we also await a savior, the Lord Jesus…* [Phi 3:20]… *so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine like lights in the world..."* [Phi 2:15].

The Holy Spirit's work is what makes our "personal work," offered as an adoration that adores Jesus Charity with our whole growth, being able to "help to grow" humanely, domestically, and eclessially... becoming a "crescere communio," exactly like Jesus Charity is teaching us to do it, beloved family of Heaven. As we let the Holy Spirit work in us, plasmating our whole personal formation as a living icon of God-Love-with-us... the whole ecclesial evercrescent personal growth as His Beloved Church becomes a more personally-presentially-incarnated work of the Holy Spirit: the Gospel of the Holy Spirit keeps being written with "living words," as "Acts of the Apostles" that keep incarnating a "personal revelation" that continues the last book of the Bible, "Revelation," as our whole ecclesial personal formation KEEPS becoming a presential ipse

Christus crescere [present time; present self-giftedness as HIS Self-giftedness is being poured unto us and through us...]: through Him... we had been created to BE (*Esse in Persona Ecclesie*) and BECOME (*acting in Persona Christi*) in an evercrescent communion of BE and ACT that can only be communicates as direct work of the Holy Spirit. He is the Person that, with His Omnicrescent Self-Giftedness, makes possible the Revelation of Divine Love, which keeps becoming presentially seen as a personal revelation of God-Love-with-us that keeps being incarnated in an evercrescent communion of saints as we are and become more sanctified sacramentally.

When our sacralized personal formation radiates Divine Love's empowerment as we become more and more sanctified *as He is Holy...* we become increasingly renewed into who we are in HIM, for HIM, with HIM, and by HIM. It is WHO HE IS that plasmate us as WHO WE ARE. As we offer our whole personal formation (human, ecclesial, domestic) as an eucharistical offering — embracing the grace to remain faithful as His Beloved Church that becomes a living Eucharist, becoming a living work of Divine Love… Then we begin to be radiant and to let Him become more and more visible as an incarnated sacrament of Divine Love's Omnicrescence radiated as an "evercrescent personal revelation" that keeps making visible (as light does) Divine Love's communion in the middle of the world, offering ourselves in communion with Jesus Charity's paschal-spousal offering...

We, very humbly, both as a work of God and as workers of God, are transconsecrated into a pleasing offering to the Father, in unity to Christ's action (that reveals incarnated in the personal formation's plasmation, incarnating His Word as Mary did it first) and through the Holy Spirit's direct "power-investment" work in His Beloved Church. So, if empowerment is understood as Divine Love does, a Divine Love "empowerment" is always a radiative *crescere communio* incarnated more and more personally and CHARISmatically as a presential work of Divine Love-dwelt-in-us and Divine-Love-dwelt-through us... to the beloved, holy and blessed people of God... and the whole creation, because the dominions of His lovefull kingdom are vast, and the justice of Heaven is forever merciful, forever Divine Charity-dwelt-in-His-beloved-people-of-God:

> *His dominion is vast*
> *And forever peaceful,*
> *Upon David´s throne, and over his kingdom,*
> *Which He confirms and sustains*
> *By judgement and justice,*
> *Both now and forever.*
> *The zeal of the Lord of hosts will do this!*

So, yes, beloved family of Heaven, as "*obreros de Dios*" (usually, los *obreros* are considered the humblest workers of all) we are, we are also royal heirs of His Kingdom because He is Cristo Rey who gives us this "*realeza*" to be able to offer what we are offering together right now… so all "working" of the beloved, holy and blessed people of God can become "a pleasing offering" that glorifies the whole Trinity, letting the Holy Spirit's work transconsecrate us as the living work of Divine Love we are called to be… as His living Church that becomes a living Eucharist, growing

on, glowing on and blooming on as the lovefull harvest we are called to become as a culture of new life, more and more radiantly sanctified as His beloved people of new albor, becoming an *ipse Christus crescere* in the middle of the world, as more one communion, holier communion, more universal communion and more apostolic communion is being "radiated" as a powerful "new life glorification" that becomes more and more radiated as His resurrection was emanated.

[Camino del mar…]
The people who walked in darkness
Have seen a great light
Upon those who lived in a land of gloom
A light has shone…
You have brought them abundant joy
And great rejoicing;
They rejoice before You as people rejoice at harvest,
As they exult when dividing the spoils
For the yoke that burdened them,
The pole on their shoulder,
The rod of their taskmaster,
You have smashed, as on the day of Midian.
For every boot that trampled in battle,
Every cloak rolled in blood,
Will be burned as fuel for fire.
For a Child is born to us, a Son is given to us;
Upon His Shoulder dominion rests.
They name Him Wonder-Counselor, God-Hero,
Father-Forever, Prince of Peace.
His dominion is vast
And forever peaceful,
Upon David´s throne, and over his kingdom,
Which He confirms and sustains
By judgement and justice,
Both now and forever.
The zeal of the Lord of hosts will do this!

Here we are, beloved family of heaven, here we are, breathing Holy Spirit… walking together like He walks, sharing dreams as we let His heartbeats keep growing on, glowing on, blooming on more and more, ever more, in us and through us… as we keep walking together through His *camino del mar* that fully fuses Earth and Heaven as a beautiful aurora borealis *crescere communio* fog above the sea, like the cloud of glory of the Old Testament that dwells upon His people, but this fogs is like an aurora borealis, is a cloud of light that embraces everything with the deep beauty and humbling mystery of His Holiness… We are all being known as creatures that belong to the Creator… while He, the Morning Star, also emanates a way brighter new albor, and we become way more radiant upon His Light. It is from that profound, Holy and mesmerizing mystery that this beautiful and enlightened trail way on His ever more deeper mercy sea is coming from, a *way of the sea* that will always remain below our feet, waiting for us, His domestic pastors, to throw the incarnated charity fishing nets simply… *upon His Word, doing what He says*, doing this because He says so… letting Him sanctify us so we can become

holy as He is holy… choosing to serve the living God as the domestic church He has created us and call us to be, letting Him grow more and more in us as we keep walking together as He walks among His people of new albor, letting the *mandatum novum* began to be pronounced fully visible and end to be pronounced… fully incarnated mystically, like it happened when plasmating the *mandatum novum* in *Iesu Amor*. Here is our beautifully incarnated *theology of light* that gives Him Light as Jesus Charity that makes all hearts and history anew, beginning with ours.

Beloved Jesus Charity, Beloved Lord and Son…

In the middle of everything, You are the center, You are the life, You are the heartbeat in me... even when I myself can't be conscious of myself. You remain here, because You are the Faithful to Your Beloved Church... and you will always remain here, as the Alpha and Omega that remains in Omnicrescent emanation...

I am totally unable to understand how a faith as the one You teach, how a living Word like Yours, could possibly be assumed by anyone in any other contexts that is not being Incarnated Word whose Revelation... remains being incarnated as a personal revelation of Divine Love-with-us, consummated in every faithful that remains unconditionally open to Your new albor's emanation. In my case, at least in the social sense, that openness is absolute.

There were saints in the Middle Ages who only sustained with the Eucharist organically. That means: they only ate the Eucharist daily, and that was enough to nourish them as an organic body; they needed no more food to have nutrition. With me —and I have not a single hair of saint— happens somethings quite similar in the social sense: it is Your Sacramental Communion consumed and consummated, it is Your Eucharist becoming more and more incarnated as we adore You together with our whole growth, both in shared dreams along our family of Heaven, and through contemplation and discernment along them during the day, along the whole "Via Lucis" of stars of Heaven that shine above us as we see You as Ever-Nascent Sun... well, Your Eucharist is my only social communion, in all the literal sense, that sustains me as a person that grows-together-in-communion, growing more and more together in communion with You, in You, for You, by You…

I look at you, I adore you —I really can't stop doing it, nor will I refuse to consent to that inner motion—... and I AM WHO I AM IN YOU. As simple, humble, and transparent as that. You are in me —because You wish it, not because You need it… You say more: You desire it... or said more beautifully humbly: You are so, so, so humble You wish to need me to be seen as Who You are, when You could had perfectly chosen to Self-Reveal Yourself by Your Own means, simply letting Your emanation be seen by Your Own, in a way more powerful mean than my own human nature mean as a creature...— and I am in You. Your Word is so, so Purely Incarnated that there are no "no-self-giving" possibilities: You are Who You are, and You can´t deny to Self-give as Who You are…

During my whole life, without me knowing, you had been my most actual social communion (well, properly seen, the Omnicrescence that comes from Your Divine Love will always remain the truest incarnated self-given communion ever possible to be consumed and consummated for any creature...), but right now, it is totally explicit: You are the only true social communion I can consume and consummate, in so, so, so many senses... that I sometimes can't avoid to guess, especially as I see the obsession of some to "own" the social dimension of others at whatever costs, no matter what they break inside their own nature through their means...

Do people know this? I mean, I am the only one able to know you as this, does anyone realize that the normal state of a person is a communion-directed-ruling and a communion-directed-ordering? Why does it seem so extraordinary for so many... to assume "growing-together-in-communion" as "ordinary true social foundation", as it is meant to happen in us as creatures created in Your image and likeness? Why choose to fake a whole social parallel reality, when you can simply enjoy becoming who you truly are and are called to be growing-together-in-communion for You, by You, with You, and in You?

No matter what happens, You will always fulfill Your charity alliance, we will always keep growing-together-in-more-and-more evercrescent communion that keeps being radiated directly from Your Omnicrescent self-giftedness that, like a nascent Sun, can't be hidden, no matter what, not even if I myself try to hide Your power to generate incarnated communion that keeps being revealed more and more personally. I wish people could understand the beauty of the "growing-together-in-communion" that comes from You. Still, at the same time, I know: everyone has free will... and what I can choose, as I am choosing right now, is to remain faithful to this charity alliance and do everything in Your Love, with Your Love, by Your Love and for Your Love.

As I had been writing the words of this domestic pastoral letter that has now reached what among us, as beloved family of heaven, we call “constitutional conclusion”... this is not meant to be an original theological exposition, nor any kind of solely "intellectual creative" exercise (of course You count on my intellect, but the end is not merely an intellectual enterprise), this is not even meant to generate any kind of "revolution" or "change" in a Church I keep addressing as "Catholic" because I choose to remain faithful to Your Vision and not because I am able to see myself as "institutionally Catholic"; I am totally unable to see myself as "Catholic" right now. These words are not being written because I want to spend the time entertained, or because... well, I have no other thing to do (I could cuddle with the dogs).

These words are being written as a gift: You had given me this understanding, and now I give this new albor to My family of Heaven, the only "Church" I can understand as "Your Beloved Church" right now. These words are literally being written as a radiation of Your new albor, as a personally revealed plasmation of Your growing-together-in-communion... that I have no idea why it seems to be assumed so "extraordinary". The truth is: every human creature is called to grow-together-in-communion, assuming true incarnated communion as the most elemental and natural social fundament... but well, around me, that simply doesn't happen. Everyone has their

own "action plans" to enforce. I am sorry for all those who don't know the immense grace and beauty of simply... let You Be in is Who You Are and Self-Reveal Yourself in us as Who You Are.

I can't change the world for you, nor do I want that power at all. At some moments I had been granted to know in a way supernatural ways and I am totally glad of "be back" to my "creature knowledge state": just grant me the grace to remain faithful to Your alliance as a present, in every now, in every giftedness, until when I finally can embrace You again as I once did in shared dreams... that keep becoming incarnated a as personal revelation of Divine Love that is now being contemplated through Your Incarnated Word and discerned through Your Sacramental Vision... and this won't ever end, because we are already beginning to embrace Heaven on Earth, in the heart-to-Heart sense. Your communion is not only the truest growing-together-in-communion I had ever known, but also the only social communion I had been consuming and consummating for a very long while... Your communion is Who I Am in You, for You, with You, and by You, and that has formed me in ways nobody can even realize it can be possible for a human ecclesial personal formation. Heavens knows how much You had loved me, and how much I had been loved by You, by the whole Holy Family of New Albor, by my whole family of Heaven... to whom I had written these words and along with whom I had discerned these words in eucharistical adoration, addressing to them as my only possible-to-be-known-and-formed Beloved Church... because they had been actually that for a very, very long time also.

As a matter of fact, as far as I know, nobody assumes the Catholic Church as a "Beloved People of God" or as "Your Beloved Church"... because no one has been granted the grace to see before that everyone at the feet of the cross are called "Beloved" at the Gospel of John, from where I was biblically explained the articulation of the ecclesial personal formation by Your Sacramental Vision and our unconditionally-open-to-grace-and-new-life discernment. In more than 2,000 years of theological exegetes... no one ever before had seen that very biblical fact (all were "beloved" at the feet of the cross: the women were "implicitly" beloved [the name "Mary" means "beloved of God", and all the women at the feet of the cross are called "Mary"] and the disciple was explicitly known as "the beloved disciple). I was able to see that, it was because You explained it first, as simple as that. I am not an academic theologian. You have taught me to be an "articulative theologian": as we pray and discern what we are writing, the "signs of the times" around us become articulative part of what we are discerning together... with the only context possible of incarnating the Word, something that in my circumstances had been granted to be done in a highly incarnated way through the Crescere.

Nobody fully assumes as I keep insisting: this is not me, all this newness comes from You, all these ecclesial realities had been there, some unable to be "seen" since the resurrection times, more than 2,000 years ago... Why me? Because Your grace was poured, as simple as that. If anyone else had chosen to be unconditionally open to embrace these graces, they would have seen the same, exactly the same. I had been told that when graces are not embraced, they are not "wasted"; they go elsewhere. Maybe I am being granted the "leftover graces" of many people through the centuries who could have been even holier than I to be able to see and understand better all this... but they had their own plans and projects to go on. Even I recognize: remaining unconditionally open to Your grace and new life... means that new creative projects

can arise at any moment, and how they keep being "incarnated" is always a proposal... that can have many ways to be fulfilled, but there is something a most graceful choice to be done... and remaining choosing the most immense grace is not always consistent with choosing the most lucrative choice or choosing the most convenient option in the material sense. Those are the usual "priorities" alongside the history of humanity: what you need to choose to survive, or what you are forced to choose to have means to survive.

Even among Christians... it is pretty rare, exceptionally rare, to see people who literally let their story be written as a "lovefull story"... determined by the most immense grace granted to be incarnated as present, over and over again... like it is happening right now with these words, that in the first place are possible to be written as a grace. All these words are being written after a tremendous cognitive healing made possible a new kind of "hearing of the Word"... that incarnates Your voice in a whole new "voice", after choosing over and over again to incarnate the truly most graceful "words"... even when what I was only able to "hear" around me, socially, had been only "noises" for a very long while... As a matter of fact, I was deeply shocked innerly when I realized: this should have been happening since forever, and I had NEVER been able to do this... and this is how they assume "ordinary" is in the neurological sense... Something so, so simple, for me was —still is, I am getting "neurologically used" to that new reality— so, so, so new... Once again, Your charity alliance poured several kinds of giftednesses never seen before, some of them not even been able to be spoken aloud. Everybody assumes that the organic dimension defines human nature, but a few "giftednesses" can be "generated" (not merely "influenced" but "generated") from the ontological dimension, I can assure anyone that.

If anyone dares to questions why "creativity" is a fruit of the Holy Spirit, it’s a matter of letting You reveal Yourself as Who-You-Are for that gift become highly evident in ways I can't even find the words to fully describe with better words than the ones that are already used in the Bible and incarnated by You every day: You Truly Are Jesus Charity that makes all hearts and history anew... You are a Morning Star that keeps emanating more and more this beautiful new albor that keeps becoming radiation in us... If you are allowed to be and grow as Who You Are. That is difficult for human beings, so they are used to controlling everything —even God Himself— according to their own conveniences and purposes. When you are let simply to Be Who You Are and reveal as You are... there are simply no words that can express that kind of heart-to-Heart growing-together-in-communion, and all the giftedness that self-reveals as Who-You-Are-and-Can’t-Deny-Yourself-to-Give...

With this *crescere communio*, we, as family of heaven, simply let us convert as who You had been given to us first: as a personally formed Incarnated Word that will always remain being more and more personally incarnated in us as a fullest personal revelation of Divine Charity... that is a whole work of the Holy Spirit, a whole living work of God-Love that will always remain growing being formed more and more faithful to Your consummated and consumed growing-together-in-communion. Our evercrescence is a necessary and even beautiful part of our ecclesial personal reality being infused by a living Spirit. No spirit of a living person can stop growing as an ever-crescent self-giving growing-together-in-a-communion-more-faithful-to-Your-charity-alliance.

We deeply and humbly thank you, as beloved family of heaven, for You being born through us, Jesus Charity, and for keeping growing on, glowing on and blooming on more and more in our transconsecrated hearts, ever more.

Thank you, Jesus Charity, Beloved Lord and Son… for this social immaculate conception. Thank you for this *crescere communio* given directly through the Holy Spirit.

If anyone wondered why the title "*crescere communio*" is "wrongly spelled" in Latin, well, there is a beautiful meaning behind it. I had never been able to pass a Latin class, and I tried a little bit more than ten times in total throughout more than ten years of academic studies… So, I had no explicit idea that "*crescere communio*" is wrongly spelled in Latin. Why say it in Latin? First, it is the universal liturgical language of the Church (it is beautiful to have an ecclesial language we can all pronounce together, although each one incarnating it in their own native tongue… but there is a deeper explicit meaning: the crescere word is biblical, comes from the only time the word "crescere" is mentioned in the whole Bible: "***illum oportet crescere***." It is said by John the Baptist in John 3:30: "*Illum oportet crescere, me autem minui*." (**Jesus must grow; I must decrease**). The whole quote context has a very beautiful spousal alliance consummation context: as we say those words, we are not only allowing Jesus ' heartbeats to grow more and more in us as it happened in Mary and is meant to keep happening in us as His Beloved Church that keeps giving light to the Word…

John the Baptist himself says those words with a very different connotation: as a friend of the Bridegroom that is happy and deeply joyful for the wedding that is becoming consummated by the Bridegroom (Jesus as the Lamb and Bridegroom of His Beloved Church-Bride):

> No one can receive anything except what has been given him from heaven. You yourself can testify that I said that I am not the Messiah, but that I was sent before Him. The one who has the Bride is the Bridegroom; the best man, who stands and listens for Him, rejoices greatly at the Bridegroom´s voice. So this joy of mine had been complete. **He must grow; I must decrease**.

That is the *crescere* that plasmated the name of the domestic liturgy proposed as a shared domestic ecclesial personal formation agenda, articulated as a Family Evangelization Project: the **Crescere** name of the domestic liturgy agenda comes from there. In the same way we are called to be Mary as "*Be in persona Ecclesie*" and we are all called to become Jesus as "*act in persona Christi*", we are all called to keep becoming an *Ipse Christus crescere* that fuses be and act more and more fully through the empowerment of the Holy Spirit proper of the domestic churches, as Mary Magdalene did it first with her conversion and eventually becoming the first witness of the resurrection, that is how all domestic pastors are called to be first witnesses of His incarnated communion, radiated directly from the emanation of His resurrection: *"I have seen the Lord… I have seen His light… He is risen and raised in me and through me, His Beloved Church that grows together in communion with Him, by Him, for Him and in Him…"*

So, the domestic witness of the resurrection becomes articulated as ecclesial domestic formation like this John the Baptist´s **crescere**: **He must grow, I must decrease.** Everything at the ecclesial personal formation and at the ecclesial domestic formations becomes more fully incarnated Eucharist as we let His heartbeats grow more and more in us… and through us also, as we keep walking like He walks. growing together in communion.

Due my natural incompetence in Latin (look the such incompetent and terrible instruments God-Love can use for His purposes: everything is grace, I am kind like the donkey that Jesus uses to enter to Jerusalem, my priming apostolic task through the plasmation of all His crescere communio… is remain humble as the donkey who carries Him as the King He is…), I assumed that the best way to express to plasmate that crescere as a growing together in communion… was simply writing as title of this domestic pastoral letter "*crescere communio*." I would eventually be told by Jesus Charity: ***the meaning is totally accurate, and you are not meant to change the title… but it is wrongly spelled in Latin, and you must provide the most faithful Latin spelling at the conclusion.***

So, after seeing all the Latin spellings possible to happen… we chose that the most faithful meaning in Latin would be *Cresentia Communionis* (growth of communion), not only due to the explicit meaning, but also due to a very implicit allusion that at least in Spanish can be seen perfectly: how *Cresentia* joins the words "*Crescere*" and "*Presentia*" (Latin word that means "Presence"); Jesus Charity seen as an Incarnated Eucharist is meant to become a Real, Beating, Personal Presence that grows-together-in-Omnicrescent-and-evercrescent-heart-to-Heart communion with His Beloved Church-Bride.

This is so crucial to be understood: no matter how explicitly visible and radiantly Divine Charity dwells upon us as His Beloved Church, as it is being done right now… if we don´t embrace Him as sacramental grace first, consuming the Eucharist in the most proper way possible every Sunday as minimum, as Christians began to do it since our very beginning as a nascent Church… to then consummate that sacramental communion through the whole week as we keeps becoming plasmated by the Holy Spirit through our whole ecclesial personal formation and as ecclesial domestic formation as *incarnated communion* that becomes a living work of God-Love-with-us… as Divine Charity-in-us keeps becoming Divine Charity-that-grows-in-us… Well, it doesn´t matter how Divine Charity may attempt to dwell in us and no matter what other words I try to find to explain it in a very simple language able to be understood by all (there is a beautiful, unpronounceable Word being revealed way beyond my own human creature communication capabilities, but I am simply asked to remain humble, so here we go, we try our best as a family of Heaven to communicate all His crescere communion in the humblest way possible…) Nothing that God may reveal will be able to matter at all if we don´t choose to let our hearts be unconditionally open to His grace (and that begins with receiving the Eucharist as sacrament consistently and properly) and to all the new life that may come from the Holy Spirit, letting His grace be the one that enables our renewed understanding and our renewed personal formations… Without grace being embraced unconditionally first, well, there won´t be fullness possible at all to happen in us, we NEED to incarnate His communion more and more personally to become not only the best persons we can be but also the growthful domestic altar we are

called to be and the fraterful culture of new life we are called to be… both happening more and more gracefully… to then be able to incarnate our ecclesial personal formation, presentially and progressively, as a *fullest personal revelation of Divine Charity.*

So, in that sense, we can say that as an ecclesial domestic personal formation, we are all called to be Mary and Joseph, to be Jesus, to be John the Apostle, to be Mary Magdalene… also radiating His new albor and prophesying Divine Love dwelling exactly like John the Baptist did it first, in a very personally-revealing sense, revealing Who He is through our on ecclesial personal formation becoming and incarnate Eucharist that radiate His resurrection's new life emanation… but radiated in this here and now as we remain prophets of Divine Charity in the very same way John the Baptist did it first: as a personal revelation of Divine-Love-with-us, plasmating our whole personal formation in an evercrescently incarnated communion way through which…. **He grows more, I decrease more.**

So, we are all the Holy Family, a Beloved Apostle, Mary, Mary Magdalene… and John the Baptist, too…

The *incarnative ecclesial social principle* allusion is there, although it can´t be explicitly seen if I don´t explicitly reveal it as He meant it: *Iesu Amor* began to be painted in a *Holy Family* Catholic School, after the plasmation started to be conceived as iconography in a *perpetual Eucharistical Adoration*… and when the painting became definitively "finished", that was done… in the first Archdiocese of the whole American continent who began to have a bishop present: the Archdiocese of San John the Baptist (usually known as the Archdiocese of San Juan, Puerto Rico). Inside that Archdiocese, I was incardinated to the smallest parish, the youngest one in the whole diocese: Saint Jude Parish (at this point, you may begin to become quite aware of how impossible it can be for anyone to write what we had been proposing here from Jesus Charity´s *crescere communio…*)

At some moment we shared a very beautiful devotion sign that now can be way better understood: when you go to Our Lady of the Divine Providence (the first Our Lady of New Albor came from her: her halo became a "*fiat mihi secundum caritatis Tuam*" and her mantle became new albor color sometimes...) at the Cathedral of San Juan leave as family a "sacramentalizing ribbon" at her feet, praying together as a family with her intercession... Well, that "sacramentalizing ribbon" explicitly means: the Eucharist being incarnated together as a family, growing together in communion, asking Her intercession to keep growing together in communion, unconditionally open to all the graces and new life you are granted together as a family. If anyone goes to that Cathedral along with their family after reading this... simply pray for her intercession and leave a "sacramentizing ribbon." There is a difference between a sacramental ribbon and a sacramentalizing ribbon: the sacramental ribbon is the one used for a marriage; the sacramentalizing ribbon is used to be tied together as a family through the intercession of Her or whoever other saint that is granted to intercede for you, simply leave a tied sacramentalizing ribbon tied to the saint you are asking the intercession from... That is the difference between the two ribbons: the sacramentalizing ribbon is an already incarnated Eucharist as family, marriage is already being consumed and consummated together as a family,

or the intercession is asked to that be able to happen eventually (for example: if the conversion of a husband to the living faith is being asked, or if a son or daughter is in a phase of denying God or being in a known sinful state and is not wanting to receive sacramental grace [penitence] and let grace change him or her...). If the sacramentalizing intercession is being explicitly asked for a child be able to be incarnated and grow in wisdom, age and favor upon God and man, as Jesus child Himself was incarnated and formed by the Holy Family as a fruitfulness of the Holy Spirit... what can be left very humbly by the parents is a magical thread tied at her feet (Our Lady of Divine Providence has a place at her feet where you can leave tied ribbons or tied magical threads... It's a matter of them being sold at the Cathedral's gift store, and that social profit would be fully funding the Cathedral's sacramental life; it won't be used for anything else).

Yes, there had been seen… quite sad realities that shouldn´t even be allowed to happen, but they did… which I had also had to witness, besides witnessing His resurrection and how truly He can do all things anew… There is a whole domestic social slavery issue involved, that will simply be told in a very humble way: I had been socially slaved by my biological progenitors during my entire life, including the enforcement of explicit bioterrorism torture tactics enabled through the whole house I grew up, and now it can be confirmed: they had been torturing me and socially slaving me since my social conception. This is why, in my current circumstances, that had been present since being unborn, it can be perfectly assumed: Jesus Charity´s creative conception was *socially immaculate*, a social immaculate conception, because due me I being socially slaved my whole life and eventually totally civil slaved, there was no natural way I could had the social communion context to be able to plasmate Him like this by my own. Due to the social slavery and civil slavery I had been enforced, and I am still being forced: the last three days, since Easter, I had been caused to scream of pain literally due the extreme social torture, eventually I would be caused a complete cognitive collapse in the operative memory and “temporal” sense, called by Jesus Charity as a neurological stroke or convulsion, something like that… of which I am still recovering of, helped by my family of heaven, and none of those extremes of bioterrorist torture enforced had never happened before, in my 40 years of being tortured via bioterrorist toxic gassing, most of them without knowing it.

No matter how I can be socially slaved and tortured, I humbly embrace His grace to consummate this martyrdom of charity in the full mystical sense, for now… knowing that even if I never see it *organically consumed* until our full resurrection, this will generate a growing-together-in-communion that can only come from His emanation of the light of His resurrection, now visible as a radiation of His new albor that keeps becoming more and more evercrescently radiated from these servants of the *living God*, of the *Incarnated Word*… we, beloved family of heaven, that will always keep growing as *Incarnated Communion*: here is the *handraising* servants of the living God, may it be done unto me according to Your incarnated Word…

Although it is true that this "biological-organic body" and “domestic-civil filiation” that are usually socially assumed as "*essentially mine", de facto* are not mine at all because they are only allowed to function while *being possessed* through intrinsic evils being enforced by me and through me with more and more beastly and brutal social slavery… We mean: I had only been

allowed to remain socially functional, through my whole life —first covertedly, then implicitly, until finally being enforced fully visibly and even fully explicitly juridical and professional too: the permanent-no-social-communion state began to be enforced as the only permanent-social-state possible for me in absolutely ALL the civil environments I am being allowed to be simply to be civil slaved to enforce the truth-denialism of either of the social-domestic terrorist´s narrative of power…— according to the social control-torture tactics and the civil control-torture tactics that had been and are being enforced unto me via social slavery to "possess this organic body" and also to attempt to manipulate my *social reality understanding* according to their narrative of power. I had never been allowed to be, in my whole life, except by God Love´s Himself… But right now, a whole personhood holocaust had been reached, and at a whole civil level: direct lethal harm, one personhood bloodshed after another, one social shooting after another, is being enforced with lethality that, in any other ordinary creature, would have cause imminent and full and cognitive social dissability civilian status, letting me totally unable to even be able to conceive and incarnate any communion at all or to conceive personally at all due the massive damage inflicted. The extreme of *how "*brutally and totally slaved" by the intrinsically disordered social contexts and intrinsic evils totally normalized and culturalized around me and upon me, over and over again, especially all kind of social slaveries and civil slaveries TARGETED to force me to remain AT ALL MOMENTS civilly slaved in all the biological and social aspects of my human-ecclesial-domestic personal formation... WOULD GUARANTEED THE DEATH OF ANY ORDINARY HUMAN CREATURE, THEY SHOULD HAVE KILLED ME ALREADY. I do now wish anyone any kind of evil, but that is the humblest truth: Jesus Charity had saved me in every sense a person can be saved… and He is the one who gives the grace to forgive and keep giving light to the Word together, as beloved family of heaven.

How Jesus Charity has taught me the kind of exorcisms that are meant to happen against sinful demonic influences upon a whole civil-cultural level… and even eventually manifest a demonic possession at a whole social body level… is not the exact kind of "exorcism" you would see in what is currently being known as an exorcism from a demonic possession… How is a lay person being granted the authority to exorcise, when not even the Church recognizes that as being able to happen? That is not a question to be discerned now, or at least not by me. Once again, the due potestas of the laity is there, but no one recognizes that organically.

Let´s deepen this further now… because a very direct splendor of Truth that came from Him, although through me… became a direct *magnum exorcism of light* that no one expected, maybe a few saw after I explained it… But absolutely nobody saw, until I explicitly clarified it when I could do it out of a necessarily intrinsically disordered social slavery context… that it had been in the making for a long time. Let´s explain what was visible seen first by those who saw what happened remotely (I was being surveilled when I did it, and I knew I was being surveilled: I have no "personal privacy" possible either, and the own Government is the one responsible for that, they themselves commit it also, answering social terrorism with even more social terrorism instead of acting according to a true rule of law).

Well, a little bit of context must be provided to be understood.

Long ago—I don´t remember exactly when now—Jesus Charity asked me, after what the ordinary way proposes became totally impossible due to the social slavery being enforced where I work… well, if there is at least ONE order, ONE, that is not fabricated… take salt with you. It's as simple as that.

Through a whole night work shift, I was socially forced by my employer to keep taking food orders… that, through the WHOLE NIGHT, ALL were fabricated… and targeted to harm me more and more, ever more. That means: they were not "true clients": they were social terrorists, civil slaves, simply fabricating specifically manipulated food orders (example: ordering something that is known that will cause a delay in the kitchen in the specific moment they need the delay to happed to enforce a particular social control-torture tactic ACCORIDING TO THEIR POWER-NARRARTIVE ENFORCEMENT PURPOSES… instead of simply ordering something that is meant to be consumed and enjoyed according to their own dignity as persons, as simple as that) in the very same way a pawn would be moved in a social war chess board game. That happened while at the same time I was being toxic gassed, in the very same systemic way it happened in Auschwitz. It´s the same thing that happens with in-vitro fertilization, but now seen in a whole civil sense: a whole civil parallel reality is enforced as a "in vitro" social context, fabricating "social orders" that are not meant to be real at all; there is no communion possible at all… and they can be cruel enough to even boast the fact they are committing power-abuse, and when such power-abuse boasting keeps persisting after all God-given warnings, along other specific signs…well, a complete social body demonic possession can be constated…

The whole night shift as a cashier, one after another, all were socially fabricated orders, literally, one after another, done only to attempt to manipulate and own your ontology via forced social communication, and also targeted to harm me psychosocially and neurocognitively… that besides the already enforced bioterrorist and social slavery. How they are not allowed to "own me ontologically" is way beyond anyone´s understanding.

Sadly, very sadly… I couldn´t take a single packet of salt. After hours of taking one order after another, I realized that ALL were fabricated. The intrinsic evil enforcement… and even the attempt to enforce corruption — was very evidently there and still is.

Eventually, all those "*personhood tearings", that would eventually become… a whole personhood holocaust,* enforced very cruelly and psychosocially violently through the whole night, and eventually more bloodily enforced, would become a fire enkindled by the Holy Spirit… but no salt could be thrown there. With those ashes, lavender seeds (love full kingdom) would eventually begin to grow in a planter… but I humbly apologized to Him for not being able to throw any salt in the way He meant it, at least not in that moment… as we remained discerning.

It was there when the "*miserere cordis*" discernment began to happen silently, as what would eventually become visible as an *exorcism of light*, an ontological-social exorcism. Everything started with the explicit request of beginning exercising especially mercy works and humility works in silence… and… As He said it in that moment***: miserere is not enough… cordis is also***

needed, always remaining unconditionally open to give light to the Word with more and more new life and grace. But what I understood at that moment when He said that was: being humble is not enough, it must be done silently in the heart also, as a heart offering, as an offering of incarnated communion that also beats heart-to-Heart giving light to the Word, not merely following a rite or merely done not visible to others (the detail is not minor if you consider my circumstances: I am being surveilled 24 hours per day, wherever I am, I am not being granted the recognition of ANY human right by my own. Wherever I was given to believe I had privacy, it was simply done upon the convenience of others, including the Government, which has also done that kind of highly illegal and dehumanizing surveillance, too, in a very systematic way. So, in my circumstances, doing something that is completely visible without anyone getting what I am actually doing is not a small feat at all.) You really need grace to remain humble as more and more highly exorcist activity remains granted to become manifest so you can be able to understand what is going on when those demonic influences´ moves become also evident… and eventually be prepared when full social body demonic possession also becomes manifested… It is not a beautiful thing at all to see demonic influences or disturbances, but demonic possessions or influences are not to be feared at all…

One of the most evident "visible signs" of that happening is when especially cruel social and civil slavery enforcement tactics were enforced… directly related to what we were discerning or praying in silence, and nobody, absolutely nobody, except us, could be able to know that… Yesterday alone, it happened three times, and for the first time, it happened while speaking the Word aloud and directly… And we also know: these people are not granted to be able to deal with these extreme demonic influences and social body possessions, not even if, as a test, we let them view a little bit, just a little bit… as we actually did yesterday. And no one had NO idea of the biblical formula that was being told silently, which was actually refuted directly by them without them knowing what Word we were asked to give light. That is straightforward demonic.

I am not granted the "power" to change or even CONDITIONING anyone's free-will determination, nor can God Himself. But… I can be granted silently to know the kind of temptations, demonic influences, and demonic possessions that are moving behind the intrinsic evils or" intrinsic disordered acts" around. The biggest demonic influence issue around is quite systemic: they truly assume they are in all due "right" to do what they are doing. This could be explained in several ways… but we won´t, for the respect of consciences. The fact is: this was precisely what happened in the new colonization era, colonizers "claiming the right" to do what they were doing, claiming that right in the name of God… and even claiming that enforcing slavery and "evangelizing" that way was even actually… something good, they were doing the good. Now it is happening… as a *personhood colonization.*

A whole social war had been enforced upon and through me, each side claiming to own the power narrative that owned the *social conception* of whatever I did or said. The most astonishing thing is that these people don´t miss what we know in a very ordinary way as "growing together in communion." Nope, that social notion is not assumed AT ALL. I would eventually see: they are not even able to know as I know, or to be known as I am being known, so my ontological dimension is way, way, way out of their reach… curiously enough, even when

they themselves deliberately cause me memory problems. I am now totally used to working literally upon His memory, and don´t understand that poetically: it is highly literal. I can be a whole working shift so highly toxic gassed (and this is being done very coordinately, they can even fabricate orders simply to "test my memory" while being explicitly toxic gassed to have memory problems, as straight cruel as that, I am a social-terrorism Mengelian experiment to them) that I simply limit myself, almost the whole night, merely to do what I am being told innerly. At the same time, we pray, and, if I actually get to hear what I am being said by those around me… I do what they think I am supposed to be doing. When the complete cognitive collapse eventually happened, the mere being forced to use my "cognitive" operative memory… would cause excruciating pain. No one can even be able to imagine that kind of pain… that more than a mere headache, is a be-ache: the mere be who you are aches you… Except if you use His memory even as the main operative memory.

Well, if I am allowed, then I will also do whatever others tell me to civil slave me… because the sad, very sad truth is: at this moment, my no-social-communion-possible-at-all status is PERMANENT, AT ALL CIVIL ENVIRONMENTS, including both the house of tortures I am forced to remain in and the work of tortures I am forced to stay. Absolutely all my willed communication is towards Heaven or through Heaven… or commanded by Heaven, period. All of this is directly known by the Government of the United States and… assumed as normal as owning a colony is perfectly normal to them, too. Personhood, right now, is simply a "territory to be colonized" by whichever power narrative is being enforced via any form of social slavery. The notion of "personal dignity" is not unconditional, not even in the very basic civil constitution sense, nor it had never meant that way, at least not in United States: very consistently, through the whole history of the United States, since their very Declaration of Independence to the present, there had been some in their social reality that had *ipso facto* been assumed as "owned", not as equal people with inherent dignity. From the initial American native slaved and black slaves… passing through woman being consistently socially slaved too through centuries until beginning to have equal rights quite relatively recently, to the present time, in which Puerto Rico is being owned as a colony, and radical capitalism enforce social slavery via systemic economic dependency generation, either to debts or to the Government, because it is very well know and even commonly assumed that the salaries that are being given are not enough to raise yourself as a citizen with dignity or to raise a family with dignity, so either you will net to have debts or to rely on public assistance to "survive" (the factor of "growing together in communion" is not even wanted to be assumed: what is being assumed is that we are meant to profit from each other and to dominate each other, aka, colonizing personhood…)… so, *de facto*, social inequality is also being assumed as systemic, good and even necessary for a "healthy capitalist American society"… Well… whichever history period of the history of the United States you see, there is someone being slaved and that seen as "good." *Never, absolutely never, had the land of the free ever been free of slaves*. The most systemically "culturalized" social slaveries right now in the United States are:

-Abortion and highly unethical, unlimited, and improperly legally-ruled embryo storage: both are systematically seen as "blurb of cells" either to be discarded or to be stored forever; no inherent human dignity is recognized in either, done in a very systematic way, those aborted

have no "inherent right to life", nor those stored have "inherent right to be available for adoption" once a time limit passes without their "legal owners" conceiving them…

-Those who are systematically slaved with economic inequality and with the assumption of radical capitalism that everything must be done in the most profitable way only towards those who are in economic power, systematizing generational dehumanizing poverty levels of those who are born among the poorest, as a direct consequence of a radical capitalism assumed as "cultural"… in levels that are so socially slaving that even the "official" poverty lines are way below any dignity line being possible to even be drawn and recognized unconditionally, beginning with employers be expected to have not only the most net profits possible, but also be required to invest in social profits that are distributed equally according to the family-based dignity of each employee, assuming as cultural normalcy to also be required to invest in assuming their social responsibilities properly, paying their employees a dignifying salary that makes possible to everyone to raise a family with dignity without being forced to rely in Government assistance in an ordinary basis to barely be able to survive check by check…

The issue clearly keeps getting worse from one generation to another. My generation, millennials, are the most academically prepared of all generations, and at the same time we are the homeless generation: we weren´t able to own homes due to the below-dignity-line income becoming very legally normalized and social inequality enforced via social slavery in a very systemic way, both at the same time. As long as there are as many net profits as possible and the CEOS and those in the top get their juicy millionaire bonuses… no one sees any equal social responsibility among the lowest paid at the company, too, requiring to share with them a proportional range of the profits they empowered their company to generate… The predatory profits have reached the extreme of no-unconditional-dignity-line-possible-at-all, and this is happening in a very known, explicit, and conscious way: in American society, it is ASSUMED AS NORMALCY that some will necessarily be denied their dignity. It is usually framed in a "merit frame:" the American Dream, as it is traditionally sold and marketed, sells as a "social reality" that in America, whoever works hard can progress, especially economically. That stopped being real long ago, and my generation, the one who worked hardest to be the most academically prepared to have dignifying jobs… is the proof of that. Those dignified jobs stopped existing. As a 20-year-old in a fast-food restaurant, I earned 7.25 dollars per hour, no benefits at all, and I could buy a whole meal combo for around 4 dollars. Now, as an almost 40 years old, working in a fast-food restaurant also, I earn 11 dollars per hour, still without any benefits (for a whole year of work I was only given 20 paid vacation hours)… but now a meal combo anywhere will cost me MORE than an entire hour of the shift, not 4 dollars (around 12 dollars). A single coffee in Starbucks will cost almost the whole hour shift salary. So, since when has it become so normal to assume that someone must be expected to work A WHOLE HOUR simply to buy a coffee, or eggs (costly too in these days)?

No, now the American Dream won´t be a matter of working harder or studying harder, but it is very highly convenient to those in the economic power to keep marketing that truth-denialist narrative as "cultural normalcy" so the social slaves and the civil slaves can keep remaining working harder to get them as much net profits as possible: the systemic social inequality is

there, and especially if you were born among the poorest, your generational poverty will absolutely determine which kind of "dignity" you will be able to have, if any at all. If you have no generational wealth at all or were born into a poor family, you won´t have equal growth opportunities, period. You either rely on the government, accept to be burned in debts (life doesn´t get more affordable, but debts do get more affordable) to be able to get by through what should be considered fundamental needs of any human being, and you need to comply with the social slavery enforced via systemic inequality… or you won´t be able to even function socially, period. The American Dream became the Slaves´ Dream: we, the Slaved States of America, dream with a society in which everyone can be an equal brother and sister, recognized to have a life with inherent dignity, and be able to raise a family with dignity. For those who were economically and ideologically profitable to promote equal rights, it has been done, as it has happened with the LGBT ideological agenda and Black Lives Matter: that kind of pride is highly profitable economically… But not even the Government of the United States has explicitly intended to recognize everyone as "we the people" in an equal and inherent dignity sense, never, ever. Never, absolutely never, the constitution of the United States has assumed EVERYONE unconditionally as "we, the people," affirming constitutionally with inherent dignity and equal fraternity the personhood of all. As I just explained: the unborn and stored embryos have no personhood recognized at all, but it is enough to not acknowledge someone´s dignity to his or her personhood *de facto* being inhibited systematically in the social sense, to a civil slavery social status. The "American Dream" has never been a matter of "We the persons, no matter what…" but of "We the profits, no matter what…" Personhood is only recognized according to the profits that such recognition can generate. Got it?

Just to say a few data-based examples of how the reliance on the Government Assistance have become widely normalized as "necessary," especially if raising a family among those who are able to barely survive check by check: in 2000, only 10% of US counties had 25% or more of their personal income derived from Government transfers (Social Security, Medicare, Medicaid, SNAP). By 2022, that figure rose to 53% of counties. Enrollment in the Supplemental Nutrition Assistance Program (SNAP) surged from 17.3 million individuals in 2001 to 42.1 million in 2023. The percentage of the US population receiving food stamps doubled from 6.1% to 12.6% in 2023. Besides that factor, there is also the food cost inflation factor: those who received SNAP are not receiving enough to buy healthy food due to the increased food inflation cost, and this is very well known and accepted as "cultural normalcy" even by their own Government, which was providing such "aid." In 2023, SNAP benefits were insufficient to cover the cost of a modestly priced meal in 98% of the US counties. On average, a modest meal costs 3.37, while the maximum SNAP benefit was 2.84, resulting in a 19% shortfall. This gap is even more pronounced in urban areas (for example, New York), where meal costs exceed SNAP benefits by 28%, compared to 17% in rural areas. So, ALMOST ALL of SNAP recipients do not have enough funds to afford their groceries, and that is assumed to be NORMAL, even by their own Government. This issue has clear health costs connotations too: Puerto Rico, the poorest territory of the USA, has an astonishing rate of diabetes: almost 16% of the whole adult population has diabetes, and type 2 diabetes is totally linked with not being able to afford healthier food and needing to consume cheaper carbohydrates. The prevalence of diabetes in the continental USA and in Puerto Rico is both around 15%, but the difference is: Puerto Rico is

an island with a population of barely around 3 million, so a 15% of the adult poblation having diabetes in such a small territory does necessarily involve socioeconomic factors inducing that; in the case of Puerto Rico, the higher diabetes rate this can´t be merely genetics. The food they buy is even more expensive than it is in the USA due to inflation… because we have the economic burden of be required to receive all sea cargo, including incoming fresh food, via Jacksonville due "cabotage laws" that make food and goods (example: cars) in the island pricier. The issue is especially noticeable when a catastrophic hurricane hits the island and there is no sea cargo to bring fresh food as usual: the supermarkets' fresh food aisles remain almost empty for around two weeks, and then there would be limited fresh food supply for around two weeks more (clients will have a limit to buy fresh food due being scarce) while the sea cargo traffic can be restored after a major hurricane hits (please consider: when a major hurricane hits the island, all the sea traffic gets prioritized to transfer emergency supplies that should had been in the island already in the first place, because we are in a known major hurricane zone… but because in the case of the hurricane Maria there were no emergency supplies at the island for the impact of a major hurricane… all sea cargo traffic in direction to Puerto Rico got stuck for a few weeks, giving priority to the sea cargo that transported emergency supplies and materials requires to guarantee the recovery of basic civil functions like electrical infrastructure reconstruction, that totally collapsed, the island remained totally without electricity for a minimum of two weeks, and then the electricity began to be very slowly restored… Of course, if you don´t have electricity, all the fresh food in supermarkets must be thrown. Because the sea cargo traffic became overloaded with transporting immediate emergency supplies that should have already been in the island… well, the fresh food began to appear in supermarkets around three to four weeks after Hurricane Maria, on a minimal and limited basis due to the sea cargo traffic through Jacksonville still being overloaded. For those who don´t understand what a cabotage law means: the Jones Act requires that ALL goods that come to the island, including fresh food, must come from a US port, usually Jacksonville. The Government of the United States waited way too long to do what must had been done since the very beginning: give a waiver to the cabotage law and allow free incoming sea cargo directly handled to Puerto Rican main cargo ports in Ponce and San Juan. The "waiver" lasted merely ten days. During that limited time, the island could receive sea cargo directly through their own ports due to the level of the state of emergency… but when that was done, the food was already scarce… and it was merely given for ten days. The fact is: an island can´t have cabotage laws, you can´t limit the sea cargo capability of an ISLAND (please notice: an island is already known to require receiving most goods and supplies through sea cargo). Of course, this also causes food to be noticeably pricier in Puerto Rico; it's not the same doing a grocery shopping in the state of Florida and doing the same grocery shopping in Puerto Rico.

There´s more about the same nutritional topic, but now it's towards the kids in the continental USA: in the United States, at least the continental United States, kids´ parents need to pay for their kids´ school meals. Food is unconditionally free in jails, but it is not unconditionally free in schools. So it can literally happen, and quite often, that a parent does not have enough funds to pay for the food of their kid at school, at least on time, and the kid either doesn´t have appropriate nutrition or remains hungry… or there is a very merciful teacher around paying for their student´s snacks and meals. Social inequality is SO normalized that even hungry kids are

normalized as “normal cultural” at the United States schools… and such “American Dream” that systematized social slavery via systematic social inequality… is assumed with the fancy name of “progress.” Not progress for all… but still assumed as “social progress.”

I could say a few more words about the systematized and even legalized human trafficking of teachers in the United States, systematically unpaid, systematically required to work in unpaid time to be able to complete their professional tasks, and systematically forced to assume the costs of their professional materials, all three happening at the same time… besides sometimes also assuming the economic costs of very human needs of their students, like buying them snacks so they are not hungry and are fully able to learn in a very basic humanizing, not yet unconditionally dignifying, way... However, we have given enough examples of systematic social inequality. We are not meant to be humiliative, once the idea is quite clear we are meant to keep going forward.

All these clarifications about systematic inequality as a normalized civil slavery in the United States means: the own Government is the first one denying systematically the dignity of those they are in the position to provide explicit aid, and that being done in a very systematic way, so the social inequality is so highly systemic that even the own Government systematizes it, enforcing social slavery at a whole government level. Yes, social slavery can be assumed as a “government method” too, sometimes… although very specially after what happened and should had been learned after the Holocaust, this is not meant to happen, never more… but here we are, radiating His new albor in the middle of a Personhood Holocaust.

-Of course, another very evident example of social slavery and civil slavery in the United States is… Puerto Rico, their *owned* colony. Our sovereignty and dignity had been denied, one generation after another, from 1898 to the present. If the reliance on Government assistance is already growing in the whole continental United States, in Puerto Rico, that is the poorest territory of the United States, the issue is even worst: from the 825.7 million Puerto Rico received as nutritional assistance in 1989 (I was born in 1985), it increased to 2 billion in 2021. Right now, I am in the literal position of either stealing food from the work of tortures I am forced to stay, or requesting nutritional assistance from a Government that also enforces social and civil slavery. Whichever way, I won´t be allowed to be human, period. Due to the direct consequence of our colonial status and systematic political inequality enforced via social slavery by the Government of the United States, right now, one of every two citizens of Puerto Rico, no exaggeration at all, is forced to rely on Government assistance… merely to barely survive. That is 50% of the population totally normalizing that Government assistance dependence is absolutely necessary to function socially.

So… this must be understood fully now in order to understand what will be eventually explained later… as a single example only, of the many possible ways to understand *personhood colonization* via social and civil slavery.

Well, when we began to pray the understanding of an exorcism of light that eventually became magnum, “miserere cordis” began to be understood, as I already explained a few paragraphs

ago, in the simplest way possible because there are mysteries that are not meant to be revealed merely by word but in how words become incarnated as they progressively give more and more light to His Word. But… what *miserere cordis* is meant to mean?

There are several biblical ways possible to understand "*miserere cordis*," besides a deeply humble state, with explicit intentional humility works and mercy works being offered silently while you keep discerning and seeing better. There is a psalm literally known as "miserere," that says "*miserere mei*" (have mercy on me)… That is Psalm 51. However, what Jesus Charity taught me is slightly different: instead of me, the plea is directed to the heart, "*have mercy on the heart.*" In the Bible, mercy is usually asked for the person ("have mercy on me"), not specifically and separately for the heart… but the heart is understood as the center of the person, so when the psalm asks, "have mercy on me," it implicitly includes the heart. So, *miserere cordis* is a theological development that combines two central biblical ideas: asking for mercy (*miserere*) and renewing the communion of the heart (*cordis*). It is not a direct biblical quote, but it is perfectly faithful to Scripture.

Saint Augustine has two very beautiful confessions about the heart. When he says in Confessions I, 1.1, "*You have made us for Yourself, and our heart is restless until it rests in You…"* he speaks of the human heart´s innate longing to God´s *crescere communio* and Divine Love, emphasizing that true peace is found only in communion… Saint Augustine also confessed in Confessions 1, 5.5: "*Behold, the ears of my heart are before You, o Lord…"* beautifully explaining way better than this servant can the how our desire to hear God is not fulfilled merely with physical ears but with the inner ontological faculties of the heart. On the Lord´s Sermon on the Mount 2.314, Saint Augustine says, "The gaze of the simple heart can bear the simple light," explaining in simpler words than mine how the purity of heart is required to perceive divine truth.

Other biblical examples of the use of the word *miserere* are "Show us favor, Lord, show us favor!" in Psalm 123:2 and "Oh God, be merciful to me, a sinner" in Luke *18:13.*

Now let´s go to the significant uses of the word "heart"

In Psalm 51:12, the heart is the place where God´s creative mercy works as He purifies it: "*A clean heart create for me, God."*

In Ezequiel 36:26, God´s mercy transforms the heat from hardness (sin, pride) to flesh and life: *"I will give you a new heart, and a new spirit I will put within you; I will remove the heart of stone from your body and give you a heart of flesh."*

In the Sacred Heart Devotion, the Heart of Jesus is considered the source of mercy, and then "miserere cordis" could be understood as "mercy flowing from the Heart…" or "*mercy flowing through the Heart…*"

At the Beatitudes, in Matthew 5:8, Jesus Himself teaches that "*Blessed are the clean of heart, for they will see God.*" So, having a pure heart is a condition for seeing God, so Divine presence and mercy are joined. A little bit further on in the same sermon it is also said: "*For where your treasure is, your heart is also…"* and that can perfectly explain better the *cordis* connection with His charity alliance that joins both *humility* and *mercy*: the treasure of the heart is remaining faithful to Him through that alliance given by Him…

Why is all this being explained? Because, eventually, in the silence of the heart, *miserere cordis* would be first understood as a blessing, then as a fully exorcist formula in the ontological-social sense… and this didn´t happen from one day to another. It took me time to realize the exorcist activity… and the disturbance of demonic influences that only we were seeing after the ontological exorcists began to be explicitly asked silently, not fully knowing what was going on… beyond a fundamental everblessed principle: this is very, very, very evidently NOT coming from me… Way more times I could even be able to show or speak, I was shocked inside in silence for what was going on through me…

The issue… began to have a very particular repercussion: the most powerful of this kind of silent exorcisms… always involved children socially enslaved around me. Either the exorcism of light was already done in silence and in progress when a child eventually was socially slaved around me in a particularly abusive way in the psychosocial sense… or when it was done in that specific circumstance will very evidently affirm the truth of social slavery being an intrinsic evil… and that happening in ways way beyond my own capabilities to "fabricate social orders by my own potestas" like it has been done around me for a very long time, but via power abuse enforced with social slavery. All that, besides the demonic influence disturbance that would also happen after the exorcism of light. Demonic rage influences are particularly communion-breaking boasting, in many ways possible, including when it manifests as narcissistic rage.

Technically speaking, there are no ontological-social exorcism formulas currently "officially known," but the issue of demonic influences clearly attempting to enforce intrinsically disordered social contexts is very evidently there. Right now, exorcist rites are known adequately for demonic possession, demonic infestation, and demonic oppression. Well… there is no known rite, explicit rite, for demonic influences. It is not meant to be understood as an "organic exorcism," but an ontological-social healing, healing the very reality (being-in-communion) of hearts wounded socially or through communion-breaking induced by demonic influences, especially via intrinsic evils becoming "culturalized." Giving Him the "cult of new life" He desire goes through also making possible a true healing of hearts through making possible their re-communion with God and the brothers and sisters, through His own Heart, so if "*miserere cordis*" is invoked in, though, with, by and for His Heart, then, the communion-breaking wound would be healed by entering to His Heart, and then communion grows as we grow together in communion with Him, for Him, by Him and in Him. So, this kind of ontological-social exorcism formula is not merely a purification from evil; it's also a restoration into divine growing-together-in-communion. What is being asked is for the complete restoration of the hearts to their full being-in-communion, so they are able to embrace an incarnated growing-together-in-communion in Him, for Him, with Him, and by Him… and that is how the

"ontological-social" nature of this kind of exorcism of light is meant to be understood… and when an *exorcismo magno* of this nature happens… well, the exorcism that happened applies to ALL social senses possibles. But beware of expecting a demonic rage show, white foam being spit by someone, or that kind of stuff… Not even full knowledge of Latin is required, and it was done by a lay. As matter of fact, I had been explained this since the very beginning this was beg to be understood as an "exorcist activity:" the more powerful a magnum exorcism of light is… the more humble the visible sign will be, and the more humble it will happen, and the more radiant the splendor of His Truth will be radiate eventually, with being evidently coming from Him… as I can humbly assure it happened yesterday.

Eventually, I would be directly revealed which was the sign He meant to be the most powerful sacramental visible sign of this kind of exorcism, besides a very concrete gesture I had not said, but it was done in the last dream in which I held the *niño Amor*, it was done by Him, but understood then as a blessing: salt. Remember what I shared about the salt, right? Well, by VERY coincidence, those quotes began to be found exactly after the salt thing became visible "by accident" for the first time: the salt dropped accidentally to the floor after the invisible exorcism of light happened. It was not I who chose the sign: it was He. Whatever dropped to the floor accidentally after I *cleaned (healed)* the zone towards the ontological-social exorcism was directed at… that was the first visible sign, and anyone in control of that surveillance camera can corroborate very accurately: I did not drop the salt deliberately to the floor, nor I was able to know when I went to clean their zone they left ANYTHING at all at the table as they did. At that moment, I had no clear idea of the salt being an explicit exorcism sign already; I would learn that later, that very night, and was asked to write it down as eventual evidence of what happened very silently. The ontological radiance was huge, and that was just the beginning of those kinds of… *silent adventures*. Of course, after sharing this, power-abuse-boasting games with the salt began to be done around me, once again, via civil slavery and all kinds of CULTuralized intrinsic evils… that, of course, are anticommunion cults, straightforward antieucharistical cults. That is how demons work: they NEED to boast power-abuse and "normalize" evilness, corruption, and communion breakings due to their NOT-being and ontological refusal to be in communion as the Creator had created them. Please notice: an angel can refuse ontologically to be in communion; a human creature can´t. No matter what, a human creature being must respect their God-given ontological BE communion nature… or face death, an inner "war-against-your-own-self-being", or non-self-giving (no-dar) as a permanent state-of-nature, whichever applies.

Well… we are going to be very humble now and explain what happened yesterday: I was already warned that a child would be socially slaved again, among other already ongoing social control-torture tactics already being enforced via civil slavery that is assumed as permanent in the work of tortures. I even knew the direction through which the kid would be coming, there was a mop warning sign there. Remember: everyone remains with free will, but the temptation is clearly there… and God knows that better than I. Socially and civilly slaving personhood is becoming so culturally normal, in so many senses (this is not merely a matter of social structures of sin, here is a whole intrinsically disordered social context already very demonically influenced… and sometimes a whole social body demonically possessed) that they even assume as possibly

"good" to exploit a child that way, when… to begin with, the social life of human beings cannot be owned to be moved in a social slavery context. This happened after midnight, at an hour in which children are meant to be sleeping in their beds, but… no matter how you "frame" intrinsic evils, they remain intrinsic evils. Even if there was a "justified reason" to have that kid woken up at that hour, the fact that they were using any human being, but especially an innocent kid, simply to place him or her (never knew the gender) where is convenient to him or her be placed, literally like a pawn of a social war chess board, to enforce social slavery upon another, also socially slaving the own child… There is absolutely NO WAY to frame an intrinsic evil as "socially justified," but that applies especially when the intrinsic evil is enforced upon those most innocent.

What I was asked to do right before the socially slaved kid was "placed" to civil slave me was… mop. Please consider that Jesus Charity had proposed about a mop. Now consider the whole circumstances of what happened yesterday: I was already in tremendous bad physical shape when I arrived at the work of tortures due how intensely physically tortured I had been through these whole days I had been writing, my body inflammation is also becoming a permanent-social-enforced-state… but I would have, again, besides the already ongoing pain, a deeply painful injury that was totally unexpected to happen… again with the goeiz ring… and with a very explicit a visible humility sign already in progress since the very beginning of me being ordered to be where I was, that after already explaining why this whole writing is a whole huge work of social mercy: all the required grounds for a magnum social-ontological exorcism were already on place… it was a matter of… wait for it… although at the same time… you try not to let it happen… knowing while it is happening: well, it was meant to happen… so meant that it was kind of *scheduled* since the very beginning… the mop was determinant on this… it was left undone deliberately again due enforced social slavery, and that would be key to allow the magnum exorcism to happen as it was meant to happen… As a matter of fact, just to let you know, a very curious issue here: after the exorcism occurred, I was healed of my own extreme pain. The sensitivity in that zone had been there since the first injuries happened… but I could keep working way better than before in the physical-organic sense.

As soon as the socially slaved kid entered, we simply smiled at Heaven and very silently did what were asked to do very humbly to let His Truth shine. We took salt directly beside where the manager that was coordinating such social slavery was. She INMEDIATELY ORDERED ME TO STOP MOPPING TO MOVE INSIDE. That is how demonic influences work: they will attempt to force you to move AGAINST COMMUNION DIRECTION. We knew. But what we were going to do was actually… a legally required thing to do, and she did not expect it at all because it is very well known that I never do it. Since the very first time the mop thing happened, it was there, pending the moment He meant it to be used. As soon they placed that kid there, I smiled, and straightforward NOT FOLLOWING THE ORDER OF THE MANAGER BEING GIVEN DIRECTLY AGAINST COMMUNION DIRECTION, went inside the counter (they couldn´t have ANY idea of the salt yet, so it must be taken when it happened) of the cashier area, went outside, took the very wet floor warning sing (the mop sign) that they themselves left at the front door since the very beginning of the shift, and the kid came exactly through there… I took the sign very humbly, along another one that was placed where I said *"entendí*" in the first place, when the

first issue with the mop, also happening while slaving kids socially, happened… and put the mop sign exactly, very exactly, where the first social slavery of kids was enforced precisely using a mop…

The manager knew very well that it was a deliberate NOT FOLLOWING HER AGAINST COMMUNION-DIRECTION GIVEN ORDER, even without my not explicitly saying "I am not doing what you are ordering me". What was first mopped was the children's zone, then the dining room… When I placed the mop sign there… I already mopped the children´s zone, and that was a deliberate sign of both not complying with the against-communion-direction given order and affirming the truth about the intrinsic evil they were committing, again. I didn´t put attention at that moment if the zone was wet or not (they also fabricate roof filtrations… literally, whatever can be socially manipulated, they will boast to be able to fabricate it, no matter how non-sensical it is), I simply put the mop sign in the proper place as the inner formula was said, and then said aloud very explicitly what must has said to let them know: it was planned from the very beginning, stop social slaving children. It has been planned for weeks, actually. It's the splendor of His Truth shining, especially if the connotation of everyone being "children of God" is assumed: when a *magnum exorcism of light* happens, ITS ONTOLOGICAL RADIANCE applies to ALL SOCIAL SENSES POSSIBLE. As humble as it was… it was the most radiant ontological radiation I have ever seen, not coming directly from Jesus Charity himself or from Mikhael´s sword, but it is the very same kind of radiance seen in the creating home sparks along the conversion sparks of the whole Holy Family of New Albor… It´s really difficult in the human sense to keep witnessing how so many people keep fabricating social orders and assuming that a whole "in-vitro" social parallel reality can be assumed as "real" at all, when everyone is enforcing intrinsic evils, even unto children… Yes, civil slavery is always an intrinsic evil, all forms of slavery are intrinsically evil. However… His Truth keeps shinning more and more, ever more: there are ways and there are orders… that can´t be followed at all in an incarnated-faith-based way.

Well… really, no need to explain what happened during the shift later. Just a simple detail to be explained that I was not told it would happen: they had no salt in their salters when I looked for one to pour salt over my fries. That by itself was… shocking. They had no idea. No idea. The demonic influences that were being exorcised were so, so, so, so beyond my own potestas to even be able to influence merely as a *lay charity influencer*… it came directly from Him, you just simply need to do as He says… *and wait for it*. It is commissionedly done, it's not a *magic trick*.

Now, what must be explained about what happened after that, during the same shift, to let His Truth to shine brighter… is going to be explained.

Well, a little bit further after the *magnum exorcism of light* was done… well… the second gesture, already planned to be done a little bit later, was done: I simply showed the salt packet besides the mop sign, with a clear close up (it was necessary for something that would be eventually done by the coworkers related with the new fraternization color being unproperly used: no new fraternization can happen via social slavery, and the lesson must be shown very clearly so the mistake that was already committed in the Discovery of a New World when

America was discovered can´t be committed again, at least not in the name of God: assuming a "new evangelization" as possible to be compatible with a "new personhood colonization"… Nope, His Truth must shine very humbly and very clearly: *Discite a Me…* at ALL moments. How you do what you are doing matters as much as what you are doing it… and why you are doing it matters too.

Well, what was told in that second video is a phrase that has been very well known for a while among us as family of Heaven and told by Jesus Charity Himself since LONG time ago: LET MY PEOPLE GROW.

The creative conception context of this phrase comes from a very concrete phrase of the movie The Prince of Egypt: LET MY PEOPLE GO (At that moment, Israel was enslaved by Egypt). The image of the movie has other connotations: there are a bunch of brothers and sisters around me and way above me that are playing the "Big Boys´game" seen in that movie, literally fabricating parallel social realities that ARE NOT REAL, enforcing via social slavery and civil slavery one "fabricated social order after other" (don´t see this merely as it happens at the work of tortures; this is a whole intrinsically disordered social context at many, many levels, from domestics government systems to whole civil government levels, including even ecclesial government systems, being assumed in a very ordinary basis through highly demonically influenced and intrinsically disordered "social frames" that clearly distort and even attempt to control the understanding capability of the person, so… then, the ontological dimension of personhood will would be coerced or "conditioned" strictly by the civil slavery being enforced both via biological and social slavery). The song had been there from the beginning. A "Big Boy´s game" had been kept being enforced over and over again using me as a social war field and civilly slaving children and committing gruesome psychosocial violence, while Jesus Charity, sometimes through Mikhael or through my family of Heaven, keeps insisting "let MY people grow..." until reaching the point of no magical trick being able to hide His new albor anymore. It is there. Visible to all of good will. Besides being visible by Who He is, not by who or how I am, no matter what I am allowed to do or not do… well, the HOW He chose to let Himself become visible as the new albor that is currently fully radiating upon all… its clearly NOT coming from my own *potestas*, and that also places those in hierarchy in a not yet explicitly seen position: they need to acknowledge lays *potestas* because He is the first one who did it, and that can´t even be denied that came directly from the Holy Spirit at the point where are now of this *camino del mar*.

This is being said very humbly, but also with all the Truth that He Himself is letting shine with more and more splendor… Yes, this is a splendor that NO human creature, regarding any circumstance applicable, could be able to radiate by his or her own. This can come through a human creature if there is the dwelling of Divine Love and there is a state-of-grace and grace-state for embracing such dwelling with unconditioned openness to His grace and new life in the Holy Spirit… Really, don´t think that what I am being granted to do is something extraordinary: if I have done this, it is via grace (I am as capable of sin as anyone… I also need to be saved by His Divine Charity-dwelt-through-us…) and anyone who would had been able to embrace the same grace would have done the same I did… but the issue of the "Big Boy´s game" remains

happening at several levels, with so many people attempting to use what can´t even be fabricated by a human creature to enforce a power-narrative whose tactics are clearly worldly-power based, like it happens with those two priests fabricating "divine power" that was not divine at all, not even possible to be truly divine due the intrinsic evil that is being enforced (Once again: God can´t deny Who He is at any moment, so don´t expect Him boasting power with intrinsic evils) as "normalcy" in the movie (the civil slavery of a whole people).

We already explained: a *magnum exorcism of light*, a magnum exorcism that is socio-ontological, applies to ALL social dimensions possible to be applied… and the more magnum it is, the more humbly it will happen, exactly as it happened with Mary´s fiat, totally unseen by anyone else but by God and whoever He revealed it eventually, entirely stopping the reign of sin in human personhood: only she and God knew first, and although how you understand Divine Love´s dwelling is also that is progressively understood, and that also happened with her because it is a very human reality, human understanding is progressive in everyone. It even happened with Jesus Himself: he needed to be raised first in the human sense according to the Word of God and the will of the Father to begin to understand humanely Who He was, Who sent Him to Earth, What He was called to do and How the Father sent Him to do it… so the Divinity in Jesus began to be understood by Him as human according to His growth stage understanding… But yes, everyone along the Holy Family knew since the beginning the elemental facts and had the grace to enable the Holy Spirit empowerment in Jesus´s human growthfulness, beginning with the great power that "overshadowed" Mary when Jesus´ incarnation began… in the humblest way possible. So, the more magnum an ontological-social exorcism is, the more humbly it will happen. If you don´t understand now, you will understand it later; next generations will be able to see more than can be seen now.

Explaining all the social dimensions applicable here would be highly exhaustive, so I was simply asked to give a very concrete example of how "let My people grow" means… So, we are going to say only one, which can now be perfectly understood after what has already been explained.

Well… the *magnum exorcism of light* was already coming, not yet fully clear, but it was there, and I was already in the active practice of explicit humility and mercy works, besides the clear grace to give light to the Word embraced over and over again… It is the Word of God that is meant to be understood as the "sword" of this "armor of light." I already knew I would need time for whatever it was asked during Holy Week or the Easter Octave (well, I would eventually realize: both were actually required, if I would been granted to write this how it was meant to be done, I would had needed a whole paid vacations leave fully dedicated to write this), so the proper vacations were asked, assuming I had at least of two week paid vacations after a whole year working at the same fast-food restaurant… When I called their "human resources department" (that can also be straightforwardly called "*Recursos Esclavos*," not merely *"Recursos Inhumanos"*) to corroborate how much paid vacation time I have accumulated after a whole year… I only had 20 HOURS of paid vacation leave. Take any time you need to realize the massive injustice this is to any worker, after a whole year working for the same company, and also considering: they didn´t paid for the sick time I had to get due an injury they themselves caused for enforcing social slavery directly causing extreme pain and even more social slavery

being enforced to such extreme I never had been able to receive any basic medical care after that, I simply suspended all ordinary care medical appointments after that highly traumatic incident.

That, besides all the civil slavery being enforced in highly illegal ways, also, on a very ordinary basis, at EVERY working shift, with clearly non-able-to-be-spoken demonic influences manifesting over and over again, and me being totally unable to "hide" the power that comes from Him, but they assume I fabricate what I do, and correctly assume so, because they themselves fabricate absolutely everything they do, so it is natural to them think I do the same… Of course, all that and all that is being done around me is highly illegal, and HOW it is being done is also very illegal. Still, *de facto*, there is no rule of law. I need both the food I steal from them and the scraps of money I am "allowed to get" (I wouldn´t exactly say I "earn" that money…), so until no other economical exit appears, I am socially forced to remain a social slave of that "*Recursos Esclavos*" Department. This is being said with all peace, praying for everyone unconditionally, as it has been done every time with the fries with humility works offered silently to God for weeks. Nobody knew what the fries were related to when I began to used them as "humility visible sign", and of course, when they saw I began to do something with fries, what always happens began to happen again: those around me began to commit power-abuses and fabricate social control-torture tactics with fries right after I began to use them as a visible sign not due to them, but due to what I was praying. The problem is: whatever God does, when it happens in any civil-social slavery context, it will be assumed as a challenge to the power-narrative being enforced via social slavery/forced communication by those in the power position. This is so true that if they need to force me to stop hearing adorative music so I can be able to "hear" (or at least, so they assume) their fabricated forced communications forced upon me or around me (or in the case of the clients, it may happen that clients are being socially slaved to enforce forced communication through me… sometimes that done so directly and in a so direct humiliative way that I limited myself to say, said to the coworkers in a way that both parts heard and understood perfectly what I was saying*: the Americano* (in that concrete forced slavery circumstance, it was me) *is NOT part of the conversation.* They got what I meant immediately, and very simply said as coming from God: I was not meant to be part of that conversation at all, when I was literally enforced to be where I was forced me to remain between them (between the clients and the kitchen employees, both fabricating the whole social control-torture tactic framing it as a "natural conversation, when it clearly wasn´t), God doesn´t fabricate false realities, He radiates His Truth´s splendor unto them, whatever is being fabricated via any kind of intrinsic evil, like civil slavery***… So, please let the truth be simply stated in the only way you are forcing it to be possible to be stated in the clearest way possible: the Americano is not part of the conversation.*** It can also be said in another humble way: ***this Americano has been created communion-based, so don´t try to fabricate what can´t be fabricated at all.***

Well, when I discovered I only had 20 hours of paid leave, I switched from requesting the whole Easter Octave… to asking only the Paschal Triduum. It was granted, but they deliberately hid that I had to fill out a form to be paid that week on time. I was simply asked to make it very clear that I asked the question explicitly: "Is there any other procedure to be done, besides

informing the store manager and the manager who coordinates the schedules, of the vacation time being asked?" They explicitly said that nothing else had to be done. This has been asked in other times that they clearly are boasting to enforce orders that are absolutely fabricated to enforce social slavery with the "professional task" they are asking (that can be named as "improcedent orders", and they eventually escalated that "shift managing trend" to very high levels of psychosocial toxicity…. Yes, this is a necessary context to be explained while explaining what a *magnum exorcism of light* is: the improcedent orders happening around me keep being non-stop… but, well, He also gives His *justo salario* to us, beloved family of heaven, as He wishes.

What happened with a mop —totally connected with the meaning behind the exorcism of light due how it allowed it to happen eventually— in the first place occurred very explicitly when they sent me straightforward to "mop" the children´s playground "because the clients asked for it" when they all knew: they were socially slaving the children and that was an improcedent order, directly against my conscience and against communion-direction… but they had no idea what Jesus Charity already said about the mop issue coming and what was meant to be done… I am not allowed to warn what He already reveals that is in process to be enforced, except on very rare occasions, and the rare times it has happened, once again, it has been related with children being socially slaved… but the problem is: in a civil-social slavery context, if you actually let know what Jesus Charity is letting see, they will try to use that to fabricate their own "version" of "power-abuse boasting" and they themselves don´t see the highly demonical influence behind challenging God Himself… so once they proved what they are capable to do if something like this was explicitly revealed, under no circumstances I could expose what is going on inside…

In that concrete occasion with the mop, I was simply asked***: let very visible to the employee that is giving you the improcedent order that you know that you are being ordered something very improperly ordered and intrinsically evil. That´s not the way to mop.*** As it happens often with intrinsic evils (evil is not reasonable), it was even totally non-sensical: the zone is constantly wet and the manager themselves don´t care at all about that, ever… and he zone was not directly placed where the children were running, and the beverage was directly thrown to be mopped… in a place explicitly far away from the dining tables (why would someone´s drink, and that was an adult´s drink, not a child´s drink, the amount of spilled drink was not the amount of a child´s drink… would "accidentally drop" in a place explicitly far away from the dining tables? The word "drop" began to be seen there, when they say someone "dropped" their beverage… and that happened), designed expressly to me being forced to pass through the whole bunch of children that were used as pawns of a social war chess board, simply placed there as social slaves to me being civilly slaved when forced to pass through them… and… now it can be said: the demonic influence at that moment was as intense as it has rarely been seen "moving." I even literally freaked out, and that rarely happens on me, even when I am placed in explicit life-or-death positions (like someone approaching towards me like seeming to be going to pass over me with whatever truck it happened and I even didn´t dared to see, I simply kept walking peacefully… or when a car crash was fabricated SO near me I thought I was the one crashed and literally kept going away without stopping and at complete peace, I was already

warned that highly demonic influenced activity was going to happen…)… and I did not freaked out due to the children themselves… I didn´t freak out either due to a lack of peace in the heart to face such demonic influence, no demon can hurt me, and I know it. I freaked out because it was, in the ontological sense, very horrible to "see" such extremely "not-being" enforced via social slavery to such innocent souls, to children totally unable to even be able to be conscious of how they were being civilly slaved… and that being totally normalized and "culturalized" by their own parents and custodians. The nature of this "totally normalized" assumption of the social slavery they were committing was also totally ontologically manifested, as it has happened other times if God wants to explicitly that being seen: they truly assume it is possible that an intrinsic evil, specially of this malignant magnitude, can be justified with whichever social frame they choose to justify it or whichever social frame they assume can fit best to "make it real"; the intrinsic disordered social context is clearly there.

Yes, at some point, someone has to put "neon arrow signs" around confessionaries and let everybody know: when you violate anyone´s human dignity, especially of children and the most vulnerable, you need to confess that, as consciously and explicitly as you committed it. That is not usually understood as a mortal sin, and it is. All sins against human dignity are mortal sins *ipso facto*. Of course, when a systematic sinfulness directly intended to violate human dignity or sacramental dignity is committed in the name of God, you can expect quite powerful signs coming from Him to radiate the splendor of His Truth… like a *magnum exorcism of light*.

Right when 20 hours of paid vacation time were requested, another issue, besides the already explained issue of totally "CULTuralizing" intrinsic evils… also began to become visible. Once again, those who committed this could choose NOT to execute it. Still, this time we reached the extreme of attempting to avoid it directly, as it is known they are going to do via HUGE power-abuse, and they still do it… so my only position possible as the social slave, no matter what I know, is simply to *wait for it*… This is a very systemic issue where all communications are used for social slavery purposes: there will be a systemic lack of clarity where civil slavery is enforced culturizing intrinsic evils, and such lack of clarity will be explicitly used to implement social slavery (in this case, the lie was told directly, but what is most common is the game with possible different interpretations that the lack of clarity "let the space to their convenient misunderstanding" to be able to happen), a systemic total inability to communicate what is meant to be communicated, and that being transmitted through the proper channels… Nope, that won´t happen. No clear and transparent communication will be able to happen at all because everything happens to enforce the power-narrative, so communicating in a communion-based way won´t even happen. At that moment, I limited myself to letting them see at the appropriate moment that I would take the dogs to the vet, when it was known: I wouldn´t have the money to take them, and they would not pay me enough for me to be able to do that. This is very key in a social slavery context: NEVER let know what God enables you to know, in the first place because you are not allowed to determine anyone´s free will (like they are clearly doing, but regarding what they do or not do, that is a line that can´t be crossed because who God is). Let them assume everything according to their own social slavery frames, whichever is.

At the moment of discerning me requesting those vacations, way before they would actually happen (I think they were requested around one and a month before), I had no idea I would be asked very directly to write his *crescere communio* pastoral domestic letter, after a very concrete neurological healing allowed it to happen through a new sense of "communication", and that neurological healing, that is how everyone else is supposed to understand in some way or another, but I had never done it that way, I can corroborate it never happened since very early childhood, but this is how everyone assumes "thinking" happens…. Well, that neurological healing has remained present even while my memory is clearly becoming either highly dysfunctional or borderline totally inoperative in the cognitive sense by my own… Something that has been warned about since a very long time ago is already happening in a sometimes scary sense (you had no idea how scary can become no being able to remember something at all, and you knew it was there, but now is a whole memory blank), but His peace is always there: I am losing my own memory, and it can be an expected scenario when it is considered that no willed social communication at all is happening (the way your memory functions is highly correlated to how you communicate socially, in case anyone haven´t noticed that very neurological fact)… And the extent of how permanent that becomes is to be seen, but I know I am going straight to Him even if I become cognitively or even socially disabled…

Well, I was made aware that to write all His *crescere communio* down, in the humblest and most clear way possible to be understood as family of Heaven, growing together in communion more and more mystically vinculating Heaven and Earth in Him, by Him, through Him, and for Him… I would need proper leave time… but it was not given, at least not paid or in a scheduled sense. Either I had to tell a lie about not going to work, or I had extra unpaid time that was not planned, and I had no way to manage the writing schedule properly in a systematic sense… Whatever way, it was already known that proper time would be needed. This can´t happen simply sitting down and "*pariendo palabras como coneja."* There is a context… and at the same time, I am not granted to let you know many things… at the same time, it is clearly assumed I don´t know many things, because Jesus Charity Himself tells that.

In the middle of that whole discernment of what all those ***"Let My People grow, let my children of God glow, let my Dignity bloom more and more, ever more***.." would eventually mean when the *magnum exorcism of light* would happen…

This also comes from a discernment articulated innerly for a very long time; this is not something being told from one day to another: I was told exactly which of all those "*Let My People Grow*" I must explicitly see as an example in this conclusion. And well, as it was already seen, even when that was discerned in complete silence, the demonic influence, once again, manifested in a horrific "not-being" enforcement intrinsically disordered context… Well, of course, what was seen to come, came: they fabricated a social control-torture tactic with the "paid vacation time" and as I just mentioned, I simply let them assume I would take the dogs to the vets when I clearly knew, because He said, it won't happen. As a matter of fact, the discernment of receiving the "*justo salario*" from Him began already hours before actually confirming factually they didn´t paid me, but we chose not to let that explicitly seen, be humble

and not share the "*justo salario*" allusion until the explicit low salary was seen according to their view (when I actually saw the bank deposit clearly not including the vacations days as paid).

I was told I had to fill out a form. As I already explained, they hid from me that I "needed to do that" on purpose. In fact, the form they gave me was completely fabricated simply for me, although it was a whole notepad… but they are totally capable of fabricating a whole notepad…

Here the demonic influence comes: I began to fill the form with a black sharpie (power, but understood in their way: cult to death, controlling my operative memory capability… The sharpie that is understood as my way to understand power is the white sharpie, that means communion and peace… and I am not able to use that one anymore). I was shocked innerly when I saw the form and what the manager doing what she was doing (she forced me to fill the form twice, clearly knowing I would fill it with the sharpie but simply boasting she would force me to fill it again as a social control-torture tactic to "submit me" to her unproper against communion-direction-given order). There is a tiny detail in the form that I wasn´t aware of ever before, and was directly related to the "Let My people grow" that was meant to be used as an example to let at least ONE KIND of social sense applicable to that "Let My people grow…" be explicit seen once the *magnum exorcism of light* happened and I could say what it was meant to be said at the proper moment… It was SO scheduled by Him that He Himself didn´t allow me to explain it, but I was asked to let see that I knew that was not being explained yet, it was not due to "forgetfulness." I let them assume, very humbly, that it was due "*lack of time*." The issue was there, and there had been many things that could never be explained along with all the things that have happened at the work of tortures, but this particular one is very important to let be seen…

That "paid vacation request form" that the manager provided explicitly for, once again, attempting via social slavery to force me to be only socially able to move in an "against-communism-direction" because I was being forced to only be able to move that way due being forced by her as manager to "following her order given as manager…" but given in an obvious against-direction-communion way, evident in the HOW she meant the order to happen…
Well, there is a very small detail in that form that can be better understood now. If they had mentioned this at any other moment, I would never have realized it. As far as I knew, I am an "employee," and anyone who refers to me as part of the company, when it has happened, has used that word… including managers.

What was done with the form was simply a very deliberate mistake to let her know we knew she would force me to do it again. And that was not done for power-boasting at all, but because, in all due humility, it had to be visible so what is going to be explained now could be seen, and the demonic influence behind could be radiated with His splendor of Truth again.
Well, in that form, a very specific word was used—not exactly employee… but "associate." No one has ever called me "associate" as an employee. I had no idea that was the "official term" for my job position. Not even the cashier system in which you clock in and out of the shift uses the term "associate:" all is done with a number that is exactly like an Auschwitz number. No personhood is assumed at the systematic shift management level at all.

Well… now that the precedent "*Recursos Esclavos*" term is already known, and now that everything else has been humbly explained… now it can be explained what was already discerned as the explicit visible example of "Let My people grow" once the moment of the *magnum exorcism of light* would come… Well, what I could very humbly have chosen to say to that manager, who has been the most power-abusive of all since the very beginning (including explicit humiliating treatment being enforced to the extreme of causing me to cry DELIBERATELY) was: "*I had no idea you have ESCLAVOS LIBRES ASOCIADOS as employees."*

ANY Puerto Rican can understand perfectly what that means in the political sense, but I had no idea that what was already being discerned as an ESCLAVOS LIBRES ASOCIADOS in the COLONIAL POLITICAL STATUS of the whole Puerto Rico island due to the social slavery enforced by the Federal Government of the United Staes… would also become "visible" as "ESCLAVA LIBRE ASOCIADA" of the own company I de facto am forced to stay "working" as a social slave, with direct violations AND CRIMES against my dignity… nor they had any idea of the demonic influence behind of such coincidence happening with something I had NEVER said or even IMPLIED aloud… it was just being discerned silently…

That is literally how they force me to "work" (the expression "forced labor" would be more appropriate here, in the very same sense that applied to how the "forced labor" of Auschwitz happened, and how the Mengelian experiments happened): as an **ESCLAVA LIBRE ASOCIADA,** only allowed TO MOVE according to HOW THEIR CIVIL SLAVERY WAS SUPOSSED TO ALLOW ME TO MOVE, sometimes letting appear that it is my will who is choosing TO DO something, like begin to working there… when the fact has always been: that was not meant to let be happening in a rule of law, nor anyone would "choose" such a "work" if properly informed of the social slavery that would be enforced with such a "choice" of working in such intrinsically disordered socially-enforced context. Their social control-torture tactics and economic slavery enforcement tactics began since the VERY beginning; I was simply… let by them to assume all the "wrong assumptions", like me thinking that I WAS BEING HIRED WITHIN THE CONTEXT OF a proper rule of law. Nope, the power-narrative enforcement had been there, quite EXCPLICITLY illegally if the "rule of law" could be possible to be PROPERLY UNDERSTOOD, outside of a social-war-field-enforced state (I was being assumed and still am assumed by both the Government of the United States AND by all domestic social terrorists around me as their social war field to be exploited progressively more psychosocially violent… For example, the issue of me not consenting social slavery of children done around me and that being what is the most horrible abuse for me to witness is very well known, but they waited until it was necessary to be done to slave me most socially…) and social slavery enforcement, from the very beginning. I was DIRECTLY HIRED to be treated and assumed by all de facto assumptions as a FREE SLAVE ASSOCIATE/ESCLAVA LIBRE ASSOCIADA.

Well, now it can be understood: exactly the same, exactly the same, happens with Puerto Rico as ELA. The official "political status" that is used to "legalize" the colonial status of Puerto Rico is "Estado Libre Asociado." Nope: for all *de facto* effects, we are "*Esclavos Libres Asociados*," and that is SO incredibly true that 50% of the population at the island depends on US Government

aid… barely to survive with dignity scraps, besides not being allowed to vote for the US President that very evidently is the "Commander-in-Chief" that commands all the military orders and all the executive government orders of the island, because whatever is done at the "free associate state" level, it must comply with Federal Normative applicable. I will give a very concrete example of this: the Government of Puerto Rico doesn't allow the penalty of death, but the Federal Government does… and if there is a death penalty case, what will apply at the Federal Level is the Federal Death Penalty, without no respect at all to the "free state constitution" that clearly forbids the death penalty. PLENTY more examples could be provided of how the Federal Government is behind all executive government authority in the island, but we are not allowed to vote for the President who commands the island at the political federal level, so de facto we are being assumed as *Esclavos Libres Asociados* of a Government who doesn´t represent us nor even expect the island having any representation or political equal participation at all at the federal level… but that is enough.

What has been usually "marketed" as "property…" is actually a systematic denial of "corporal and cultural sovereignty" of the whole island: we are, for all practical purposes, *Esclavos Libres Asociados* of… *The Slaved States of America*. Please notice: social slavery, already a politically enforced practice at the federal government when personhood is not unconditionally recognized… becomes even worse at the level "American citizens of Puerto Rico, that are at the same time *´to be and not to be´* citizens" who are not even assumed as "citizens by constitution" but by statute, and entirely denied very straightforwardly equal dignity, equal responsibilities and equal rights related to the rest of American citizens at the continental USA.

Guess what? Puerto Ricans, instead of actually being allowed to democratically fix the "political misunderstanding" behind being assumed as *Esclavos Libres Asociados*… simply were *colonized harder*. Yes, the request to statehood had already been voted on FIVE TIMES, all of them voting to request proper statehood to the Federal Government, but they chose not to listen… A cruel reality of radical capitalism lays behind this: Puerto Ricans are not "profitable" and "valuable" enough for their dignity to be recognized equally by the Federal Government, it can even cost them more economically, besides the already huge economic burden of a whole half of the poblation being forced to need public assistance PRECISELY DUE THEIR IRRESPONSIBLE HANDLING OF THE POLITICAL SOCIAL SLAVERY STATUS OF THE ISLAND, USUALLY KNOWN AS COLONIAL STATUS, but colonization and slavery are quite connected: you need slaves, any kind of them, to have a colony… and of course, poor Puerto Ricans are not in the position to force the everpowerful "United States of America" to grant them proper political equality, usually known as "statehood"… The fact is, equal citizenship is actually an all-due right of any human being, and it is not something to be understood as "granted" but as "recognized." So, if the population on the island democratically agrees to become a state, the only thing that belongs to do at the Federal Level is to recognize such statehood, not to GRANT IT. Civil equality is not a privilege: IT IS A RIGHT. Martin Luther King Jr already explained that way better than I can, and he also paid blood price for such social progress to be able to happen.

This is not the first time that a new colonization has begun to happen along human history… but well, it is happening again, in MANY SENSES, including assuming colonizing personhood as "cultural normalcy", at the nation that was meant to be consecrated to Jesus Charity…

That is not for me to choose. As a matter of fact, I have already chosen exile once I am granted corporal and cultural sovereignty. The truth is: I am already in a *personhood exile*; it is a matter of "switching exiles." Please notice the explicit civil-political connotation of the word "exile": I am not being allowed AT all any kind of personhood, in any civil sense possible to be applied, including the very most basic one: the domestic one. Where I am forced to live… is where everybody knows I am being tortured and civil-socially slaved with highly criminal domestic violence abuse that is not even contemplated in the own Puerto Rican penal code as "domestic violence." God is not asking me to remain here: I had been forced to stay here by highly demonic influences at very high levels, including at the very top of the US Goverment, who assume over and over again, in many senses, their political *potestas* as "owning people," precisely in the very same INTRINSICALLY DISORDERED WAY the whole island of Puerto Rico and their citizens are politically assumed *de facto* as their PROPERTY TO OWN, as THEIR COLONY TO SLAVE. So, the very same people who battled a whole Independence War to "become free" of the colonizing rule of Britain over them… eventually became harder colonizers than anyone else.

What is now being attempted to be colonized *de facto*, even if not said so explicitly, is personhood, which was already explained in several ways before reading this point of the *crescere communio* He is proposing… and that can be seen not only in the political social slavery enforced to Puerto Rico by the United States, but also through the systemic inequality being also enforced at a whole continental (and eventually international) by the US GOVERNMENT FIRST. So… a new colonization is attempted to be enforced again in a very "normalized civil way", like the colonization of the Americas began... but this time is not through "conquering" political territories... This time, what is being attempted to be colonized is PERSONHOOD. Because there are no personhood inherent fraternal rights… several kinds of social slaveries are already being totally normalized in the very same way a personhood colonization happens. Just to say an example not mentioned before: social media owners are now being allowed to "own" the social life content of citizens and get profits from it... without letting the citizen have the option of their social life not being censured by them or "monetized" with enforced ad content or any kind of forced communication enforced through them as "suggested content:" there is not one recognizing the personhood right of not being forced to consume social content that is not consented explicitly or their social media content being "owned" by others (that means: the intellectual rights of whatever is shared through the social media are owned by the social media, not by the person who shared the content socially through that social media… so *de facto* the social media app is OWNING the social life of the users that "socialize" that way, sometimes because there is no other way to socialize…) Communion breakings and forced communication media (even with all the "innocent" marketing which with they self-sell themselves as "free social media/apps" with no true free personal giftedness possible at all to happen if they are the ones who own the intellectual rights of the user´s content) remain being

enforced in a very systematic way, until the no-free-personal-communion-possible becomes a socially accepted permanent normalcy... even at a whole Government level.

The Government of the United States is enforcing both political colonization AND economic colonization (radical capitalism)... besides also committing social slavery and allowing it straightforwardly, with a very systemic truth-denialism at the whole cultural level that necessarily becomes a very systemic human-nature-denial, among other denials that will necessarily mean total social communion breaking... And all that happening along everyone being complicit with social slavery being enforced very explicitly as "social norm", even USING children as social war ammunition and as social slaves... is a gruesome and horrific “ontological-communion-breaking” to be forced to “see”… The fact that PERSONS are being USED and OWNED like "social objects" is horrific enough by itself... then it becomes more horrific when CHILDREN are the ones USED as pawns of a chess board… like it happened when what happened first with the mop was described: you are simply forced to go on through one personhood bloodshed unto another. Yes, there are MANY ways in which social slavery can be attempted to be enforced to "colonize personhood"... but let´s mention the most evident of all in this times: abortion/embryo storage/social abortion/in-vitro "social context fabrication" (all of them are quite related: they are all enabled due a total lack of true personhood recognition)... There are SO MANY that are being systematically denied even the possibility to exercise their *right to be* who they are and who they are called to be… according to the nature that God gave them as Creator, with unconditional dignity, growing together as equal brothers and sisters, growing together in more and more communion…

So, what is being daring to attempt, and as some had clearly done, to try to enforce again via civil-social slavery another new colonization, like what happened when America was discovered, but this time is a personhood colonization… is a deep dishonor to His own Dignity as Divine Love-with-us… Daring to assume *another* new colonization, this time a “personhood colonization," as "cultural" and "acceptable cult" in the name of God again, is intrinsically evil by itself, very especially when it is done upon or through the most innocent of all: children. Our Lady of Guadalupe doing what she did at the beginning of that new colonization and what is happening now with “her Son” at the beginning of this other “new colonization” being attempted to be enforced, this time via social slavery, is no coincidence at all... The proper warnings are coming from above: God-Love calls everyone to walk together as equal and dignified brothers and sisters, growing together in communion… but if you refuse to hear that from Him, don´t dare to enforce ANOTHER new colonization upon His name… and don´t dare to do that —enforcing a personhood colonization— and at the same time affirm that Jesus Charity Himself is calling you to keep growing together as a brother and a sister forever, said in such intrinsically disordered context, in which there is no assumption of the common fraternal good of all. There is no pinch of proselytism in this: He truly calls us to see everyone as a brother and a sister first, precisely as it clearly happened among first Christians: although the most used word at the epistles is not brethren/brother/beloved… all at the feet of the cross were indeed His beloved people of God and it is also true that the most common way to call each other in the whole epistles IS using either the word “beloved” or “brother/brethren”… So, technically, as a family of heaven, we are called to see each other as beloved brothers and a beloved sister,

unconditionally… and that also applies in the social-civil sense, as a new fraternization that necessarily becomes articulated along the new evangelization… never assuming anyone as a slave, in any sense, not even *de facto*… nor not letting the splendor of His Truth shine through us upon anyone who dares to attempt to enforce ANOTHER new colonization, with all the personhood bloodsheds that a fully blown personhood colonization would imply… via any kind of civil-social slavery… or, eventually, systematizing any sort of social abortion (systematic denial of human dignity and human rights). Of course, this *let my People grow*… have very political consequences in the Puerto Rican in the island: they can´t remain to be seen as "colonial normalcy," they can´t stay to be OWNED by the United States, and everyone complicit with it as… totally assumed as necessary intrinsic evil that must be allowed to "happen…" sometimes using the very own word "*dignity*" to justify such systematic social slavery to be enforced *very legally,* as the very ELA colonial constitution does.

Please understand Jesus Charity properly: He is not a political ruler nor rule according to worldly powers. But He does recognize the dignity of everyone, including non-Christians, and our human equality, including civilian equality, given as part of the dignitas given by the Creator to all human creatures: no human being is meant to assume anyone else in a systematically unequal way, like an inferior being with less rights and less dignity recognize, like being forced to remain a colony for more than one hundred years necessarily implies… and that done even with a "legalized colonial status": an Estado Libre Asociado political status that is way better understood in its *de facto* version, ESCLAVOS LIBRES ASOCIADOS. So, over many years, Jesus Charity has been evident: if Puerto Ricans vote for statehood, it should be recognized with all the civilian equality that applies to all other US States.

There is a political consequence, but at the very root, what Jesus Charity is asking is human rights and the eventual fraternal rights being honored unconditionally… that the dignity and personhood of all is recognized equally and unconditionally, and that is the essence of His "let My people grow", that can be seen in so many senses as this magnum exorcism of light keeps being radiated… including in the political connotation regarding Puerto Ricans: being a colony and remaining being governed politically in a normalized colonial and systematically unequal way that denies the Creator-given dignity to all human persons CAN´T remain to be seen by the United States (it is already normalized, but the issue is that it still remains being normalized systematic violation of human dignity) as "culturalized normalized social reality."

So, the message of Jesus Charity to the United States becomes widely clear when He Himself chose how to let this example be the radiation of the splendor of His Truth be written now: *let My people grow*, recognize everyone´s personhood unconditionally, renewing the constitutional order to a new fraternization constitutional order that recognizes every person as "we, the people" very explicitly and humbly: all the people have personhood that is meant to be RECOGNIZED IN THE CONSTITUTIONAL-CIVIL SENSE with inherent dignity and unalienable equality, from the *first unborn heartbeat* to the *last neural beat*, with unconditional fraternal rights to be respected also, including the most basic fraternal right of all: every person´s unconditional fraternal right to grow according to their Creator-given dignity recognized in the fullest civil sense possible. The fullest recognition of every citizen´s dignity happens when they

are fully empowered unconditionally as persons to grow together in communion as a beloved community, growing belonging to a family raised with dignity, in which everyone can keep growing together in communion according to their full civil dignity as human persons: as an unconditionally beloved brother and sister…. including when recognizing the personal dignity of everyone unconditionally means changing a whole colonial government structure to a proper new albor state constitution that honors the equal dignity of the citizens of the United States that live at the island.

Please understand "*last neural beat*" as: brain death is clinically confirmed and a clinical immediate consequence of natural systemic organic failure. Don´t leave profoundly disabled citizens who can´t live or breathe/feed/drink on their own, but clearly have neural activity, to die of thirst and hunger, as it was done with Terry Schiavo. These totally dependent brothers and sisters are there to be recognized as fraternal citizens that enable us to keep growing on, glowing on and blooming on as a more and more fraterful society, ever more, caring for them together, recognizing their dignity unconditionally, too, as a beloved society in which everyone can grow as a beloved brother and sister… so they, with their mere *be who they are*, helps us all to become a more fraternizing society. Don´t let anyone die alone or unloved; help everyone to die with dignity, and that doesn´t mean providing euthanasia, that means providing truly beloved-dignity-affirming hospice care with a family loving that brother and sister until the very end; if the family doesn´t have economical resources to be able to fund hospice care, part of recognizing the dignity of that equal brother and sister is providing as society what is needed to him or her remain loved and without suffering until the natural last neural beat.

While "care" remains more understood according to what profits generate to provide that "care", instead of being understood as an unconditional fraternal constitution of everyone as equal brother and sister (we are all called to grow together in communion, from the first heartbeat to the last neural beat), no new fraternization will shine upon America. The fraternizing giftedness of those most vulnerable among us, even when totally unable to speak or feed by themselves or are still in a growth stage in which they are not viable to live by their own, is enormous: they help us all to keep growing as beloved brothers and sisters with their sole presence among us and with how we *learn to be* better brothers and sisters while we care fraternally for everyone. Unconditional grace began to be poured when I wrote this.

Of course, recognizing as a social reality that everyone must have the unconditional personhood right to raise a family with dignity and to provide family care as they are in all their due civil duty to do it, in a dignified way towards everyone… well, the issue of systematic inequality enforced by the Federal Government of the United States at a whole nation level becomes even more manifest as a civil-social slavery: right now is totally normal to assume that employers pay their employees only according to what benefits more the own company, no social duties or investment or profits are asked AT all to these companies that keep preying on the underpaid labor of their employees more and more, underpaying more and more to get more and more profits to the CEO and the bonuses and interests those at the most economically powerful positions… and a whole social collapse happens: suddenly having a family and a home, being able to raise your own family with unconditional dignity… begins to be totally unaffordable to

many… and that is assumed totally as normal: work wages are not meant to recognize the dignity of the employees at all and their all due civil duty and fraternal right of raise their own family with dignity, not merely surviving or forced to rely on Government assistance due an extremely underpaid job… that the companies themselves and even the Government of the United States themselves know: those wages are now not enough at all, not even close by, to even the most elemental civil function, raising a family with dignity. Then the concept of "hustle" begins to be marketed: get a hustle to get by… and then the false "American Dream" begins to be "sold" again: you only need to get more hustles to be successful… but with two or three hustles besides an already underpaid job with no family conciliation or benefits at all… exactly what time and energy is left to raise a family with dignity?

Please, explain, authorities of the Slaved States of America… clarify, elaborate, expose, discuss… whichever term you want to fit it there… Exactly for what a worker is supposed to be paid for, if that wage doesn´t allow the proper recognition of his or her dignity and his or her unconditional fraternal right to raise a family with dignity? The Millennials are expected to work for pizza rewards, or what, especially while also being the most academically prepared generation? The Millennial generation is officially the first homeless generation: owning a home began to be normalized to become totally unaffordable to some anymore, no matter how hard you "work." These companies and employers are allowed to profit unlimitedly. At the same time, the salaries are already normalized not only by being possible to be paid way below national poverty levels (a family that earns federal minimum wage won´t get out of poverty never, nor their children will, in ANY part of the United States) but…. Even worst: even lower levels BELOW AN ALREADY LOW POVERTY LINE can be seen if a "dignity line" is also considered besides the minimum poverty level: if the expenses of affording a life with dignity (and that also includes being able to raise your own family by your own, without relying on Government assistance except in situations that are assumed as extraordinary) according to the cost of a particular place are considered, let´s say New York, well, the issue gets deeply more gruesome: if the basic income is not family-based nor have any kind of family-conciliation integration, including in the benefits, according to a dignity line determined accorded to the cost of life of raising a family with dignity in the concrete place the employee is… if the minimum income is merely based upon what is more convenient to the employer gets the most profits possible of their employees, without being required to recognize the dignity of those employees according to the proportional profits they get, so they need to be required to reinvest socially some of their profits in recognition of the dignity of their employees in direct proportion to the degree of net profits that are being generated at the company… well, if salaries are not even worth the own employee´s dignity anymore and in places like New York and San Francisco the poorest are forced via systematic inequality to endure a GRUESOME below dignity lines family life, if actually being allowed to have a family at all, constantly forced to pay more and more exorbitant home rent because affording a home is already out of reach of many in a very normalized way… and among many, no matter how much they work, as the "American Dream," preaches, there is NO WAY that they can afford a house or raising a family with any kind of dignity…

What do you expect employees to be working for, for getting free food or getting free pizza on Fridays, if their dignity as persons is not expected to be recognized according to what the

company earns? Well, I don´t know you, Government of the United States, but whoever can´t see there a fully blown systemic **civil-social slavery** *de facto* implemented as "permanent normalcy" among the lowest incomes due the systemic inequality that radical capitalism is allowed to enforce, especially among those who are paid only according to minimum wage with no benefit at all, and in those places in which the dignity line for raising a family with dignity is WAY lower than the poverty level… well, technically speaking: in all the social functional sense, a significative portion of the population among the lowest incomes is already forced to function in a **systematic social slavery** social functional basis, totally unable to raise a family with dignity or to have the fundamental possibility to own a home in which they can spend their retirement without being forced to keep working harder and harder to pay the never-stop-increasing-rent payment until, being forced to keep working harder and harder until seven seconds before their death… simply for the most powerful keep getting more and more unlimited net profits… That is civil-social slavery, Government of the United States. Fully blown and legalized civil-social slavery.

Let´s provide a few data facts here: 50% of millennials reached home ownership, the most delayed generation to achieve that milestone despite being the ones who worked harder to get academic degrees (and that, of course, meant getting student loans for many, something that the baby boomers were totally normalized to able to afford with working while studying, or even the parents were able to afford their children´s college education without loans because their wages allowed that to be possible)… By age 30, only 42% of millennials had reached ownership of a home; at that same age, 51% of baby boomers (the parents of millennials) was able to get a home… but look what happens with the other generation to ours: over 50% of those under 35 years cite high cost of living, housing affordability, and children expenses as reasons to delay parenthood. There are several combining factors in those among who do choose to raise a family (those who see another socially fulfilling ways to articulate their personal formation paths are meant to be respected if it is a free choice and not being forced via social slavery to not being able to afford raising a family, but anyone can agree that the fullest social dignity recognition "dignity line" is being able to raise a family with dignity, where everyone is unconditionally beloved in all stages of life; the state can´t be expected to assume the role of "family care" in a systematic way): each successive generation is postponing domestic social milestones like home ownership, marriage and raising children… Please note: these milestones are not meant to be seen as "traditional" but very domestic social fundamental milestones. Everyone is meant to be able to afford a home, to afford to marry, and to afford to have children within a dignity line being respected, or you won´t have a dignified generation nor any generational population replacement possible AT ALL. These are not "traditional milestones": they ARE basic social milestones for a social being able to keep growing together in communion as equal and dignified brothers and sisters. If you don´t honor the fraternal right to raise a family with dignity… You are leading to civil collapse. Wait for it. Where there is no family, there won´t be equality, nor dignity unconditionally recognized either. Keep heading to a no-family-possible-to-be-raised-with-dignity-by-all society and wait for it, the civil collapse will come. After one generation after another, the NO FAMILY-generation-possible-at-all point has begun to be assumed as NORMAL: 30% of millennial parents do not plan to have

another child due to the high costs related to child rearing… and besides that, 36% of US adults under 50 who are unlikely to have children cite financial reasons as a major factor.

The data available was “given with a very politically correct tone,” saying that “younger generations, particularly Millenials and Gen Z, are MORE LIKELY to DELAY or OPT OUT of parenthood due to financial concerns compared to Gen X. This trend reflect broader economic challenges like rising living costs, housing affordability issues, and job marketing instability.”

Let´s pharaphrase that more accurately to the actual social reality, leaving the “politically correct tone” behind: Millenials and Gen Z are MORE CIVIL-SOCIALLY SLAVED to delay or OPT OUT parenthood due salaries stop being assumed to need to align with any dignity line at all (the employers simply keep getting as much unlimited net profits as they can, paying more and more underpaid wages in relation to the dignity lines, even when the legal minimum wage is paid), like it happened spontaneously (due civil duty conscience, not due required formally by law) in previous generations… This trend reflect broader PREDATORY PROFITS PRACTICES among employers and companies that provide employment with consistently more and more below dignity lines salaries, making absolutely impossible for Millennials and the next generations after that one being able to assume as “normal” to be able to afford a life with dignity, to own a home and raise a family, of course, none of the three are still being able to be recognized as inherent fraternal rights, and of course when they do happens, it is not even able to be recognized that it’s meant to occur with equal dignity-line growth opportunities…

In the Baby Boomer era, the average net profit margin in US companies and employers was 5-6%

In the Millennial era, the average net profit margin in US companies and employers is 8-10%.

At 2020, the average net profit margin in US companies is 10.8%

At the same time lapse the profit margin of companies literally doubled between Baby Boomer and the Millennial era, the inflation cost increased sharply among the two generations: with an hour of work (1.60 per hour minimum wage), a baby boomer could buy 2.6 dozens of eggs, and the price of a dozen of eggs was 0.61. A Millennial, with an hour of work (7.25 minimum wage), could buy 1.16 dozen of eggs, the dozen now costing 6.23, literally THE DOUBLE LESS THAN THEIR BABY BOOMER PARENTS. The dollar amount went up, but the buying power decreased sharply, because the dignity-line cost of living increased (the cost of fundamental things to recognize personhood dignity, like milk, rent, and gas). The current minimum federal wage at this moment still remains at 7.25 per hour as of 2025, and the eggs now have almost the same value as golden eggs. Soon, instead of gold bars, what will be used for domestic value exchange will be golden eggs: people literally fight at stores to get eggs when they are in special, because during the food cost inflation due to the pandemic years (the 2020´s), the value of eggs rose from 2.86 to 6.23, which happened in a time lapse of less than three years… and the federal minimum wage remains the same. Eggs are the cheapest protein available to all.

Among the Baby Boomers generation, among those who were paid the minimum wage, 70% of full-time employees had paid health insurance, with a limited number of them having a fully paid-by-the-employer family health plan. They also had retirement plans fully paid and guaranteed by their employers, and paid leave (vacation, sick leave) was commonly offered. Two full weeks of paid vacations were provided, and a third was added after five years in the company. Up to 2 weeks of paid leave were provided, and if the employee didn´t use those days, they could be accumulated to the next year or claimed to be paid to them if they remained unused. Providing fully-paid-by-the-employer life insurance was the norm, and disability insurance depended more on whether the employees were unionized or not.

Among the Millennials, only 26% of minimum wage workers have access to employer health insurance, and they are now all employer-sponsored, not fully paid by the employer. If this is now only sponsored, this means: if you have a bigger family, you will need to pay more of your income for providing the whole family with a health plan. On average, an employer will cover 76% of the cost of a medical plan for individual millennial full-time low-wage employees, and only 59% of their family health plan. Retirement plans are not commonly provided among low wage Millennials, and when they are, they require employee participation: 74.8% of full-time millennial workers at the minimum wage range lack access to ANY retirement plan at all, and among the most lowly paid, only 20% can actually afford to participate in those plans. Only 39% of the minimum wage millennial full-time workers have access to sick leave, only 5% have access to paid family leave, and 43% have access to paid vacation leave. Those who have paid sick leave have an average of seven days of paid sick leave; they can´t be transferred to the following year if they remain unused, and they won´t be paid either if they remain unused. No more extra paid sick leave is given to them if they have more time in the company. Among those who have paid vacation leave, after one year of service, they are usually given 10 days of paid leave per year. After 5 years of service, they are given 14 days of paid vacation leave. After 10 years of service, they are given 16 days of leave. After a whopping 20 years of service in the same company (something that very rarely happens among full-time minimum wage workers….), they can get an average of 17 days of paid vacation leave per year. They NEVER get even near to the three-week paid leave of minimum-wage Baby Boomers after 5 years of service. It is extremely rare that an employer of a minimum wage millennial pays for the employee's life insurance, or even disability insurance.

In the Baby Boomer era, the cost of raising a child up to age 18, adjusted to inflation, was 185,856.

In the Millenial era, the cost of raising up a child up to age 17 is 233,619, not including college expenses. At 2023, the cost of raising a child until major age was 297,674. Between those last two numbers, the minimum federal wage remained EXACTLY the same.

During the Baby Boomer era, the cost of having a baby, adjusted to today's inflation, was 13,000 dollars during the first year, including medical expenses related to birth.

For Millennials, the ordinary costs of having a baby and the expenses of raising that baby during the first year range between a MINIMUM DIGNITY LINE of 28,000 and an ORDINARY AVERAGE RANGE EXPENSE of UP TO 36,000 DOLLARS annually (including child care).

In the Baby Boomer era, in 1967, 44% of married couples worked both; by 1978, that increased to 51%. Adjusted to inflation, the minimum wage of a baby boomer in 1960 was 21,382 per year when ONLY ONE WAS WORKING. DOUBLE THAT if both were working: 42,764. That means: even with only one of them working and the other assuming the childcare costs, the salary of one was enough to cover the new child´s first year expenses. In 1968, the minimum wage increased to 28,037; the cost of raising a baby remained the same as before. That means: still ONE salary was enough to cover the expenses of a baby's first year´s expenses if one of them assumed the childcare costs.

In a Millennial Marriage that is paid the minimum wage, they earn, between both together, 30,160… Remember: the minimum dignity line of the cost of a new baby are 28,000 and the minimum salary OF BOTH TOGETHER is almost that same amount, that without consider other very realistic expenses of a dignity-based domestic life that of course won´t be able to be assumed AT ALL if they even dare to attempt to have a baby, necessarily forced to only be able to do that relying on Government aid…

Explain, elaborate further, clarify better… how on Earth, Government of the United States, people among the lower paid could even expect to be able to raise A FAMILY at all…. When to begin with, the minimum wage doesn´t even cover the basic domestic expenses of a married couple: the average cost in the United States of a family of two is 77,280, MORE THAN DOUBLE THE MINIMUM WAGE (2023). In the Baby Boomer era, a single salary could be managed to cover the domestic expenses of both, including mortgage, and because the employed provided fully paid benefits (full paid retirement, complete paid health plan for the whole family, full life insurance, full paid vacation and sick leave) that weren´t counted as part of the basic yearly salary of 21,000 dollars minimum-wage income in 1960, what eventually would increase without an increase in child raising costs… also considering that the costs to going to college were only 1,000 per year in a state university… well, there was room to have budget to raise children (more than one) within the dignity lines of that era… also considering: the children were raised modestly.

On average, Baby Boomers raised 3 or 4 children per family. On average, Millennial families are raising 2.02 children, but because 2018 only 55% of millennial woman had given birth, compared to the 62% at that same time in Gen X and 64% of Baby Boomers… that means: Millennial mothers, those who have children, are having a similar number of babies than previous generations… but a larger proportion of Millennials are choosing to delay or forgo parenthood. In 2024, 86% of Millennials still delaying parenthood were doing it for economic reasons, and at 23, 30% of Millennials with children under 18 do not plan to have more due to financial burden. 23% of Millennials and Gen Z without children report that they do not plan to have children primarily due to being unable to afford it economically. 43% of a poll of those who opted out of parenthood cited financial freedom reasons.

So… now having a family is becoming… wait for it… Having a family has begun to be normalized as a civil-social slavery also: choosing to have a family equals to lose the financial freedom to be able to function as a dignified domestic house, so if you want financial independence (and that is the kind of freedom that is more understood as "freedom" in this *land of the slaves*) you are forced to opt out parenthood completely… or to be "economically slaved" by your all due fraternal right of being able to raise a family with dignity… and all this *de facto* the most civil form of social slavery at the United States, the no-children social slavery that doesn´t allow civilization to keep growing on, glowing on and blooming on in the most fraterful way possible, growing together in more and more communion… Please notice: such *domestic civil slavery* is being committed by the own Government of the United States that allows this whole… wage miscalculation mess to happen very systematically, and very gruesomely among the lowest paid… and that totally accepted as normal: the NO-CHILDREN-PERMANENT-CIVIL-STATE is beginning to be enforced to most married among the lowest paid, because they are not paid a wage with dignity… and those who do choose to raise a civil-domestic family, will necessarily need to rely on Government assistance because the underpaid wage, way below dignity lines, is already know and kept allowed to happen…

Wait for what will happen to the sons and daughters of Millennials when they begin to raise their families… if actually able to do it at all. Of course, the NO-FAMILY-PERMANENT-CIVIL-STATE is becoming enforced via civil-social slavery too: raise a family with dignity, even of only two, is beginning to be way out of economic reach of many among the lower paid… How on Earth do you expect families to be raised with ANY KIND OF SOCIAL VIABILTY, not even mentioning recognizing the most elemental dignity lines at all moments, when all these predatory-profit-trends become assumed together with the already below dignity lines systematized wages? Right now, EQUAL FAMILY SOCIAL VIABILTY IS ZERO IN THE UNITED STATES. That means: among the most socially slaved by systemic inequality, their possibilities of being a family raised with dignity are ZERO.

Please notice: the issue of providing family care properly will keep becoming another fully blown social crisis in the immediate next generation, beginning with Millenials: who is going to provide family care to a whole homeless generation that were not paid retirement either, and with the already known fact that social security income can be never enough to live with dignity for your last years, so among those many childless-by-force and homeless-by-force Millennials, with no retirement nor fully funded social security at all, and totally unable to buy a home of their own to spend their last years without needing to pay rent… Who is going to provide dignity-based family care for them once they reach the older age in which they will very naturally need fraternal support to remain as beloved brothers and sisters of our society, they will expected to commit euthanasia when they feel as a burden or unloved at the last days for not being allowed to afford forming a family or buying a home when they had all the fraternal right to be adequately paid to be able to do it when they were younger and stronger? WAIT FOR IT, this "civil fraternal" very charitable issue is coming straightforward to you, Government of the United States, and you created that yourselves…

From the no-home generation, you passed… to the no-family generation: now, being unable to raise a family becomes normalized. HAVING A FAMILY IS ASSUMED AS A SOCIAL SLAVERY IN A VERY SYSTEMATIC WAY. That can be called "*domestic civil slavery*:" if you choose to raise a civil domestic family, you will be systematically slaved economically.

How can you do that and boast about being the most powerful Government of the world, Government of Slaved States of America? This will be said in Spanish, the most common language among those more systematically underpaid citizens in USA, without any kind of "politically correct" language use intended, the truth about this gruesome domestic injustice must be told quite straightforwardly:

Si por nosotros es, no tenemos absolutamente ningún problema en que haya una huelga general a nivel de TODO Estados Unidos reclamando pacíficamente lo que en toda justicia todo ciudadano que resida en una jurisdicción propiamente civil debe tener garantizado como derecho: un trabajo con un sueldo que garantice que pueda sostener a su familia dignamente. UN SOLO TRABAJO, no dos o tres; UN SOLO TRABAJO que no sea tan sistemáticamente underpaid que te fuerce a depender del Goverment Aid para poder meramente sobrevivir como familia... UN SOLO TRABAJO debidamente pagado con dignidad, asumiendo "*family conciliation*" como derecho y no como "*benefit*," y trabajando no meramente para generar todos los *nets profits* que sea posible obtener para la compañía sino para sostener a una familia y a un hogar con toda la debida dignidad fraterna que aplica a un estado civil fundamentado en crecer juntos en comunión.

A veces hay que poner a los que les parece que están en el "poder"... entre la espada (de la Palabra de Dios) y la "pared" para que entiendan: **FAMILY LIFE MATTERS.**

Lo de "*Recursos Esclavos*" es un chiste que no tiene gracia en lo absoluto: *all workers' dignity, at all levels, must be guaranteed unconditionally, and that applies to the WHOLE United States of America levels.*

La realidad es que a nivel de TODO Estados Unidos se está negando sistemáticamente el derecho a tener un sueldo que haga posible sostener a una familia dignamente. Los "*Recursos Esclavos*" están por todo Estados Unidos: trabajadores que se asumen que están solamente para generar todos los *profits* que sea posible generar a la compañía, incluso cuando se sabe que están siendo sistemáticamente y hasta injustamente underpaid, with *no family conciliation required to be even assumed as necessary by the employer, and no requirement to the bussinesses/employer to guarantee the dignity of the employers and be "social dignity" generators, not merely "profits generators" for those in the economical power.*

¿Exactamente para qué quieren ser la "nación más poderosa del mundo" o "el lugar con más riquezas del mundo" si para empezar no se garantiza que la dignidad de TODA persona será afirmada y garantizada incondicionalmente vía estado de derecho propio de una nación verdaderamente democrática y fraterna?

La narrativa de "*power of the people*" ES IRREAL si para empezar el mismo Gobierno de Estados Unidos esclaviza sistemáticamente el personhood de sus propios “ciudadanos”, que *de facto*, para todos los efectos civiles, solamente se les permitirá funcionar como “ciudadanos esclavos”, solamente permitidos tener “civilizavion” en la forma en que el Gobierno lo controle según su power-narrative enforcement (no hay, en lo absoluto, reconocimiento incondicional de derechos por parte del Gobierno mismo para empezar: el como se reconocen los derechos de los ciudadanos esclavos solo dependerá de la conveniencia del propio Gobierno; no “unconditional personhood dignity recognition required” AT ALL TO THE GOVERMENT FIRST)… Y por supuesto, la narrativa del “power of the people” también es absolutamente irreal si no todos los ciudadanos son asumidos como "*equal we the people*" por el mismísimo Gobierno, para además de eso… tampoco se garantiza —ni siquiera en el sentido más civilmente elemental posible: vía el estado de derecho constitucional— el reconocimiento incondicional de todos como persona con dignidad propia, así que como se reconozca la "dignidad" siempre dependerá de cuan "*profitable*" pueda ser o no ser la movida que requiera reconocer "la dignidad" que se asuma "*economically worthy*" de garantizar.

O sea, ¿quieren ser el Gobierno más rico para usar el dinero para más social wars, para generar más dependencia a los *goverment aids*, para asumir los *golden eggs* como Reserva Federal o qué?

Al *employer* que no pueda o no quiera funcionar como "*social dignity generator*" en proporción a sus net profits generados, no le deben dar una licencia operativa de *bussiness* para empezar, porque *de facto* eso es socialmente equivalente a seguir permitiendo la operación de centrales azucareras y plantaciones de tabaco o algodón con *slave workers*, tal cual pasaba en el *explicit slavery era*, y al Gobierno que no le interese garantizar incondicionalmente la dignidad de TODOS sus ciudadanos incondicionalmente... pues realmente funciona como "*we, the slaves of United States of America...*"

En lugar de seguir generando dependencia de ciudadanos a Goverment Aids, se debe fomentar la creación de *for-social-profit-only bussinesses,* con toda la configuración legal que requiera a los niveles que se requiera configurarlos… que afirmen explícitamente el derecho fraterno de todo ciudadano a recibir un *family-based income* con el que pueda sostener a su familia con el fruto de su propio trabajo, hecho de una forma digna y pagado de una forma digna, comenzando con los más vulnerables, generando empleos dignos explícitamente via *for-social-profit-only-bussiness*, dejando que los propios ciudadanos formen empresas capaces y explícitamente diseñadas para brindar *dignity-based* y eventualmente, en cuanto sea posible tener el beneficio neto empresarial para comenzar a brindarlos, también brindar *family-based incomes*, comenzando allí donde la inequidad social sea clarísimamente más patente, y empoderando a los propios ciudadanos a crear y operar este tipo de empresa con un fin explícitamete socio-fraternizante como trabajadores dignos… No hay nada más indigno que forzar a un trabajador totalmente apto para trabajar… a depender de ayudas del estado en lugar de poder ganarse su sustento fraterno dignamente: en el sentido civil, tanto el *dignity-based income* como el *family-basic income* son explícitamente, ambos en su justo contexto, ***fraternal-based incomes,*** porque when the Goverment enables those *fraternal-based incomes* se está

garantizando y afirmando explícitamente un estado de derecho fraternizante donde todos pueden crecer jutos en comunión *fully able to raise their families with all the due justice and dignity, walking together as a beloved community of equal and dignifed brothers and sisters.*

Beware: slavery is still present in the *land of the free* as enforced civil-social slavery. The Government of the United States, Them themselves as Government, are the direct *social slavers* allowing in the first place that to happen… The is no way that right now that everyone can say as a true *land of the free*, said in all due justice and with true civil equal and dignifying fraternity: "*we, the brothers and sisters of the United States of America, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessing of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America*…"

Which kind of American Dream can be expected to be shared, if no unconditional-growing-together-in-communion is possible or even expected to be affirmed in the most basic fraternal-civil sense? Jesus Charity is the One saying to you, Government of the United States: *let My people grow…*

What kind of progress is being expected when dehumanization, depersonalization, defraternization become systematized via social slavery, over and over again, with a non-unconditional-growing-together-in-communion-possible-civil-state fully assumed both as cultural normalcy and even as a social permanent reality… exactly as puberty blockers had been assumed as "normal"… but in another sense: now social communion-blockers are fully normalized?

There is a very particular way to see how "social communion-blockers" are being enforced via social slavery, done the very same way the puberty-blockers literally blocks what is meant to be a healthy growth that every human being is meant to be helped to go through in the most dignifying way… but to understand better how this happen, the very neurological consequences of another kind of blocker are also helpful to understand how enforcing social slavery totally inabilities the growing-together-in-communion as unconditional civil constitutive ground, so all citizens can walk together as equal and dignified brothers and sisters: let´s talk about dopamine blockers. I had actually been *socially slaved* to take them against my will, and that happened with federal funds.

Well, a communion blocker is any very well-known social reality that doesn´t allow unconditional growing together in communion to happen in an "organic" way in the civilian sense: equally dignifying towards everyone at all moments. It can happen through several ways, but a civil-social slavery IS already a systematic social communion blocker that doesn´t allow the whole "civil body" to keep growing on properly, growing together in more and more communion.

How civil-social slavery works as a "communion blocker"? Call it *social dyskinesia*: the natural filial dimension of any human personal formation… WILL ALWAYS MOVE TOWARDS

COMMUNION DIRECTION. ALWAYS. No exceptions, that is a systematic part of the being biome of human personal formation… that of course will have repercussions both in the ecclesial personal formation and in the domestic personal formation, they both must move in a communion direction also, whatever way they move…

BUT WHAT HAPPENS WHEN THERE IS A SOCIAL SLAVERY BEING ENFORCED AND THAT IS LITERALLY ONLY LETTING YOU BE ABLE TO MOVE… AGAINST COMMUNION DIRECTION? That means: the social slavery being enforced is SO systematically enforced and SO intrinsically evil at the same time… that you are only allowed to function socially moving DIRECTLY AGAINST COMMUNION DIRECTION. When that happens, and I know how it happens because I had been through it, your whole social dimension functions as social dyskinesia: all the social movements are completely involuntary, only happening as others induce them to happen to you as a very non-voluntary-from-your-own-part… but due the social slavery, even knowing it is a completely socially involuntary movement… You have no choice but to let that socially involuntary movement happen. When you are only allowed to function socially only moving in an involuntary way due the systematic social slavery functioning as a "communion blocker" of the filial-social dimension of your human personal formation… well, that is *social dyskinesia* fully blown: your social function moves are totally involuntary, enforced via socially slavery that functions as a "communion blocker."

We humbly recommend that once you detect a communion blocker rooted in any "social order…" get rid of it as soon as it can be done. Remember: the "communion blocker" is whatever social reality is known to cause systematic communion breakings. It's not about getting rid of persons: it's about getting rid of whatever social notion that blocks social communion… so we can walk as brothers and sisters and also walk together like He walks, f you are a Christian. Please note: communio blockers, *if no one gets the house in order and takes them to the trash…* will cause *social dyskesia* to all eventually, so the earlier they are detected, the better it will be for everyone to get rid of them.

The fact if: if communion direction is not unconditionally recognized in everyone, both in a very fraternal and in a very Eucharistic incarnative way, that will always remain a very intrinsic dimension of giving light to the Word… well… the peace that comes from Divine Charity won´t be able to happen AT ALL: it is only the peace that comes from Jesus Charity what can make possible for us to grow unconditionally together in communion as brothers and sisters… the peace that comes from Him is the one of making possible of we all being able to be fully equal and dignified brothers and sister that walk together as He walks, that remain more and more beloved brothers and sisters as His *mandatum novum* and His memory keeps being incarnated… always remaining faithful to His charity alliance and let Him stay being our Head:

> He is the image of the invisible God, the firstborn of all creation. For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. He is before all things, and in him all things hold together. **He is the head of the body, the church.** He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent. For in him all the fullness was pleased to

dwell, and through him to reconcile all things for him, **making peace by the blood of his cross** [through him], whether those on earth or those in heaven.

And you who once were alienated and hostile in mind because of evil deeds he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him, provided that you persevere in the faith, firmly grounded, stable, and not shifting from the hope of the gospel that you heard, which has been preached to every creature under heaven, of which I, Paul, am a minister.

Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church, of which I am a minister in accordance with God's stewardship given to me to bring to completion for you the word of God, the mystery hidden from ages and from generations past. But now it has been manifested to his holy ones, to whom God chose to make known the riches of the glory of this mystery among the Gentiles; it is Christ in you, the hope for glory. It is he whom we proclaim, admonishing everyone and teaching everyone with all wisdom, that we may present everyone perfect in Christ. For this I labor and struggle, in accord with the exercise of his power working within me.

For I want you to know how great a struggle I am having for you and for those in Laodicea and all who have not seen me face to face, that their hearts may be encouraged as they are **brought together in love,** to have all the richness of fully assured understanding, for the knowledge of the mystery of God, Christ, in whom are hidden all the treasures of wisdom and knowledge. I say this so that no one may deceive you by specious arguments.

For even if I am absent in the flesh, yet I am with you in spirit, rejoicing as I observe your good order and the firmness of your faith in Christ. So, as you received Christ Jesus the Lord, **walk in him,** rooted in him and built upon him and established in the faith as you were taught, abounding in thanksgiving. See to it that no one captivate you with an empty, seductive philosophy according to human tradition, according to the elemental powers of the world and not according to Christ.

For in him dwells the whole fullness of the deity bodily, and you share in this fullness in him, **who is the head of every principality and power.** In him you were also circumcised with a circumcision not administered by hand, by stripping off the carnal body, with the circumcision of Christ. You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead. And even when you were dead [in] transgressions and the uncircumcision of your flesh, he brought you to life along with him, having forgiven us all our transgressions; obliterating the bond against us, with its legal claims, which was opposed to us, he also removed it from our midst, nailing it to the cross; despoiling the principalities and the powers, he made a public spectacle of them, leading them away in triumph by it. Let no one, then, pass judgment on you in matters of food and drink or with regard to a festival or new moon or sabbath. These are shadows of things to come**; the reality belongs to Christ.**

Let no one disqualify you, delighting in self-abasement and worship of angels, taking his stand on visions, inflated without reason by his fleshly mind, and not holding closely to the head, from whom the whole body, supported and held together by its ligaments and bonds, **achieves the growth that comes from God.**

If you died with Christ to the elemental powers of the world, why do you submit to regulations as if you were still living in the world? "Do not handle! Do not taste! Do not touch!" These are all things destined to perish with use; they accord with human precepts and teachings. While they have a semblance of wisdom in rigor of devotion and self-abasement [and] severity to the body, they are of no value against gratification of the flesh. If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth. For you

> have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory.
>
> Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry. Because of these the wrath of God is coming [upon the disobedient]. By these you too once conducted yourselves, when you lived in that way. But now you must put them all away: anger, fury, malice, slander, and obscene language out of your mouths. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its creator. Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but **Christ is all and in all.**
>
> Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection. **And let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful.**
>
> **Let the word of Christ dwell in you richly,** as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

We let this very long biblical quote here, that connect several biblical quote of the Saint Paul´s letter to the Colossians used through all the *crescere communio* Jesus Charity have proposed us through this letter, beloved family of Heaven, simply to let very humbly biblically seen how the peace that comes from Him is meant to be seen: He must remain our Head, so the peace that comes through our blood (His blood united to ours as a *transcescrerated heart*) as one body fully growing together in communion with His Head… well, only that way we will be able to always keep discerning, beloved family of Heaven, how to remain walking together as brothers and sisters that grow together in a communion that is unconditional, that is seen in everyone because we are children of God called to grow like He grows in us more and more, ever more… letting His heartbeats grow more and more through our transconsecrated hearts, embracing more and more the cross as articulation of our ecclesial personal formation, letting the peace of being one body united to the Head be radiated unto us… and through us, as we let His Word dwell in us as richly as His Divine Charity keeps being dwelt through us more and more, ever more… **brought together in DIVINE LOVE´S COMMUNION, because our reality belong to Christ Love, including the social reality.**

Why is peace that comes from Him so important and will always come along with an exorcism of light, besides this peace being the only one fully able to make possible that EVERYONE can keep growing together unconditionally in communion, walking together as equal and dignified brothers and sisters?

Well, the Divine Mercy Sunday Gospel is very transparent, clarifying very beautifully this why:

> On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, **"Peace be with you."**

> When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.
>
> [Jesus] said to them again, "**Peace be with you**. As the Father has sent me, so I send you."
>
> And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

It is very important to observe that what happens in this gospel precedes the pouring of the Holy Spirit in Pentecost. Without embracing the peace that only He can give, we won´t be sent… and no Pentecost, of any kind, could eventually happen.

So, if you have understood all these *crescere communio* He proposed according to the newness of new life that can only come from Him, because Who He is and Who He can´t deny Himself being (how we had been granted is not related to any merit at all, nor to any sinfulness either: it is simply given His Omnicrescence is, Pure Self-Giftedness that never stops growing together in communion with us as His Beloved Church-Bride…)… and you has grasped how the magnum magnitude of all the newness that is being radiated right now is totally impossible to be done by a human creature, this must come from Him… well, there is no other way possible to incarnate all these crescere communio that He had proposed… if not as a **new Pentecost** being breathed on us and radiated as His albor remains being radiated through us in the very exact way it began to be emanated at His resurrection: as a personal revelation of Divine Love*, I have seen the Lord.*

Several social repercussions come from a true social witness from how *You have seen the Lord Risen*… because, of course a truly incarnated witness of His resurrection does have social repercussions: our own personal formation does have a social dimension as part of our personal nature… so, yes, our whole personal conversion as witness of His resurrection, of course will have social repercussions. How Jesus Charity´s new albor had radiated some of these very social repercussions while all these *crescere communio* had been written together as a Family Evangelization Project that we keep embracing walking together like He walks among His people, growing together in more and more communion, ever more, beloved family of Heaven? Here we let visible some of these hows… that could be considered as the "afterway" part… after a magnum exorcism of light begins to enable more and more social empowerment that comes from the Holy Spirit:

It has already been mentioned before that a family conciliation plan must become mandatory among employers: after a job contract is signed in a solely merit-based way, a *family conciliation plan* signature must come after, agreed by both parts, and with that *family conciliation plan* being provided and agreed by the employee, the job would become annulled. Employers can´t refuse to provide *family conciliation plans* to their employees, with all the due justice benefits needed to raise their families with dignity.

A general strike of family workers at the national level had been proposed for the International Day of the Family.

What is being told now is to the employers who are engaged in the predatory profits civil slave scenery...:

> Employers: don't expect the Goverment to require your "family conciliation planning" changes as "mandatory". There are hungry families among your workers who can't afford to wait any longer.
>
> If the families of your workers can't be raised with dignity with the wages you are giving, you won't get predatory profits either.
>
> If your company does not take proper measures to let them explicitly know, all kinds of Pacific civil resistance manifestations among all your family workers should be expected. We are hearing you and making the proper adjustments to let the change happen. We need time to do this properly, but as a sign of our goodwill, there is the 777.77 family bonus deposit, given immediately when you strike to claim your right.
>
> If you have millions to give bonuses to your CEOs and Executives, you clearly must also have millions to give a family bonus to your family workers.
>
> No society can grow without family, and no company can have empowered growth without family workers.
>
> By the way: an explicit 333.33 fraternal bonus must be given also to all those who MUST work during that family general strike to keep the proper civilian order of all the pacific manifestations along USA during that day of general strike of family workers, due their civilian service being considered "fraternally essential" to guarantee that these manifestations can happen in a proper civil and pacific order (police, medical services, firemen...)... but they are only complying to work as a fraternal service to those who are striking, although they themselves would have chose to strike too and even have reasons to strike too...
>
> Well... consider this a Jesus Charity's fraternal warning: employers MUST give concrete signs and everyone must walk together as brothers and sisters who can grow according to our inherent dignity, as the beloved human family we are all called to be...
>
> This is not a "civil rebellion" incitement: it’s a new familiarization in the civil sense...
>
> And yes, of course, the Goverment must listen and make the proper changes... but employers are not meant to be expected to be ordered mandatory changes by the Goverment for them to begin to affirm their family workers' dignity and all due right claim [Family Life Matters] effective immediately...
>
> Esto va a ser dicho con mucha, mucha, mucha humildad. Esto no se trata de incitar a la "rebelión civil" sino de... generar Su nueva familiarización muy pacíficamente en el sentido civil.
>
> El día internacional de la familia debe estar rondando el último domingo del año, Festividad de la Sagrada Familia... tienen tiempo para coordinar esto...
>
> US employers who pay either minimum salary or low-wage salaries, meaning that your employees are unable to raise a family with dignity...
>
> And also...

Any US employer who doesn't assume yet family conciliation measures as MANDATORY, not as a mere "benefit" to some...

Ustedes, muy en particular, pueden esperar un full general strike PACÍFICO de sus familias trabajadoras...

And that strike right must be recognized.

Les recomendamos, con toda humildad, que como gesto de goodwill de parte de su HR Department (si es que realmente son un HR Deparment y no un "Departamento de Recursos Esclavos") que el mismo día del general strike hagan un depósito a sus familias trabajadoras de 777.77 dólares para los que ganan minimum wage or almost minimum wage, 333.33 para higher wage family workers o negocios medianos...

Y solo para empleadores que sean pequeños negocios y que clearly won't be able to afford it, den un depósito de 77.77 a todas sus familias trabajadoras. Es totalmente esperable que haya small bussiness que sin importar el goodwill que tengan, no podrán afford giving family-based incomes sin un support concreto del Gobierno, que en lugar de generar dependencias a ayudar del Estado tiene que hacer un shift a proveer fraternal support a aquellos negocios cuyo volumen de operaciones aún no sea lo suficientemente grande para brindar family-based incomes a todos, pero con el appropiate Goverment civil assistance sí que podrían hacerlo...

Pero eso, la huelga general de familias trabajadoras está clarísimamente enfocada en all the big companies/employers that have profited very predatorily over the years and still refuse to recognize their family workers' dignity proportionally to their HUGE net profits, that can't keep increasing without assuming their proper social duty...

Employers of such HR Departments THAT FUNCTION AS *RECURSOS ESCLAVOS*: don't expect until the Goverment requires the changes to be mandatory. Please let your family workers know: we are hearing your VERY fair claim... so, a 777.77 family bonus is being given immediately (when they strike).

Como es razonable esperar, cambios a nivel de HR no pasan de la noche a la mañana, hay que hacer cálculos, hay que hacer deliberaciones y determinaciones para que todas las consecuencias y competencias se asuman debidamente...

Este 777.77 inmediato es un signo de goodwill por parte de sus HR Departments y sus empleadores, reconociendo su legítimo derecho a afirmar sus derechos como familias trabajadoras.

Dennos 333 días para informar que medidas explícitas de *family conciliation planning* se van a tomar a nivel de empresa.

Ejemplo de ese tipo de medidas pueden ser: comenzar a dar fully paid family health plans y family-based incomes a empleados que ya llevan cierto tiempo de permanencia en la empresa, integrar ordinary and extraordinary paid family-leave days, además de hacer mandatorio el parental paid family-leave (cuando un niño es adoptado o nace)...

Esas medidas comenzarán a ser fully implemented en 777 días.

Eso es un tiempo razonable para un empleador civil mostrar que no hay explícita intención de ser un employer con "Slave Resources"...

Whoever Employer among those who clearly have more predatory profits (Walmart, all fast food chains, obreros agrícolas, Marshalls, Office Max, Walgreens, JcPenney, Macys... you know what we mean) refuses to show concrete signs of hearing their family worker's all due right to strike and claim their right of being able to raise a family with dignity... can and should expect further pacific civil resistance manifestations from their family workers, including them abandoning their shift position as "surprise strike".

No estamos diciendo que un negocio deba funcionar como "hermanitas de la caridad", un negocio tiene todo el legítimo derecho a tener net profits... PERO el como esos net profits son obtenidos no puede ser via civil-social slavery: el bussiness TIENE que reconocer la dignidad de sus empleados en proporción directa a los net profits que esos empleados hacen posible que la empresa genere... Both GROWTH objectives y GROWTH EMPOWERMENT son requeridos en un fraternally-administered bussiness.

No estamos en tiempos de centrales azucareras, plantaciones de tabaco o plantaciones de algodón en los que sencillamente se esperaba que los esclavos generaran todos los profits posibles a sus amos, sin ningún tipo de deber de reconocer su dignidad...

Y claro, necesitan tiempo para discutir y deliberar como empresa/bussiness el cómo se va a afirmar la dignidad de sus empleados a nivel de toda la empresa... así que you are given 333 days to deliberate that, and then 777 days to those meassures begin to have full effect at the whole company level.

But, a very concrete sign of your good will must be given immediately to your family workers, so there is explicit recognition of you as Employer hearing their all-due-justice claim: the 777.77 family bonus effective INMEDIATELY... and that bonus is without regarding if the employee is part-time or full-time: if they are a family, the bonus applies immediately.

Con "family bonus" se debe entender: aún no se puede dar "family-based" porque no hay un sistema establecido para darlo, pero en estos momentos basta, como primer sign de la disposición de reconocer el legítimo just right of raising a domestic family with dignity...

So, de momento, corresponde dar un "domestic family bonus" a todo empleado que tenga familia civilmente reconocida: o es un civil married couple, con o sin hijos, o es un single parent con full custody del hijo.

El "fraternal family bonus" se puede dar a los singles without dependants, or without the full custody of a dependant, reconociendo en todo empleado el mismo derecho a crecer juntos en comunión, como ocurre en toda familia doméstica civil... pero por supuesto, si la familia no está institutida domésticamente en sentido civil, el family bonus es menor porque en estos momentos no hay constitución doméstica civil (sea via civil marriage o sea via single parenthood with full custody of dependant children), por eso en ese caso es 333.33: todos son llamados a crecer juntos en comunión fraterna, también quienes aún no han podido formar familia civil.

En estos momentos no es razonable, dicho en toda justicia, esperar que ningún HR Deparment sea capaz de coordinar un family-based bonus (tomando en cuenta la composición familiar de

cada empleado): hace falta coordinar un sistema bien legalmente establecido para poder brindar evidencia de la composición familiar al empleador [por ejemplo: el "libro de familia" que existió en su momento en España], y también hace falta delimitar bien legalmente qué determina el dignity line de un family-based bonus or un family-based income; eso solo puede hacerlo el Gobierno de Estados Unidos.

De momento, solo se pide un goodwill sign por parte del empleador, sobre todo de aquellos que están pagando salarios que se sabe que hacen imposible formar una familia dignamente. Para dar un "domestic family bonus" basta con brindar a su HR Department evidencia bien básica y accesible a todos en estos momentos: certificados de matrimonio, certificados de nacimiento de los hijos del matrimonio y declaración legal de full custody of a child en caso de los padres solteros/divorciados. Thats it.

La forma más simple de hacer un "libro de familia" en USA es "transicionando" a "family passports": menores dependientes or any elderly dependant comienzan a aparecer en un mismo "family passport"; cada cual tendría un passport card en caso de necesitar viajar solos, pero se asume que en circunstancias ordinarias ni un menor, ni un disabled dependent ni un elderly dependant pueden viajar solos, por lo tanto para cualquier tramite de viaje juntos, se usa el family passport.

En el caso de un menor que sea custodia compartida, o que el padre o madre esten civilmente divorciado, aparece en el family passport de los dos, pero el passport tiene que aclarar explícitamente si ese progenitor tiene full custody del menor o no. Ya esta.

Si es un medium business que solo puede pagar 333.33 family bonus, pague 77.77 fraternal bonus...

Y si es tan pequeño como bussiness que no puede hacerlo de otra forma, a todos se les paga 77.77.

Sea como sea: el visible sign de goodwill y no compliance with any civil-social slavery tiene que estar ahí. No basta decir de palabra "vamos a hacer el cambio eventually": el cambio tiene que comenzar ahora, y este es el primer signo de good will por parte del empleador, en directa proporción a sus net profits. Ningún tipo de slavery puede ser tolerado bajo ninguna circunstancia, y al bussiness que no lo entienda, que cierre operaciones.

A grandes empresas como Marshalls, Walmart, Walgreens, Burger King, McDonalds, Wendys, Kentucky FC, Krispy Kreme... que consistentemente han pagado lo mínimo posible con predatory profits por años... NO se les ocurra decir que no pueden garantizar un family bonus de 777.77. Especialmente cuando pagan bonuses millonarios a los CEOs.

For not even allowing the possibility of any "domestic discrimination" able to happen, no one can be asked in their hiring applications their family composition number, not even the single/married civil status.

Because all family conciliation benefits begin to be MANDATORY, they must be discussed properly once the employee is hired in a merit-based way (the required prepation for the job possition is present and the hired person is the bes candidate to fill the position).

Only then the family composition, at the same time the employee sings contract, begins to be provided and family conciliation benefits and eventual family-based income (once the time permanence in the company agreed according to proper rule of law and corporative policy is reached) are properly delineated among the two parts. That would require a second kind of contract, once the first one is signed, to ler very legally stablished how the family conciliation plan is going to he determined, including any "family bonus" if applicable. So, besides the current legal hire contract, you need a "family conciliation plan" required very legally to employees/employers to be discussed and signed by both parts after the contract had been signed, so there explicit legal evidence of which family conciliation benefits would apply immediately to the employee according to his family composition, and when the family-based income would begin to be eventually applied.

Don't dare to allow someone be denied an employment due "domestic discrimination" (it is "cheaper" to hire a single employee than an employee with 5 children, so you hire the single one).

Because assuming this social profit duty will have a very evident initial, immediate impact on the net profit capability of ALL employers/businesses/companies... Please be AWARE: you can expect as employer, as a minimum, an immediate 3% decrease in all the net profits EVERYWHERE, reaching the "normalization/stable" degree of decline at the Alpha generation, to fully integrating all the "social profits" necessary to empower all employees properly, recognicing properly and unconditionally their dignity and all due fraternal right of being able to raise a family with dignity and the fullest "soberanía personal" possible under proper rule-of-law.

Bigger employers can expect a way bigger immediate decrease, because of course their net profits are high.

BEWARE, companies, contractors, bussinesses, corporations: you CANT increase your prices for "recovering" the profits you need to invest on providing a dignity-based/family-based income or family-conciliatory benefits to your employee: YOU NEED TO STOP PREDATORY PROFITING AND EXPECT TO HAVE A REASONABLE PROFIT, NOT A PREDATORY PROFIT.

The net profits ratio of everyone must be expected to decrease to a reasonable ratio according to the recognition of everyone's dignity. You can't be allowed to do shrinkflation either to recover the “net profits” you are required to invest as “social profits.”

The predatory profitting practice must fully stop, EVERYWHERE. If you as employer are unable to run your business/company/corporation in a way you have a reasonable profit that is empowered by employees whose dignity is fully recogniced too as "social profit"...

You are meant to stop your operations in the same way cotton plantations —nor any other contemporary legal employer— are not allowed nor can be allowed to operate with civil slaves anymore.

Got it?

What a "funny" form of "tourism" promotion of Brazil: a destination to rehabilitate any arrogant "Masters and Commanders of slaves" CEO of employments, businesses or companies who think they can get whatever predatory profits they want, without assuming their all due fraternizing civil

responsability of providing a dignity-based/family-based income to those they employ, who are the ones who actually empower the company/bussiness to be able to get those profits...

In case anyone haven't noticed yet: the "family-based" income will get trickier outside USA: the child birth rate in families in poorer countries is way bigger. So, you wanted to "get more economical human resources" outside USA? You will think about that THRICE (not twice: THRICE, three times, the number of "growing together in communion", and that is a very beautiful gesture...) before assuming that merely because you move your manufacture facilities outside of USA, merely for "lower your manufacture costs"... you will be actually able to "lower your manufacture cost" ... when you, as an American company, will be required to provide a family-based income to any employee, including in any of your manufacture fabrica or providers elsewhere in the world, and of course that will include paying a family-based income to many employees with 5/6/7 children: even with a lower cost of life, the brother and sisters in materially poorer countries do have more children than in USA right now... They are quite more richer than us in "growing together in communion"...

Exactly as it is meant to happen in USA eventually, but in USA right now the cost of raising a family with dignity are so unaffordable that the "no-family-possible" social status have already begun to be assumed as totally aceptable and normal among the lower paid-minimum wage paid families

Rethink your "predatory profits mindsets" or you will be sent as "fraternal tourism" to Brazil to ger rehabilitated in the Amazon, wearing only calzoncillos. The Native American brothers and sisters in the Amazon... could be merciful enough to assist you if explicitally necessary only to preserve your life and give you as much "rehabilitations chances" as possible... but because you are expected to be able to get your own predatory profits for yourself, completely "independent" of any duty of respecting your employee's dignity and "soberanía personal"... well, the Goverment of Brazil will be very diligent to tell those Native Americans: let them be on their own as much they could be able to survive on their own, until they proove they had been properly rehabilitated into a "fraternal civil status"

Got it? Those Native American brothers and sisters will only save you... well, in cases you could be saved, like if a poisonous serpent (more poisoning than your fraticidal obssesion in getting profits in a predatory way) bites you... so, you can keep getting chances to be rehabilitated into a full "fraternal civil status" and go back to be part again of a civilization...

(Of course the Native Americans are civilization: they are fraternal... but these predatory Masters and Commanders are meant to be left by their own: the Amazon becomes their "fraternal civil rehabiliation destination", until prooven that their "predatory profits compulsion" is gone and they are able to see everyone as an equal and dignified brother and sister; only then they will be allowed by the Native Americans at the Amazon go back to civilization, "handing" the rehabilitated brother to the Brazilian Goverment when they fully confirm the "fraternal civil status" of the rehabilitated brother).

But that's it. And please be aware: there can be ocassions in which no one will be able to save you, like if you fall in a river infested with pirañas. No Native American will be able to save you there

Welcome to Brazil, fraternal rehabilitation center of the whole world! Anyone who has any kind of "master and commander of slaves mindset", we will rehabilitate him back to fraternal civil status.

Ya saben, al que tengan que mandar a la selva no le den calzoncillos Calvin Klein: dénselo Jockey. Ni siquiera por misericordia le pueden dar repelente de mosquitos: no está fabricado en USA.

Mucho cuidado con entender que aplicar un family-based income significa que la compañía necesariamente tendrá que fabricar los artículos que produce for getting their profits in a predatory way... fabricating them OUTSIDE USA only to avoid to pay a family-based to american employees...

ALL American companies/bussinesses, wherever they are located, and whichever kind of participation they have in USA (either if they are a brand of other nation with a store or fabric/any kind of management quarters in USA... or either an American bussiness/company with headquarters in USA but whose profits are generated by employees in fabrics elsewhere in the world) MUST be required to "transition" to provide their workers a dignity-based/family-based income.

Do you want to do bussiness getting predatory profits, as it happened among the "Amos" of slave plantations?

Nope, we won't allow you to do that kind of "bussiness" here: we don't recognice that as "bussiness" because it is functioning like a slave plantation: you are doing profits systematically denying your own employees' human dignity... and even also profiting of such denial.

You can go elsewhere to do that kind of "business".

Don't expect a true American enabling or consenting any form of slavery.

Al que tenga complejo de "independiente", incluso "independiente de Dios", que lo manden en una canoa al Amazonas sin absolutamente nada. Que aprenda a sobrevivir en la selva sin absolutamente nada, ni siquiera vacunado.

Seguramente es tan "independiente de Dios" que sobrevivirá solito o solita... especialmente si da la "casualidad" que la canoa se vuelca en un río infestado de pirañas.

A quien pretenda meterse en ese tipo de "fueros"... ya sabe las "pirañas" y bestias —no nesesariamente solo depredadores: los demonios y el Maligno también es tan "bestia" como cualquier otro depredador— que le esperan...

Sin fósforos either. Si tan capaz te crees de controlar la luz, incluso la luz que solamente puede venir directamente de Dios... crea tú solito el fuego que necesites.

Por ahí... hay unos cuantos cuya "arrogancia americana" tienen un "independent state" literalmente propio de CAVEMEN: se creen que son salvajes, capaces de ser independientes de forma absolutamente SOBERANA, incluyendo el usurpar soberanía personal de otros en otras naciones si es necesario según su propia "identidad americana" y los predatory profits que implica el capitalismo radical de Estados Unidos.

Go on, cavemen, no se metan al "mencave" de sus mansiones: váyanse directo a la selva, one way ticket, en calzoncillos (procuren que el calzoncillo haya sido fabricado en Estados Unidos, no en Malasia ni ninguna otra nación asiática donde pagan salarios de miseria solo para tener the most predatory net profits possible) y por supuesto sin repelente de mosquitos que es fabricado en China por fábricas manejadas por empleadores americanos, pero ni siquiera pagando a esos

empleados de ultramar lo que necesitan para vivir con dignidad y raise a family with dignity according to their own nation's dignity line (cost of life).

Cuando el savagery de las selva los cure del savagery de cada social slavery que hayan enforced due "american pride"... then you will be granted, very fraternally, your "back home" ticket and you may keep enjoying your mancave in a way more "fraternal mencave" sense...

Lo de "declaración de independencia" tiene su chiste, pero no es gracioso en lo absoluto: técnicamente, el gobierno de todas las naciones deben entenderse SiEMPRE en el contexto de "interdependencia fraterna" unas de otras...

A ninguna nación se le puede tolerar enforce ANY kind of defraternization (that includes the radical capitalism predatory profits "bussiness managent agenda" that doesn't assume that it is their all due social duty to pay ALL their employees a wage that empowers them to be able to afford a life with dignity, able to raise their families with dignity...

Lo de empleadores estadounidenses pagando sueldos de miseria a empleados de otras naciones no tiene GRACIA en lo absoluto... y lo de Estados Unidos no asumir debidamente la autoridad de ninguna corte internacional de derechos humanos no tiene GRACIA en lo absoluto... entre otros ejemplos posibles de systematic defraternization that will eventually become a Civil Slavery form in the other nation too, but enforced from the "independent nation."

Realmente ninguna nación puede ser "independent", existiendo sin la colaboración fraterna de ninguna otra nación... No hay forma de que ninguna nación pueda ser "independiente" en el estrico sentido de la palabra...

Ni el Papa puede ser independiente: para repartir el "pan de vida" como corresponde ser repartido, honrando incondicionalmentr la dignidad humana y fraterna de todos los fieles, con toda la fidelidad posible a Su alianza esponsal, y de la forma que sea más glorificante para Él, caminando juntos como Beloved holy and blessed people of God que es tan Beloved como Él mismo lo es por el Padre: "This is My Beloved Church, in whom I am well pleased" (estoy usando las palabras del Padre en el bautismo de Jesús... y todos comenzamos a ser Beloved holy and blessed family of God en el bautismo...) This is My Beloved Church-Bride, in whose fruitfulness of the Holy Spirit I am well pleased...

So... humildemente les sugerimos que lo de "declaración de nueva fraternización" se entienda en el sentido más pleno posible: a ninguna nación o "poder gubernamental de un Estado" se le puede permitir "invadir" y "esclavizar civilmente" la "soberanía personal" de ningún hermano o hermana.

Ya no hay "reyes soberanos": ahora hay ciudadanos soberanos y Estados Interdependientes (currently known as "independent nations", buth technically, they interdependent of each other).

De un ciudadano soberano siempre se espera que haga lo que haga se mantenga bajo parámetros fraternos propios de un estado de derecho (o sea: whatever is done as a "ciudadano soberano", it must respect the "communion direction" that EVERYONE must honor to remain functioning as a fraternal civilian environment, proper of any rule-of-law properly implemented at a whole civil level). O sea: un ciudadano soberano no puede meramente "be the best person he or she can be" in whatever way they mean... Sí que son soberanos para elegir el way to be best...

> SIEMPRE y cuando lo hagan dr una forma que todos puedan seguir creciendo juntos en comunión. O sea: lo de "be the best person you can be" in a way that violates de law or that violates the "fraternal tone" of a properly-implemente rule-of-law... nope, no one can do that, not even a "ciudadano soberano."
>
> Es muy curiosa la explicación de "slavery" que da esta lectura...
>
> Porque definitivamente desde el sentido bíblico "slavery"...
>
> ni puede ser visto como dependencia sistemática al Estado (como sucede con el 50% de la población civil de Puerto Rico... lo que también puede ser visto como OTRA forma de Civil Slavery si se considera que está siendo causado deliberadamente con el social slavery of our "colonial political status" systematically enforced at a whole civil level)... O sea, el civil slavery es tan crudo en Puerto Rico que en el sentido civil no hay "soberanía personal" siquiera posible de ser asumida sistemáticamente en TODA la jurisdicción civil... ni puede ser visto como un "Burger King" o ningún otro "empleador" asumiendo el rol de "King" soberano de tu soberanía personal, en ninguno de los sentidos aplicables —civil-filial, biológico-orgánico...): la naturaleza de la formación personal solo puede ser "reinada" por la realeza de Dios Amor, especialmente si la propia persona reconoce a Jesús Caridad como único Rey de su soberanía personal: Su reino de los Cielo está en mí, y en mí misma... sí que elijo reconocer plenamente Su soberanía como Cristo Amor. O sea: lo de "Recursos Humanos" y todos sus dependientes envueltos en el Civil Slavery crime... funcionando de facto como "Recursos Esclavos".... no, ese sentido de "slavery" no puede ser bíblico either.
>
> El único sentido bíblico posible de "slavery" es... full obedience to His will. Y da la casualidad de que eso es precisamente lo que implica Su realeza: estar constantemente haciendo Su memoria vida, doing as He says... here is the servant of the incarnated Word, let it be done in our goeiz according to Your incarnated communion...
>
> Jesus Charity, we adore You with our whole growth...

Ahondemos ahora, de una forma muy *duc in altum*, lo que Jesús Caridad propone como un *Family Passport,* además del Passport de “Ciudadano Soberano” que pueda tener todo ciudadano que así lo solicite al cumplir 18 años o su cambio from *Dependent Citizen* Social Status a *Ciudadano Soberano* Social Status ser legalmente reconocido... partiendo del hecho de lo que ya sucede en estos momentos con menores de edad que viajan solos (of course, si se hace un Family Passport... ¿cómo se resuelve el issue de menores que viajan solos, con qué pasaporte viajarían si no tienen Passport propio?):

> Que quede claro lo siguiente:
>
> un MINOR que viaja como UNNACCOMPANIED MINOR solo puede hacerlo tras un debido trámite que es bien legal.

Yo misma he viajado, mas de una vez, como unnacompanied minor (o sea: un menor que está viajando solo, sin ninguno de sus parents; o que está viajando en grupo, sin ninguno de sus parents).

Esto es algo bien pero que bien práctico en el sentido de seguridad civil: en caso de cualquier minor/dissabled dependant/elderly dissabled dependant viajando solo, SIEMPRE tiene que haber el debido trámite civil para que eso pueda suceder.

O sea: el precedente legal básicamente ya existe: basta que los unnacompained minors viajen con el debido documento legal que legitimize su viaje junto a su passport card, y como prueba BIEN legal de que ese viaje procede de forma bien legal (no human trafficking possible), lo que es STAMPED en la aduana o aeropuerto de destino del menor que viaja unnacompained o en grupo es el documento legal que legitimiza que está viajando con toda la autorización del Full Custodian Parent y el full legal consent del Domestic Family al que está "vinculado" civilmente. De hecho, en el documento también tiene que estar bien establecido exactamente quien recoge al menor/elderly dependand/dissabled en el aeropuerto de destino, con todo el fundamento legal (requerir el numero del family passport de la persona que recoje al unnacompained dependant o la institución que va a recoger al menor en el destination [esto aplica sobre todo a niños enviados a board schools o summer camps en otro país] y por cuanto tiempo esta previsto que el unnacompained minor/dependant esté en el lugar de destino).

Cuando un minor viaja solo es bien importante que las cosas estén bien civil-legamente claras en todo momento. O sea: no permitirles viajar con pasaporte sino con passports cards y el debido documento legal aplicable en su caso, en su caso, es algo bien pero que bien prudencial y que es incluso una medida que directamente impide o al menos dificulta el human trafficking de menores de edad.

Ese documento lo puede diseñar el State Department y tramitarse via abogado antes de un viaje de un unnacompained minor/dependant. Que quede claro: eso, en estos momentos, ya tiene que hacerse [un documento legal que haga posible que un menor pueda viajar solo o en grupo sin sus legal custodians], es cuestión de poner las cosas más claras.

En el caso de un menor viajando con el parent que no es full custodian, tiene que haber carta de consentimiento del full custodian, y el family passport sí que tiene que decir claramente si ese parent es full custodian or not, sea porque es padre/madre soltero o porque hubo un divorcio civil.

Creo que eso aclaró mucho mejor porque no es exactamente una mala idea que se prevea de forma sistémica que los unnacompained dependants solo viajen con passport cards y no con un passport: lo que se debe "stamp", si es necesario, en el aeropuerto de destino es el debido documento que legitimize legalmente que ese dependent está viajando legalmente, asi que no está mal que el aeropuerto de destino tenga bien claro, con la sola ausencia de passport, que el incoming traveler que se está tramitando es un unnacompained dependant: si estás viajando solo con passport card, tu custodian legal consent letter (o como sea que quieran llamar a eso) tiene que ser dada junto a tu passport card para que sea posible tramitar tu entrada al destination airport.

Ningún disabled dependant/unnacompained minor/elderly dependant debe poder pasar, NI SIQUIERA por accidente o por descuido, un trámite de aduana sin que pueda ser detectado bien

legalmente que está viajando sin consentimiento explícito del domestic family al que está vinculado civilmente. Si un debido legal consent letter no es brindado junto al passport letter, ninguna aduana/airport authority puede recibir a ningún unnacompained minor/elderly dependant/dissabled depentant.

Got it?

Of course, una vez cumples 18 años ya puedes pedir tu "soberano citizen passport" (lo estás pidiendo para ti mismo como ciudadano soberano).

Cuando sea un matrimonio civil el que pida el family passport, a ambos custodios adultos se le da un family passport individual. To all married parents se le da full passport with their respective childrens... to both as full custodians. In the case of married parents with a children of a previous divorced union, se incluye al menor de la union civil previa solo en el family passport del divorced parent, aclarando explícitamente el tipo de custodia que tiene sobre el menor (compartida, full custody). Si para evitar que un no-full custody parent pueda confundirse con un full-custody parent hay que poner una página de color explícitamente distinto en la página de ese menor, hágalo, pero ni por casualidad permitan que un non-full custodian parent pueda viajar solo con un menor sin el debido documento legal del full-custodian, sea en una hoja física para ser vista en el aeropuerto, o para ser revisada electrónicamente en el electronic Passport file (o sea: el full-custodian envió electrónicamente el documento requerido para autorizar el departure... aunque para enviar documentos electrónicos de esa naturaleza puede acordarse entre ambas partes un “family pass”: se informa que ambas partes están en buenos términos y ambos están en plena disposición de mutua relación paterno-filial competente respecto al menor, incluso la parte que no es full-custodian. O sea: se puede asumir que si hay un “family pass”, no debe entenderse que el non-full custodian parent tenga intención de llevarse al menor sin consentimiento del full custodian... pero si no hay un family pass, y alguna de las dos partes “levanta bandera” ante la posibilidad de un dependent citizen poder ser movido sin consentimiento... eso ya es señal para las autoridades aeropuertarias: si no hay family pass explícito, el documento para tramitar el viaje de ANY dependant citizen by a non-full custodian se requiere físico y bien legalmente y electrónicamente confirmado).

En cuanto la composición familiar cambie, se renueva. Of course you need electronic passports for this: you need to know if someone gets divorced, or someone may try to pass a family passport that is not *vigente* anymore (for example: the custody of the child changed and now who the physical passport says is the "full custodian" is not, so now he or she can't be allowed to fly alone with the child without the consent of the current full custodian). Trying to do that should be considered a crime.

Si no se remueva via renovación de composicion familiar (esto no tiene que suceder solamente por tener un hijo o porque haya que renovarles la foto a los menores, cosa que puede suceder electrónicamente, ni siquiera hay que estar cambiando la foto cada año al menor de edad... por ejemplo: si un matrimonio sin hijos asume custodia de un vulnerable/dissabled elder relative, esto también es una renovación de composición familiar) sencillamente se renovaría cada cierto tiempo (creo que son 5 años ahora mismo, el pasaporte se renueva cada 5 años o algo así, pero en el caso de Family Passports, lo más prudencial es renovarlos físicamente cada tres, para que el cambio físico en las fotos de menores no pueda ser extremadamente discrepante a su etapa

> de crecimiento actual al momento de usar el Family Passport físico, aunque la foto del menor sí que debe ser renovada electrónicamente anualmente).

Por supuesto, para que se entienda debidamente lo que Jesús Caridad quiso proponer con eso... se tiene que entender mucho mejor el como se entiende el *social status* de un citizen. Usualmente a todo citizen se le define solo por "estado civil"... pero realmente hay otro *social status* de todo citizen: o eres un ciudadano soberano o eres un ciudadano dependiente (todo ciudadano dependiente, por cualquier causa debidamente determinada por una corte judicial de familia, en orden a que su dignidad sea debidamente reconocida por el Estado para a ser ciudadano dependiente de un civil-domestic fraternal custodian que asume la custodia social de ese *dependent citizen* en nombre del Estado, o de un domestic fraternal custodian que asume la custodia social fraterna de ese *dependent citizen* como pariente del ciudadano; en caso de ser necesario, ese fraternal domestic custodian ha de recibir cualquier fraternal support que requiera recibir por parte del Estado como custodio civil de ese *dependent citizen*... de tal forma que el fraternal domestic custodian pueda asumir la custodia de ese *dependent citizen* honrando incondicionalmente su dignidad personal según su degree of soberanía personal (evidentemente la soberanía personal de un ciudadano soberano NO puede honrarse de la misma forma que la soberanía personal de un *dependent citizen*, ni viceversa, pero la soberanía personal ha de reconocerse incondicionalmente en todos: los soberanos son los ciudadanos, NO el Estado). Aquí va la aclaración:

> Solo para que se entienda claramente: debe ser totalmente ordinario en el sentido civil distinguir bien propiamente entre "dependent citizen" y "citizen soberano." Una vez se alcanza la mayoría de edad se le asume ipso facto como "citizen soberano" salvo que haya evidencia de lo contrario; plenamente llamado a cumplir sus deberes y responsabilidades como ciudadano "soberano" bajo estado de derecho: con el Passport que se da con la mayoría de edad se reconoce por el Estado su plena soberanía civil.
>
> Sin embargo, también se debe entender: el propie Estado tiene el "deber de estado" de que la "vinculación civil" de aquellos ciudadanos que sean "dependent citizens" (sea por ser menores de edad, sea por un cognitive dissability o dissability de algún tipo que impida reconocer plena soberanía civil; sea por estar en older age stage y ya no pueda vivir de forma independiente) este oficialmente reconocida: Esos "dependent citizens", por su degree de soberanía personal, REQUIEREN estar doméstica y legalmente vinculados debidamente como "vinculación civil" para que su dignidad personal permanezca incondicionalmente reconocida en todo momento. La "vinculación civil" más ordinaria es evidente: la familia doméstica civil a la que estén "vinculados civilmente", sea por matrimonio civil o por parentesco en primer grado.

La personalidad jurídica no puede ser negada en ningún momento: todos son persona con dignidad, y el Estado es el primero que tiene el deber de garantizar a nivel civil que la dignidad de todo ciudadano es incondicionalmente reconocida, comenzando por el propio Estado. Sin embargo, algunos son "dependant citizens" a los que hay que garantizar bien legalmente la debida "vinculación civil" que garantice que son cuidados como corresponde de acuerdo a su "dependant citizen" status, por la razón que sea. No hay menos personhood por ser un "dependant citizen": en el caso de "dependent citizen" SIGUE SIENDO PERSONA CON PERSONALIDAD JURIDICA, según su degree de soberanía personal.

El caso mas ordinario of "dependent citizen" es un niño/baby/minor age child"... pero puede ser un dissabled/vulnerable adult/elderly cuya custodia fraterno-doméstica es asumida por un pariente.

Sea como sea: si usted es un "dependent citizent" sigue siendo persona con dignidad y se tiene que garantizar que esa dignidad sea respetada. La via ordinaria es via vinculación familiar-doméstica... pero en caso de un "dependant" citizen que necesite una fraternal support para que su dignidad sea reconocida debidamente y en cuyo caso no haya familia doméstica vinculante, ES EL ESTADO el que tiene la competencia de garantizar la debida "vinculación civil" que reconozca la dignidad personal de ese ciudadano incondicionalmente, siempre reconociéndolo de la forma más "domésticamente" fraterna posible.

O sea: el Estado no puede ubicar a un abandoned elderly que es "dependent citizen", pero still able to do basic chores by his or her own... in a 24hr disabled care. Ni puede ubicar un growing child que está en foster care en un elder home. Cuando debido al "dependent citizen" status de un ciudadano, y debido a la falta absoluta de vinculación doméstica civil a la cual vincularlo, es al Estado al que compete vincular civilmente-fraternalmente a ese ciudadano, SIEMPRE se hace respetando incondicionalmente su dignidad personal y vinculándolo en la "vinculación civil" más doméstica-fraterna posible...

Asumiendo: si hay vinculación doméstica familiar civil posible, esa es la que se debe afirmar primero por el Estado, incluyendo proveer cualquier fraternal support que ese custodio fraterno-doméstico requiera por parte del Estado como custodio fraterno-civil para que dicha custodia sea asumida de tal forma que se honre incondicionalmente la dignidad del dependent citizen.

El Estado solo asume la función de "agente vinculante fraterno-civil" SOLO cuando es estrictamente necesario para garantizar el debido reconocimiento incondicional de la dignidad de ese ciudadano que, por su "dependent citizen" social status, requiere una vinculación civil legalmente asignada por el Estado [custodio fraterno-doméstico-civil vinculado legalmente either por una corte de familias del Departamento de la Familia o del fuero judicial competente] para brindarle TODA la asistencia fraterna (de cualquier tipo, incluyendo fraternal aids) que se requiera para garantizar el legítimo reconocimiento incondicional de su dignidad personal.

Si el tutor/custodio fraterno necesita asistencia económica razonable para garantizar que la dignidad personal de ese "dependant citizen" sea reconocida fraternalmente, EL ESTADO la tiene que dar.

Tengan MUCHO cuidado con negar la dignidad personal/juridical personhood de un dissabled o dependant citizen sin familia, solo porque no puede valerse por si mismo. Eso es E U GE NE SIA juridica e *ipso facto* social abortion.

> El reconocimiento del personhood ha de ser incondicional en todo momento, incluso via constitucional: todos somos hermanos y hermanas iguales y dignos...
>
> Jesús Caridad, te adoramos con todo el crecimiento...

Por supuesto, para reconocer a un "Departamento de la Familia" no meramente como un departamento gubernamental de "gestiones administrativas" sino como una agencia de gobierno que tiene un civil duty bien explícito de garantizar la debida vinculación fraterna de TODO CIUDADANO a nivel de Estado de Gobierno... eso requiere toda una reconfiguración de cómo se entiende "formación civil de soberanía personal": el territorio y sus recursos se gobiernan y se gestionan; la soberanía personal de los ciudadanos se forma, NO SE GOBIERNA, pero el Gobierno sí que tiene el legítimo deber de garantizar, via rama formativa, la formación civil de todos los ciudadanos en equidad fraterna, y haciéndolo de tal forma que se reconozca incondicionalmente la dignidad personal de todos los ciudadanos según sus respectivos social/civil state en TODO momento. Por ende, todo Gobierno en pleno estado de derecho fraterno también ha de tener, además de la rama legislativa, judicial y ejecutiva, una rama formativa, tal cual se aclara a continuación según lo explicado por Jesús Caridad:

> Una persona ordinaria entiende un "gobierno" como una "rama legislativa, judicial y ejecutiva" que "distribuye taxes, administra recursos comunes y aplica estado de derecho," right?
>
> Nadie, absolutamente NADIE ve como "necesaria" una "rama formativa": el estado visto como AGENTE de FILIACION fraterna que garantiza que la dignidad personal de todos los ciudadanos sea reconocida incondicionalmente, incluso constitucionalmente: "We, the brothers and sisters of the United States of America..."
>
> Nadie ve en el gobierno como "formador fraterno" con una clarísima función de "formación social fraterna": a todo estado propiamente soberano con pleno estado de derecho también le corresponde reconocer legítimamente toda nueva filiación civil [nacimientos; matrimonios civiles], toda nueva filiación fraterna-civil [adopciones; "dependant citizens" a los que el Estado está en legítima posición de asignarles un "custodio civil-fraterno" para reconocer debidamente su dignidad personal con una vinculación fraterna que sea lo más doméstica posible según su "dependant citizen" status]; y toda cesación de vinculación civil [defunción/divorcio/defiliación civil] y garantizar la "gobernanza fraterna" del estado.
>
> A eso pueden llamarlo "primacía de estado fratern0" que es propia de TODO estado/nación cuyo estado de derecho sea civilmente fraterno de forma constitucional e incondicional: tienen que tener una rama bien específicamente asignada para la formación fraterna de todo el estado. Quien gobierne esta rama formativa NO puede ser un varón, incluso si el presidente legislativo es un varón: tiene que ser una mujer, reconociendo la primacía femenina en todo rol formativo,

tanto doméstico como constitucional: las mujeres son las que conciben "desde dentro", incluso civilmente.

O sea: en esta rama formativa hay gobernanza femenina obligatoria.

No, quien gobierna aquí no es la "primera dama": esta gobernanza es nacional, pero su afiliación no es política sino fraterna. Dura tres términos presidenciales legislativos (3: crecimiento en comunión)... porque estos departamentos nacionales NECESITAN, para su debida estabilidad, ser gobernados por más tiempo que cada 4 años. ¿Han visto el descalabro, por ejemplo, en el Dept de Educación por el cambia-cambia de dirigente cada vez que hay elecciones?

Nope, la primacía fraterna (rama formativa) del gobierno tiene que estar gobernada por tres términos presidenciales, al cabo de los cuales se le pide a los ciudadanos en las elecciones ordinarias si además confirman como "gobernadora de la rama formativa" a la mujer designada para ello...

1. La trayectoria y ejecutoria brillante de servidora pública de la mujer demuestra clarísimamente su carisma civil fraternizante: su forma de servir públicamente es siempre eminente fraternizante, nunca depende de afiliación política alguna para tratar, afirmar y respetar a todos como hermanos dignos e iguales.

2. Para garantizar la absoluta transparencia "afiliativa" y primacía totalmente fraternizante, la mujer será propuesta por TODOS los presidentes electos precedentes y el actual, incluyendo también a las gobernadoras formativas precedentes. Entre todos tienen que escoger, una forma bien fraternizante, a quien van a proponer al pueblo para gobernar la rama formativa en cuanto los tres términos acaben. O sea: necesariamente TODOS los partidos políticos van a tomar esta decisión juntos y de forma fraternizante.

Solamente si una "gobernadora nacional de la rama formativa" confirmada por el pueblo no puede cumplir los tres términos, todos los presidentes precedentes (y por supuesto, también las gobernadoras fraternas precedentes) pueden proponer una "transitoria", en funciones hasta las próximas elecciones.

La via ordinaria es: esta gobernadora es propuesta al pueblo y confirmada (si/no) en elecciones. Si la respuesta del pueblo es no, se tiene que proponer a otra y hacer una "eleccion fraterna" (una elección especial para confirmar a la segunda propuesta).

Esta rama formativa gobernaría dos departamentos ya conocidos directamente relacionados con reconocer la dignidad personal de todos los ciudadanos incondicionalmente: el Departamento de la Familia y el Departamento de Educación.

El debido reconocimiento incondicional de la persona y su dignidad personal es algo bien pero que bien formativo a nivel nacional, no debe depender de afiliación política alguna, ni siquiera en su gobernanza: eres hermano y hermana y reconocemos tu dignidad fraterna incondicionalmente con esta rama formativa del gobierno.

El tercer departamento, que ni siquiera existe aún, y que va aquí también, en esta "rama formativa" del gobierno... es la agencia de cultura nacional: se ha de afirmar una cultura nacional fraternizante a nivel de TODA la nación.

O sea: una democracia, o es fraternizante, o no es democracia en lo absoluto.

Esta "rama formativa" es la que garantiza a nivel nacional que TODO ciudadano es reconocido dignamente como persona que es hermano y hermana igual, unconditionally beloved, debidamente vinculado fraterno-civilmente como competa, o como corresponda al Estado vincularlo de ser necesario, en el caso de "dependent citizens" sin vinculación doméstica-fraterna biológica (sin familia civil).

Lo de "caminar juntos como hermanos y hermanas iguales y dignos" no es algo que salga "solito": es algo que necesita una gobernanza civil explícitamente formativa de forma fraternizante a nivel de todo el estado.

Of course, la persona que propongan para esta "gobernadora nacional de rama formativa" tiene que tener la preparación necesaria.

That's it, people! Keep enjoying being governed by a male-minded patriarchal presidency!

Ni siquiera me gobierno como ustedes y no lo entienden, no me comunico como ustedes y no lo entienden...

I never understood goverment that way, my goverment is differently conceived, even in the civilian sense!

Enjoy your male-minded political power! My citizenship is of Heaven...

Puerto Rico no es solo "zona de emergencia social catastrófica" meramente por todo el social slavery que ha implicado el ser forzados a permanecer como colonia por tantísimos años (por ejemplo: todo el economical slavery que implican las leyes de cabotaje y que todo el incoming maritime cargo transit tenga que venir necesariamente via Jacksonville; todo el economical slavery que implica que los servicios de salud provistos via Medicaid en la Isla sean pagados por el Gobierno Federal con una tarifa más baja, solo por no ser estado ni ciudadanos iguales)...

Aquí hay otros tres elementos bien detonantes:

-fin de las 936 (niveles de desempleo de impacto mayor)

-huracán María (desastre natural de impacto catastrófico)

-terremotos (desatre natural de impacto catastrófico).

FEMA sabe como manejar emergencias de desastres naturales, pero no brinda la ayuda de manejo de emergencias sociales en zonas de desastre, ni está diseñada para eso).

O sea: basta que una zona sea declarada "zona de desastre" para que se asuma que también hay que brindar support para emergencias sociales derivadas del impacto del desastre.

Voy a decir como esto costó vidas en el huracán María: nadie, absolutamente NADIE, estaba preparado para asumir como "emergencia social" el hecho de que las personas que estaban encamadas necesitaban elecricidad o suplemento de oxígeno para sobrevivir tras el impacto mayor del huracán María. FEMA no está diseñado para eso tampoco.

Muchísimos dissabled citizens murieron tras el huracán María sencillamente porque no hubo capacidad de respuesta inmediata a la emergencia social de estos dependant citizens deeply disabled: se tenía que tener reservas ya disponibles de tanques de oxígenos y generadores de emergencia para todos los ciudadanos que dependen de soporte vital para sobrevivir. Eso es un clarísimo ejemplo de emergencia social que requiere una respuesta bien humana de forma inmediata: hay que tener generadores y tanques de oxígenos disponibles en zonas de huracanes, para que en caso de desastre mayor se pueda atender la emergencia social de estos dissabled citizens en primer lugar.

Muchísimos ancianos y disables murieron tras el huracán María sencillamente por eso: no pudieron tener electricidad para su suporte vital o no pudieron lograr tener acceso a tanques de oxígeno.

FEMA se limita a brindar immediate aid, pero nadie asume jurisdicción de la dimensión de "emergencia social" tras el impacto de un desastre natural catastrófico...

Y resulta que en Puerto Rico hubo dos casi consecutivos: un huracán básicamente categoría 5 y terremotos...

Eso, además de la emergencia social derivadada del social slavery económico y político que ya estaban sucediendo antes de esos dos desastres naturales...

El tipo de fraternal support que requieren los dependent citizens que son disabled or deeply disabled tienen que estar claro en todo momento: las autoridades tienen que saber sistémicamente donde estan y si en caso de ser declarados zonas de desastre mayor ya se puede prever que sus custodios fraterno-doméstico-civiles van a necesitar garantizar ciertos suministros para el survival esos dependent-dissabled citizens de forma immediata (tanques de oxígeno, formulas de alimentación enteral, adult diapers, adelantar el suministro de medicación necesaria para soporte vital... estas cosas no son fáciles de conseguir en un estado de emergencia cuando se trata de un dissabled dependant) al ser declarados zona de emergencia por FEMA.

Ni siquiera se les debería cobrar electricidad a familias con dependents que se sabe que dependen de soporte vital eléctrico para sobrevivir: en ese caso tener electricidad es su legítimo derecho para reconocer debidamente su dignidad humana.

Si quieren declarar "magnum social emergency zone" a una zona de emergencia social catastrófica donde además también ocurre un desastre natural catastrófico...

Pueden.

Wait for it: cases of "impericia formativa" will also happen... They are already happening de facto, as it was just explained, but the legal code has not integrated this kind of GOVERMENT crime in their system.

"Impericia formativa" means: YOUR formative dysfunction as Goverment can be prooven very legally to cause to that citizen either any kind of decrease in his or her degree of "soberanía personal". You need to compensate that very properly, especially when such decrease meant a FULL CIVIL DENIAL of the "soberanía personal" of the citizen, either temporary or permanent (the full denial of anyones' "soberanía personal" can be considered, ipso facto, civil slavery).

In cases of dependant citizens that depend fully on Goverment fraternal aid or Goverment fraternal assitance, their respectives fraternal custodians (either civil, domestic, or both) can put the plaintiff at the immediate upper judicial level of the family court who would be currently allowing or enabling the "impericia formativa" claimed by those fraternal custodians in legal custody of the dependant citizen.

The Goverment can't remain as "immune" from the all due right of citizens of getting justice... if they are the ones commiting the crime in the first place. That also applies to the rama formativa.

Wait for it. If I am alive to see it, the legal case against the FBI exactly going in this direction will be monumental: they were ones whose inaction meant me remaining social slaved and eventually civil slaved. They were the ones meant to arrest and tell the truth instead of using me as medical experiment and also allowing me deliberately to suffer torture to the extreme of imminent death (that didnt happen due God intervention, but it can be prooven very legally that in ordinary circumstances I would be dead long time ago) without proceeding via rule of law as it is meant to be done to ALL citizens who are being victims of a hate crime, without regarding who commits the crime (in this case, to begin with, my own progenitors).

Of course the crime of "systematic full denial of "soberanía personal" must be framed in the current legal codes, but yes, in the most essential sense, that is the crime the FBI committed, and they will pay high.

Which is the price of the dignity of a citizen denied for 40 years, 15 of those fully known by the FBI, THE PRESIDENTS, THE DEPARTMENT OF STATE OF USA... THAT INSTEAD OF ACTING ACCORDING TO RULE OF LAW REDUCED ME TO CIVIL SLAVERY SOCIAL STATUS, FORCING ME TO REMAIN TORTURED IN A CERTAIN DEATH WAY (IF I REMAIN ALIVE, IF FUE A MIRACLE FROM GOD, NOT BECAUSE YOU STOPPED THE TORTURES AND THE CRIMES WHOSE LETHALITY WAS VERY WELL KNOWN AND EVEN EXPLICITLY TARGETED TO BECOME LETHAL), including full denial of juridical personality, and causing/allowing deadly lethal capability systematic bioterrorist torture and civil control-slavery tactics, besides forcing me to also witness how children were tortured around me, and my pets also, one of them to the extreme of being murdered?

Which is the price of such dignity denied that way... by a WHOLE GOVERNMENT?

Besides determining which is the price of the dignity of a citizen who you forced to endure that degree of personhood denial deliberately, consciously, cruelly and even creating dependences that were not meant to happen in the first place... [this price, by itself, will set a legal precedent]

How will you guarantee that all the medical data collected by the terrorists who have tortured me (and there is no doubt you are surveilling too; instead of arresting them, you are playing the "big boys games" boasting to have more social influence power than the domestic terrorists and even acting yourselves as domestic terrorists to, answering to social terrorism with even worse and bloodier social terrorism) will be FULLY destroyed, not even been able to be used by your own Defense Department or any other department to know how to commit the same kind of torture upon anyone else, like the torture that happened in Guantanamo in the name of a "war on terror"... when you yourselves eventually showed being a Goverment with even worse terrorist capabilities than the terrorists you tortured at Guantanamo... when the "war on terror" became a "war on personhood" and PERSONHOOD began to be used BY USA GOVERMENT as social war

field, besides fully enforcing civil slavery upon innocents and using innocents as "social war ammunition"?

Calculate the "dignity price" right.

By His grace, you are forgiven, but your crimes stands and they will be faced very legally in court, with the explicit intention of setting a legal precedent.

If I am not allowed to sue the FBI and the Goverment due how I had been slaved civilly, tortured over and over again through 40 years of existance —15 of those after I myself began to report to the FBI that something was wrong, the nature of "hate crime" of what was happening and eventually explicitly informing online about the torture of children and the human trafficking being committed by my employers— and completely stripped of any kind of human dignity and "soberanía personal" possible...

May everyone around the world, from wherever I might be seeing such a legal sentence of "Goverment immunity" happening... observe and be witness OF HOW you "declare yourselves" to be... "the most powerful nation of the world."

Civil slavery is still being totally normalized and used as a form of Goverment and "legal social control tactic" in USA [United Slaves of America].

Justice delayed is justice denied. Especially justice denied for this long... and when the denial of justice means you are denying —or caused directly a decrease of the degree of— the "soberanía personal" of that dependent citizen].

Vamos a dar UN solo ejemplo, bien real y práctico, de todas las repercusiones claramente deshumanizantes e indignizantes que puede conllevar que un gobierno no tenga una debida rama formativa bien articulada:

En Puerto Rico el abandono de ancianos ha crecido en más de un 300% con una rapidez espeluznante. Los familiares los abandonan en los hospitales.

A la misma vez, el "departamento de la familia" (que funciona más como un departamento administrativo más que como una agencia filiativa en toda la jurisdicción civil) NO TIENE FONDOS ni para afiliar a estos ancianos a un custodio fraterno civil (por ejemplo: un hogar de ancianos) ni tampoco para pagar dicha manutención. Los pobres ancianos se quedan abandonos por larguísimo tiempo —con el horrendo dolor que eso conlleva para todo ser humano— en los hospitales, que no saben qué hacer con ellos.

El issue tiene varias vertientes, todas horrendas.

-El Gobierno Federal NO BRINDA fondos para lo que puede denominarse en toda regla, en estos momentos, como una emergencia social que tiene que ser atendida de inmediato, con los fondos correspondientes. De la misma forma que tienen a FEMA, tienen que tener fondo para asignar al manejo de emergencias sociales de magnitud nacional o estatal. Esa en concreto,

puede denominarse en Puerto Rico una emergencia social de nivel estatal: está pasando a nivel de todo el territorio estatal.

-A la misma vez, los hospitales están viendo el issue sobre todo como un asunto de fondos: no están siendo pagados por esas hospitalizaciones "involuntarias" (no en el sentido de la ley 408, pero sí que pueden ser consideradas involuntarias: ese anciano está en el hospital solo porque no hay nadie en la jurisdicción civil que asuma su custodia fraterna en el ambiente fraterno más doméstico que sea posible brindarle a ese anciano, conforme a su dignidad). Los hospitales están haciendo un muy mal servicio al enfatizar semejante tragedia social como un issue económico: el primer nivel que hay que atender ante una emergencia social es el humano: ¿quien habla con ese anciano entre los turnos de enfermeros, quien le dedica atención y cuidado fraterno mientras finalmente alguien decide asumir jurisdicción civil de forma legal? Compartan historias humanas de esos hermanos ancianos abandonados: como crecieron, como sirvieron dignamente a Puerto Rico y a sus familias, y ahora definitivamente el hospital es el primero en reclamar que se tome acción respecto al tremendo dolor que supone para todo ser humano ser abandonado de esa forma. El issue económico se ha de resolver, pero lo primordial ante toda emergencia social es la atención fraterna inmediata, de esa forma incluso pueden salvar al anciano de cometer suicidio: la dignidad fraterna va primero; lo económico ha de resolverse con la debida competencia a nivel correspondiente, pero jamás haga entender al anciano que es una carga económica el mantenerlo ahí... cuando fue abandonado, no fue su elección.

-Habría que cuestionar a los familiares bien humanamente primero, antes de proceder via penal: ¿por qué el anciano fue abandonado? Si la causa del abandono es que ningún familiar directo tiene el dinero para asumir su cuidado, pero sí que consta que hay al menos un familiar directo con espacio en su casa y capacidad doméstica para atenderlo dignamente.... El Estado está en el legítimo deber de proveer al relativo a cuya familia doméstica el anciano es vinculado como "dependant" toda la asistencia económica razonable para que ese anciano pueda vivir dignamente con sus familiares domésticos su última etapa de vida, incondicionalmente amados hasta el final.

Si la razón del abandono fue económica (la familia no puede asumir el costo del cuidado de ese anciano por su extrema pobreza) y además es absolutamente imposible ubicarlo en la casa de un familiar directo, alguna institución civil dedicada al cuido de ancianos tiene que asumir la custodia fraterna civil de ese anciano, recibiendo manutención del estado.

En ese caso, además de un custodio fraterno-civil, a todos los relativos directos (hijos) de ese anciano que estén territorialmente accesibles al lugar donde se envíe al anciano (procurando siempre que se envíe al lugar más cercano posible respecto a sus familiares domésticos) se les denomina bien legalmente como "custodios fraternos-domésticos" de ese anciano. O sea: TIENEN el deber civil de visitar al anciano y mantener comunicación y trato con el anciano como relativos directos, con el número de visitas mínimas que determine el juez que los designa como custodios fraternos-domésticos del anciano. En el caso de que el anciano no tenga hijos directos, se puede nombrar a custodios fraterno-domésticos a parientes en segundo grado: hermanos que estén en la capacidad de visitarlo (o sea: pueden ser ancianos también, que puedan desplazarse hasta donde está su hermano anciano) o incluso sobrinos.

Sea como sea: un anciano no puede ser abandonado por los parientes, incluso cuando la causa del abandono fue económica y los parientes no pueden mantenerlo económicamente ni pueden

recibirlo en ninguna de sus casas, ni siquiera recibiendo fraternal economical support del Estado. Si un juez, en todo su legítimo deber de garantizar que la dignidad del anciano es respetada, determina que un hogar de ancianos ha de asumir custodia fraterno-civil del anciano, eso no exime a los familiares de su deber como custodios fraternos-domésticos, designados legalmente por el juez, a mantenerse visitando al anciano y velando por el pleno reconocimiento de su dignidad como beloved member de su familia doméstica.

Abandonar a un anciano por razones económicas no puede procesarse legalmente: no se puede condenar a un pobre por ser pobre.

Abandonar a un anciano en un asilo sin visitarlo, sin que aquellos que designados como custodios fraterno-domésticos no lo visiten como mínimo las veces que el juez designe como "mínimo de visitas fraternas" (por supuesto, es el juez el que determina eso, considerando la distancia física del hogar respecto a la localización del familiar)... Eso SI que es un crímen de abandono y debe procesarse con todo el rigor de la ley, salvo que haya habido un proceso de defiliation de por medio o que el juez designe que el custodio fraterno-civil debe assumir full civil custody del anciano por su propia seguridad e integridad (o sea: los familiares lo maltratan), cosa que también es procesable penalmente (el maltrato de personas mayores). De hecho, el abuso y maltrato de ancianos en el hogar o por custodios fraterno-domésticos (incluyendo cualquier tipo de negliencia [no visitarlo como corresponde] o incluso abuso económico) ES un crímen de violencia doméstica que compete ser atendido debidamente en una corte de familias cuyo juez esté exclusivamente dedicado a manejar casos legales de familias (pensiones, divorcios, adopciones, y cualquier tipo de violencia doméstica [entendiendo "violencia doméstica" como cualquier tipo de violencia cometida entre personas vinculadas en el mismo hogar doméstico o entre personas vinculadas afectivamente de forma consensual, sea de iure {matrimonios] o de facto {novios, parejas de hecho}] que pueda darse en un hogar doméstico o en cualquier ámbito consensual aplicable, incluyendo por supuesto la violencia contra la mujer].

Este tipo de ayudas que brinde el Gobierno para garantizar que la dignidad de los más vulnerables siempre sea reconocida incondicionalmente, incluso cuando ya no pueden trabajar ni valerse por sí mismo, como sucede con los ancianos abandonados... sí, a esto sí que se le puede llamar "Goverment aid" con toda propiedad: el Gobierno está en todo su legítimo deber de brindar la asistencia fraterna necesaria —incluyendo la económica— para que el anciano sea acogido en el ambiente más doméstico posible según sus circunstancias fraternas pueda vivir con dignidad su última etapa de vida.

Lo que NO puede asumirse como "Goverment Aid" en lo absoluto... es tener a TODO un estado (Puerto Rico) esclavizado socialmente de tal manera que 1 de cada 2 habitantes necesitan "Goverment aid" para meramente poder subsistir. It is not the same at all needing "fraternal assistance", fraternal support or fraternal AID (that is what is supossed to be as the only form of Goverment Aid possible to be given in the proper sense: that dependant citizen is totally unable to have the degree of "soberanía personal" in order to his or her dignity be able to be honored either through his or her own "soberanía personal" or through being integrated to a civil-domestic home where would only be required to give fraternal support to whoever is granted the "domestic-civil fraternal custodian" legal status by a judge, in order to the dignity of the dependant citizen remains fully honorend and he or she can remain unconditionally beloved and dignified until their last natural day on Earth...

En Puerto Rico no estamos hablando de ciudadanos que no puedan valerse por sí mismos: estamos hablando de ciudadanos esclavizados económicamente por las consecuencias de un status político colonial... y que están siendo TAN socially-civilly slaved que ni siquiera pueden generar una economía digna... así que literalmente se asume como "normal" que —aunque tengas toda la capacidad de trabajar y mantenerte por ti mismo— como no hay trabajo con salario digno en ninguna parte, pues se te obliga a depender de "Goverment Aids" para meramente poder subsistir, porque se sabe que los sueldos no dan: los ingresos de salarios, a nivel estatal, están bien pero que bien por debajo de both el dignity line y del poverty line, y esto está sucediendo de forma bien sistémica en TODO el territorio estatal.

Pues no, a eso no lo llame brindar "Goverment Aid": a lo segundo llámelo como lo que es, "social and civil slavery". El Gobierno tiene toda la competencia de responder a emergencias sociales —y esto también es una emergencia social estatal, muchísimo más grave que la primera— con todas las jurisdicciones aplicables, incluyendo la económica: hay que generar una economía dignificante en ese territorio donde la inequidad llegue a extremos de que el 50% de los ciudadanos necesiten "Goverment aid" meramente para poder funcionar como familias. Una forma de hacer esto —no la única, habrá personas que sepan más de cuestiones económicas que esta servidora— es promover a nivel de Gobierno que los propios ciudadanos sean debidamente empoderados para crear for-social-profits-only businesses con family-based incomes, de tal forma que se puedan generar empleos dignos en ese territorio comenzando a nivel comunitario. Es muchísimo más digno dar fraternal support para que el ciudadano pueda generar una economía digna que eventualmente puede convertirse en solvente por sí misma... que sencillamente limitarse a dar "Goverment aids" a tal punto de que el 50% de la población ya depende directamente de ayudas del Estado para poder sobrevivir, Y ESO SE ASUME COMO NORMAL.

No, its not. That is not normal, nor should be considered "Goverment Aid" but "Goverment slavery." That is a social slavery emergency at a whole state level, that to me managed as the social emergency it is... it also requires a political status change and to begin to recognize all the citizens in the island as dignified and equal citizens in relation to citizens in all other continental states.

De la misma forma que FEMA puede declara una "zona de desastre mayor", quien asuma el rol de gobernadora de la rama formativa eventualmente tendrá toda la competencia civil a nivel nacional para declarar una "zona de emergencia social mayor" y proceder a asignar inmediatamente fondos y recursos para manejar debidamente la emergencia social de la que se trate...

Pero mientras tanto a alguien se le ocurre darse cuenta de que se necesita una rama formativa en el Gobierno para poder formar a toda la nación de forma explícitamente fraternizante, afirmando incondicionalmente la dignidad de todos los ciudadanos y el derecho fraterno de toda persona de formar y ser parte de una familia donde todos puedan crecer juntos en comunión unconditionally beloved...

Pues mientras tanto a alguna lumbrera masculina among those in political power se les ocurre asumir eso...

ALGUIEN tiene que proceder a declarar a Puerto Rico como zona de emergencia social mayor a nivel estata-civill (y cuidado sino "zona de emergencia social catatrófica": la magnitud de la emergencia social ya puede considerarse que ha alcanzado niveles catastróficos tras más de 100 años socially slaved via colonialism), incluyendo proceder a erradicar el status colonial y a generar una economía digna, permitiendo que sean los propios ciudadanos los que sean empoderados por el Gobierno para generarla. Por supuesto, la crisis en las escuelas de Puerto Rico, donde la inequidad respecto a escuelas de USA continental es clarísima, también tiene que comenzarse a manejar inmediatamente, porque esos niños son los que formarán la próxima generación, y si la primera prioridad al atender una emergencia social es la humana, y la segunda la logística... la tercera es la generacional: hay que evitar que el impacto mayor recaiga en los niños que forman la próxima generación tras la emergencia social mayor.

Una declaración de emergencia social a nivel nacional no tiene que limitarse a un solo territorio. Voy a poner otro ejemplo que puede entenderse como emergencia social nacional, pero aplicable a varios estados: todos los estudiantes de raza negra, a nivel de todo Estados Unidos, están rezagados académicamente de forma consistente, con un aprovechamiento académico de hasta dos grados inferior al grado académico que les corresponde por edad. Eso también es una emergencia social que debe atenderse a nivel nacional con toda la competencia correspondiente, en lugar de meramente asumir que a la maestra de estos estudiantes le corresponde compensar un gap que clarísimamente tienen componentes culturales envueltos, y lidiar con eso es algo muy por encima de la capacidad de un maestro.

Están muy acostumbrados a que las declaraciones de emergencia solo aplican solamente a un lugar territorial. Nope: también puede haber emergencias sociales que apliquen a varios estados, y por eso necesitan una rama formativa que pueda coordinar manejo de emergencias sociales a nivel interestatal o incluso nacional.

Now you got an example of all the repercusions of not affiliating citizens in an explicit fraternal way can cause... at a whole state and even at a whole national level.

A nivel federal nadie asume plena jurisdicción fraterna como "Departamento de la Familia". Se creen que manejar "asuntos humanos" [eso que llaman "Human Services"] es un issue administrativo and that´s it, ni siquiera hay intención afiliativa intencional, ni mucho menos formativa-civil: es más bien a matter of giving money (Medicaid, Snap...) and that´s it, incluso cuando se sabe que cuando de hecho sí que es necesario dar ese aid... evidentemente no es suficiente para reconocer la dignidad de ese ciudadano. O sea: no hay intención alguna de reconocer a ese ciudadano como hermano igual y digno, just give whatever aid is "needed" due "poverty line" to all who qualify for it, no dignity line assumed at all... nor no cultural duty of promoting giving such "aid" always in the most dignifying way to the citizen (for example: the "aid" will be given even if the citizen can work by himself or herself).

Or course, no nobody sees a problem in generating systematic dependance to "Goverment aid"... and there the social slavery goes totally legalized...

Por supuesto, tampoco hay agencia federal ninguna que asuma el deber de promover las iniciativas culturales a nivel nacional que hagan posible una afirmación cultural debidamente fraterna.

Si se entendió bien el asunto de promover for-profits-bussiness-only como una forma de "iniciativa comunitaria" para responder ante una emergencia social a nivel territorial civil... evidentemente hay también una departamento federal de iniciativas comunitarias a nivel federal, pero esto también puede entenderse como parte de la agencia de cultura federal: la gestión cultural no se trata meramente de museos y de festivales, sino de también de todo "empoderamiento comunitario" brindado a ciudadanos en orden a garantizar una cultura propiamente fraterna donde la dignidad de todos sea reconocida plenamenre bajo estado de derecho; es esta agencia a la que le corresponde empoderar a los ciudadanos directamente y de forma comunitaria, también cuando sea necesario hacerlo para que una emergencia social sea de debidamente manejada a nivel cultural, no meramente "dando Goverment aids" a ciudadanos particulares and that´s it. Los "Goverment aids" deben ser entendidos como transitorios, siempre, hasta hacer capaz al ciudadano de valerse por si mismo via iniciativa comunitaria del tipo que corresponda (en el caso de Puerto Rico, cuando para manejar la emergencia social a nivel cultural se asume que hay que generar una economía digna, a este tipo de iniciativa comunitaria se le denominaría "for-social-profits-only bussiness: empoderar a los propios ciudadanos a generar una economía digna creando "for-social-proftid-only bussinesses). Hay MUCHOS tipos de iniciativas comunitarias posibles por parte de ciudadanos, es cuestión de que sean debidamente empoderados —de la forma que mejor corresponda a sus talentos y capacidad personal de servir comunitariamente— en orden a hacer posible una cultura fraternizante para todos.

El American Dream ahora es otro: que todos puedan crecer como la mejor persona que puedan ser, caminando juntos como hermanas y hermanos dignos e iguales.

Prepárense para la crisis social que se les viene en cuanto los Millenials comiencen a llegar a edad de retiro:

-no tienen retiro fully paid by the employer. En el mejor de los casos, los que tuvieron salarios better paid tuvieron una aportación patronal, que se sabe que no es suficiente para cubrir los gastos de un retiro. Los millenial no van a poder parar de trabajar hasta que literalmente la edad no les permita seguir trabajando: siempre tendrán renta que pagar y siempre tengrán que asumir los gastos de su manutención; no hay "retirement fund" en esta generación... pero evidentemente van a llegar al punto en que no podrán trabajar más.

-el Seguro Social está a punto de colapsar.

-no tienen hogar propio (son el homeless generation). O sea: en cuanto no puedan trabajar más y dejen de pagar renta se convierten en "homeless".

-aunque sí que tienen familiares de segundo grado (la mayoría), ya hay un gran número de ciudadanos millenial que no tiene descendientes de primer grado (hijos). O sea: definitivamente necesitarán que alguien asuma custodia fraterna doméstica o full fraternal-civil-domestic custody cuando ya no puedan vivir por sí mismos, para que su dignidad sea honrada incondicionalmente como hermanos y hermanas dignos e iguales.

Esa "emergencia social generacional" ya está casi encima, falta muy poco: se les viene encima TODA una generación que ya se sabe que necesitará fraternal support BIEN SIGNIFICATIVO del Estado en cuanto pasen a ser "dependent citizens" por la edad. Por las circunstancias generacionales, ya se puede asumir que en en un número BIEN SIGNIFICATIVO de casos, en

cuanto la generación Millenial comience a entrar a edad de retiro y no puedan trabajar más por la edad, ese fraternal support tiene que provisto por el Estado y la vinculación fraterna-doméstica-civil que lo provea tiene que también ser determinada por el Estado en cuanto pasen a ser "dependent citizens", en orden al pleno reconocimiento fraterno de su dignidad como personas.

Lo que ha pasado con la generación Millenial no tiene nombre: los endeudaron con préstamos estudiantiles, para que luego no hubieran trabajos dignamente remunerados que hicieran posible que compraran sus propias casas y tuvieran fondos de retiro... o que siquiera pudieran formar sus propias familias de forma digna... salvo con perros...

O sea: la "patente operacional de negocio" de los employers de la generación Millenial le salió BIEN CARA a los Esclavos Libres Asociados y al propio Gobierno Federal too:

Todo lo que se tiene que gastar dando "Goverment Aids" para compensar TODO lo que los Employers no pagaron en su momento y que in all due social justice they must had been required to pay in a proportional way to the net profits those employees generated (seguro médico, retiro, conciliación familiar, paid, paid 3-week vacation, sick leave, parental leave...)

TODOS los social duties que no asumieron los employers de los Millenials para honrar debidamente la dignidad personal de sus empleados de acuerdo a la responsabilidad civil que les compete como bussiness... Ahora los tiene que pagar el Gobierno via "Goverment aids", y that money amount is way more exhorbitante que el pago de la patente operacional de estos employers.. O sea: vaya al Departamento de Hacienda a registrarse como bussiness con todos los permisos para operar tal cual sucede en estos momentos, y le darán una patente de *civil slavery operations*, y además se la dan tremendamente baratita.

Entonces, ¿para qué dan la licencia operacional de negocio en primer lugar, si se sabe perfectamente que van a funcionar como "Recursos Esclavos" y que el negocio NO operará de tal forma que se honre la dignidad de los empleados en proporción a los profits que se generen en el negocio?

Ojo: esto no aplica solamente a mi lugar de trabajo, aplica a MUCHÍSIMOS patronos/employers que pagan either the minimum, low wages or wages that have no family conciliation at all (there is no family leave, no family-based incomes, no family medical plans fully paid by the employer, no paid ordinary personal/domestic-conciliation time, no paid extraordinary family care conciliation time when needed, no job benefits that are compatible with dignity lines).

¿Para qué se supone que se de una licencia operacional a un negocio si sabe que va a generar social slavery y que va a forzar a sus empleados a depender de "Goverment aids" del estado poder sobrevivir, en el mejor de los casos above the poverty line, pero nunca se llegará a ganar lo suficiente para cruzar el dignity line?

¿Para qué se supone que un negocio pague una patente, para hacer solvente la operación administrativa del municipio mientras los empleados están siendo clarísimamente esclavizados con salarios que ni siquiera sobrepasan el poverty line en todos los casos, Y EN NINGUNO de los casos sobrepasa el dignity line? O sea: se asume que esos empleados permanecerán permanentemente pobres y dependiendo económicamente del "Goverment aid"...

> Pues... les informamos al Gobierno de Estados Unidos que todas esas "licencias operacionales" y "patentes operacionales" de civil slavery bussinesses les van a salir MUCHÍSIMO MÁS CARAS cuando la generación Millenial llegue a retiro, por no requerir a estos empleadores brindar salarios dignos en proporción a sus net profits.
>
> Desde la generación Baby Boomer a la Millenial los US bussinesses net profits DOUBLED, pero los beneficios a los empleados no solo disminuyeron: sus employee duties también aumentaron.
>
> Wait for it. Dejen que la generación Millenial llegue a retiro y van a saber exactamente cuan "baratas" fueron todas estas liciencias y patentes operacionales... que básicamente funcionan como licencias operacionales de centrales azucareras, plantaciones de tabaco o plantaciones de algodón, solo garantizan el máximo de net profits a los empleadores, punto, exactamente como pasaba con los esclavos de estas centrales y plantaciones: solo se esperaba que generaran el mayor "net profit" a los empleadores and thats is. Si se lesionaban, si quedaban enfermos, si no podían trabajar más por la misma esclavitud a la que fueron sometido... eso no es problema del "patrón", y se esperaba que se mantuvieran trabajando hasta la muerte, exactamente como va a pasar con los Millenial.
>
> Wait for it...
>
> Con los pagos de patente y licencia operacional de bussiness de negocios BIEN grandes, como Apple/Microsoft/Space X/META/Twitter..., se puede compensar todo el Goverment fraternal support que negocios más pequeños, con toda justicia, necesiten para brindar family-based income a sus employees. Mientras más altos sean sus net profits, mayor es la proporción de su responsabilidad social a asumir.

Of course, specific civil-empowering measures must be taken as soon as possible with the two generations that had been more civilly slaved by the predatory profits civil slavery enforced by the employers of those two generations: the X generation and the Millennial generation, that is already the first homeless generation:

> Please also notice: there is already a very significant number of citizen among the X generation, but very especially among the Millenials, that due the social slavery enforced upon them with the systematic but not-yet-legally-recogniced violation of their dignity by their employers, who were clearly paying them in civil-slavery rates...
>
> Well, exclusively due that, a very significative number of citizens of the X generation and Millenials had been totally unable to raise children of their own and a family of their own.
>
> To those specific citizines who can be prooven: they wanted to raise a family, they wanted to have children, but they were NOT allowed due the now seen civil slavery they were being enforced... but now is too late for them to raise children biologically...
>
> If it can be prooven they have the physical health to be able to do it and to provide a dignified home to those children, they should be provided with family conciliation plans as soon as

possible by their employers to make them able to adopt teenagers or older kids in the foster care system. In this specifi case, adoption age limits must be raised for them: what would be required is to go through a physical examination that confirms they still do have the reasonable physical health to raise a child and manage a home with older/teenage children. Leaving so many citizens of TWO generations totally unable to afform BE family should be considered a "family genocide" by itself. In those scenarios, just to prevent an eventual civil collapse, family-based income plans should begin to be provided as soon as possible.

Among the Millenials who already began to be the first generation oficially totally unable to buy a home, and at the same time many of them already be totally unable to have children exclusively due economic reasons, well, you need to begin to manage a very civil reality: a whole generation of no-home citizens is already upon the doors of the near beginning of retirement age, and they can't be expected to pay rent and remain working forever.

As a minimum "civil-fraternal-domestic" meassure to be taken way before they begin to formally reach retirement age, a very civil form of "civil fraternal-domestic custodian" must appear in all the legal-civil codes applicable, so there can be a very fraternal and civil way to manage the very civil need and fraternal right of this citizens to remain be cared by whoever is designated legally as fraternal-civil-domestic custodian, always also affirming their dignity and all due fraternal right of let them be cared in the most domestic environment possible.

Of course, other specific measures can be taken to empower Millennials and allow them to buy their own homes and form their families in more... unseen-yet ways. Let´s explain this further.

Hay otra forma de “vinculación civil” que aún no ha sido reconocida legalmente, al menos no como lo son el matrimonio y la adopción: la afiliación doméstica. Supongo que esto se va a entender mejor brindando un ejemplo práctico:

Por ejemplo: cuando se "adopta" a un mayor de edad, eso tiene otro nombre... Si tú como adulto eres "adoptado" por personas a las que consideras tus padres en el sentido doméstico-civil, incluyendo por supuesto asumir cualquier responsabilidad económica y civil que pueda suponer dicha afiliación (por ejemplo: si ese padre es hospitalizado, has de ir a cuidarlo, si necesita un cuido se lo has de proveer... y lo mismo pasa viceversa)... eso no es una "adopción": es una afiliación doméstica paterno-filial. Debería ser totalmente legítimo hacer eso en estado de derecho.

Usualmente solo se entiende como "afiliación doméstica" el matrimonio y la adopción como únicas vías de "vinculación civil posible". Not so. Not anymore. Eventualmente surgirán casos de personas mayores en la era de los Millenial que no tengan casa ni sustento en cuanto dejen de poder trabajar (los Millenial no tienen derecho a pensión de retiro ni son economically able, many of them, to buy a house) que tengan que ser afiliadas fraterno-civilmente (es lo que se ha explicado con el término de custodia fraterno-civil o doméstica-fraterna... whichever applies) bien legalmente either a familiares de segundo grado o a instituciones que funcionen como hogar de tercera edad para ellos. Eso por decir un ejemplo bien evidente...

También puede pasar que se quiera "adoptar" a un joven mayor de edad, digamos que tú tienes 60 años y resulta que quieres a un estudiante como hijo... y resulta que la afiliación PATERNO-FILIAL es mutua (no se trata de afiliación sexual de ningún tipo) y se reconoce que será de por vida.... Well, if both parts agree and a Court of Family (una corte de familias) can constate with a

due process that they are psychologically competent to affirm such affiliation in a legitimated civil sense, and that it is being done freely, of course it can be done. Sería una afiliación doméstica paterno-filial, materno-filial o fraterna-filial.

De hecho, puede pasar que dos amigas de toda la vida, sin ningún tipo de relación sexual envuelta (no, no son lesbianas, son amigas que se quieren como hermanas, y las dos están solteras o son madres solteras), sencillamente se quieren como hermanas... resulta que quieren formar una afiliación doméstica fraterno-filial: quieren que una corte de familias las reconozca como vinculación doméstica civil y que en caso de que una muera o le pase algo a una, las herencias y todos los deberes puedan ser legítimamente y legalmente reconocidos en el fuero civil por la otra amiga-hermana. Yes, that can happen too.

No, no se habla de matrimonios de tres personas, that is not a domestic vinculation, no vayan por ese lado, que no es el que es. Marriages are between TWO.

¿Por qué reconocer la afiliación doméstica como legítima vinculación civil es importante?

Primero: realmente sería un paso para afirmar lo que para muchos puede constar como evidente, no solo a mí: lo que hace a una familia no es meramente la sangre, sino los lazos que los vinculan domésticamente y que los afilian como familia que crece en comunión. Siempre hay una familia en la que se nace, pero la más importante siempre será la familia que se crece juntos en comunión... y no siempre sucederá que la familia biológica sea en la que se "crezca en comunión" y eso no se dice solo por mí: hay casos bien graves de abuso por sus padres biológicos cuando se está entre jóvenes de foster care.

Segundo: evidentemente la vinculación de "afiliación doméstico-civil" siempre primará via matrimonio con hijos, nadie discute eso... PERO hay otras realidades doméstico-civiles que también son legítimamente "afiliación doméstica" en el sentido civil, entre mayores de edad que son ciudadanos afiliados como familia sin ningún tipo de connotación sexual envuelta, y eso también debe reconocerse civilmente. Eso ni es un matrimonio ni es una adopción: es una afiliación doméstica, que solo puede darse entre ciudadanos soberanos o entre un ciudadano soberano y uno fraterno con la legítima potestad fraterna reconocida por una Corte de Familias para poder elegir dicha afiliación por sí mismo. En el caso de vinculación doméstica de ciudadanos fraternos que no tienen la potestad para afirmar por sí mismos una afiliación doméstica, se trata de vincular una custodia fraterna.

También hay otra realidad a tomarse en cuenta: reconocer la afiliación doméstica en el fuero civil con todo el debido orden de estado de derecho facilitaría muchísimo el debido entendimiento de una ley propiamente competente respecto a la violencia doméstica: la violencia doméstica no es solo violencia de género, también es violencia de padres contra hijos, hijos contra padres de tercera edad, entre hermanos adultos que vivan bajo el mismo techo, entre parientes que vivan bajo el mismo techo (ejemplo: sobrino adulto viviendo afiliado domésticamente con un tío del que es responsable de cuidarlo...), violencia contra ciudadanos fraternos (se recuerda que los ciudadanos fraternos son los que cuya custodia depende de un ciudadano soberano; esta modalidad de abuso abarca a la misma vez abuso contra ancianos dependientes, contra discapacitados dependientes y contra menores dependientes, y actually puede considerarse la modalidad de violencia doméstica más grave, porque se hace contra los ciudadanos más vulnerables que se sabe que no son capaces de afirmar su dignidad por sí mismos), violencia

> contra mascotas (también debe considerarse una modalidad grave de violencia doméstica: son totalmente inocentes), so on… Por supuesto, si hay ciudadanos soberanos afiliados domésticamente (hay vinculación doméstica reconocida, sea civilmente o "de hecho", como sucedería con tres roomates que viven en un apartamento compartido al estudiar en universidad), sea cual sea la forma de vinculación doméstica (afiliación doméstica, matrimonio civil, adopción civil), en procesar debidamente los casos de violencia doméstica hace falta leyes mucho más abarcadoras capaces de reconocer todo tipo de modalidad criminal que pueda darse en toda realidad social doméstica. Entender la violencia doméstica meramente como "violencia de género" es un craso error... Y siempre habrá detonantes y factores que clarísimamente serán agravantes o atenuantes dentro del contexto de violencia doméstica... pero para reconocerlos debidamente, para empezar hay que abarcar todas las realidades posibles de "realidad social doméstica" con el debido reconocimiento legal de la "forma jurídica" de "afiliación doméstica".
>
> Lo de "happily married ever after" could also be seen as "happily family ever after..." en el caso de una celebración de afiliación doméstica civil...

So, all *social fraternity charity measures… all those social repercussions* Jesus Charity has explained to me and that had been explained above, if read and discerned properly empowered by the Holy Spirit, will be very clearly seen that they are part of allowing the peace that necessarily becomes radiated more and more radiantly as a new Pentecost of a Holy Spirit whose growing-together-in-communion Omnicrescence will always remain growing on, glowing on, blooming on, more and more, ever more…

As a matter of fact… if you have understood all these *crescere communio* He proposed according to the newness of new life that can only come from Him, because Who He is and Who He can´t deny Himself being (how we had been granted is not related to any merit at all, nor to any sinfulness either: it is simply given His Omnicrescence is, Pure Self-Giftedness that never stops growing together in communion with us as His Beloved Church-Bride…)… and you has grasped how the magnum magnitude of all the newness that is being radiated right now is totally impossible to be done by a human creature, this must come from Him… well, there is no other way possible to incarnate all these crescere communio that He had proposed… if not as a **new Pentecost** being breathed on us and radiated as His albor remains being radiated through us in the very exact way it began to be emanated at His resurrection: as a personal revelation of Divine Love*, I have seen the Lord. The humblest truth is: being a prophet of the family has repercussions in both the domestic social sense and also in the civil social sense. [This cant be written right now CRECENS]…* Let´s now let explicitly visible here what has been already let visible by Him…

So, will you let this New Pentecost be radiated on you and through you? Will you allow the Holy Spirit to breathe on you His radiative newness and help us be, help us do, help us grow, help us glow, and help us bloom in the very same way He sends us to do the same, as a Family Evangelization Project that keeps witnessing His resurrection in the very same way we are humble witnesses of Who is the One radiating this new humanization, this new eclesialization,

this new fraternization, this new evangelization, this new familiarization, this new sacramentalization… this whole new eucharistization that… will always remain being radiated as a new Pentecost fire that communicates more and more growing together in communion with Him, by Him, in Hm and for Him? Will you embrace His peace and walk together as brothers and sisters who see in everyone a child of God called to be formed in Him, for Him, by Him and with Him, growing together in communion, always remaining ordained by His Order of Charity to give light to the Word letting the Holy Spirit plasmate more and more our whole personal formation as a living icon of Divine Charity dwelt-through-us? That is up to all of you to let be seen, in the humblest way, beloved family of Heaven, letting Him be the Head that determines how we move: always in direction communion, always remaining free from any communion blocker that enforces social dyskinesia unto us.

I haven't told this aloud, but sometimes the inflammation pain is so severe that I feel pain simply due to wearing the goeiz ring, but He asked me to let it be appropriately placed while we write all this... And this extreme pain I had been forced to endure as I have been trying to palabrize every *crescere communio* in the most profound and humblest concordance to His Heart and Mind… is not natural at all: it is being *incited* very directly by demonic influences attempting to enforced their intrinsic sinfulness as an intrinsically disordered social context that necessarily should “force my heart” to ONLY be able to see and understand EVERYTHING… ONLY through a “social slavery context” fully assumed as “cultural necessity”: it should be understood that whatever I see, hear, think, understand, conceive... will necessarily be “determined” and slaved by all the social-control torture tactics that are being enforced around me and through me, over and over again, not merely in an explicitly depersonalizing sense only —MY PERSONHOOD IS BEING OWNED, absolutely possessed via social slavery by “masters”, exactly like it would happen to a slave in the colonization of America and, until relatively recently, in the south of the United States also— but even in a very explicit and even boasted criminal and domestic terrorist sense…

Well… now you know: no matter which social context you are born into… eventually, if you let God work in you and through you, He Himself affirm the Dignity that others deny, sometimes even doing that in His Name, exactly like it happened when the new colonization of the Americas began… when also understood as a new evangelization. Jesus Charity Himself now lets us see: we are all called to grow together in communion as equal brothers and sisters, walking together like He walks. No form of social slavery or personhood colonization can come from Divine Love-with-us, period. We as His Beloved Church must allow the organic ecclesial body to grow according to the New Covenant He had given us to both consume and consummate, never merely consume, as incarnated Eucharist, fully transconsecrating over and over again as the *ipse Christus crescere* we will always remain to keep converting in Him, by Him, for Him and with Him, bonded sacramentally as He bond us mystically: as brothers and sisters that grow together in His incarnated communion, incarnated by His communion, with incarnative communion and for incarnating communion.

The lines of the following quote, written in both Spanish and English, were written together and can help to understand better why it is SO CRUCIAL to let His ecclesial body grow as we are

meant to keep growing together in more and more communion: *as an ipse Christus crescere* that is more and more personally formed by His spousal alliance, for His spousal alliance, with His spousal alliance and in His spousal alliance… because it is His spousal alliance who make us who we are, His Beloved Church-Bride, and whatever needs to be transcrecerated, either on us, or through us… so His charity remains being lived with more and more faithfulness to the spousal alliance the Bridegroom had given us… well, we must let the Holy Spirit do the proper moves and allow us to be transcrescerated in Him, for Him, by Him and with Him, letting His growing together in communion to also plasmate how we govern ourselves as ecclesial body… and that even also applies to how all domestic resources at the Order of Charity, especially the human resources, are always managed as "*recursos fraternos*," as it had been already explained before:

> Si la realidad, muy humana y civil, de manejar "recursos humanos" es de por sí bien pero que bien "compleja"...
>
> Well, ahora puede comenzar a verse todo lo que implica manejar "recursos humanos" que están explicitlly intented by Jesus Charity to be assumed as "recursos fraternos"...
>
> Muy explícitamente: no pueden ser asumidos en ningún momento como "recursos esclavos," por muy "evangélicamente consagrados" que estén a la responsabilidad sacramental que se les delege en el Order of Charity, ni siquiera entre los laicos célibes...
>
> Lo de "he aquí la esclava del Señor, hágase en mí según Tu Palabra" jamás debe ser entendido en contexto de esclavitud social... y eso aplica a varones y mujeres por igual.
>
> Los servicios domésticos no es una "consagración a la servidumbre eclesiástica" (eso es lo que habría pasado si el Holy Orders femenino se hubiera permitido ser visible desde un principio, como evidentemente se puede demostrar en como las mujeres han sido tratadas y "asumidas sacramentalmente" en el matrimonio, básicamente como esclavas del marido llamadas a la servidumbre doméstica y a parir cuantos hijos fuera posible engrendrar [el asunto formativo jamás estuvo explícitamente en el panorama, salvo para formar vocaciones religiosas]): son servicios pagados bien profesionalmente y con toda dignidad y fraternidad.
>
> Mira si el asunto formativo jamás ha estado asumido como algo esencial de la identidad eclesial que asumen como católicos todos los bautizados, sin que importe explícitamente si son sacramentalmente formados tras la confirmación... de la misma forma que en un "*patriarchal-setting*" la mujer, si se entiende desde el punto de vista de los *patriarchal males*, solo puede ser entendida como "*unconditionally open to life*" si está dispuesta a tener todos los hijos que pueda engrendrar, quedando embarazada una y otra vez sin importar con el mismo peso "engendrativo" el "openness formativo" (cuales son los recursos disponibles para formar a esa prole digna y fraternalmente, ademas de Dios mismos llamarlos a esa generosidad formativa, no meramente "engendrativa").
>
> That's a bad way to understand being a "conejo." Be a Easter bunny, not the other kind of "bunny" (nor, of course, understand "bunny" as a "Playboy bunny" context either). You are meant to understand "*uncondional openness to life*" as an Easter bunny: whatever new life you radiate comes from the emanation of His new life at resurrection and radiating His new albor with all the state-of-grace that applies to the vocation He gave You when telling you "*follow Me*." This is not merely "engendrar": is also being more and more personally formed, incarnating His *crescere communio* as our whole personal formation is being more and more plasmated by the fruitfulness Holy Spirit, so we

> keel becoming the living icon of Divine Charity we are called to be, the living work of God-Love we are called to be...
>
> Así mismo funciona eso de asumir a absolutamente todo bautizado como católico: "engendramos" como católico a todos los que se pueda "engendrar" via bautismo, pero no organic sacramentality formation will be provided for them, no matter how "Mother Church" we are meant to be, only those who are meant to have religious vocations are meant to be provided with "organically integrated spitual formation"...
>
> Patriarchal male-domestic government systems instead of a crescere *communio domestic* government AND formative systems... What else can be expected from patriarchal social and culturally demonically influenced contexts?
>
> **Let HIS people grow.** No one is called to be assumed *de facto* as "recursos esclavos"... nor ANY other kind of *de facto* social slavery...
>
> Esto solo lo digo como *contexto encarnativo* de lo que acabo de decir con Él: resulta que una de las poquísimas "consecuencias permanentes" del *social slavery* al que se me ha sometido desde ser concebida socialmente es que uno de mis pies se apoya ligeramente desviado en uno de los tobillos... Esto ha sido un issue desde bien niña: los zapatos —sobre todo los de uso diario y los de la escuela— siempre se me gastan mucho más rápido de un solo lado, y justo en la zona del tobillo...
>
> Eso de que María aplasta la cabeza del diablo con el tobillo es también pero que bien encarnativo en mis circunstancias, lo aprendí de ella...
>
> Pues sí: al Maligno se le aplasta por la cabeza, encarnando la Palabra encarnada con la Cabeza que corresponde, que no es precisamente asumir al *enforced patriarchal cultural context* como "cabeza"... e implica también encarnar la Palabra con toda la fidelidad posible a Su alianza y con toda la competencia intelectual-creativa aplicable al *most graceful state*... [De hecho, comenzó a caer más gracia incondicional (lluvia) justo al escribir eso...]

So, may His grace keep being more and more humbly upon us, as we keep growing on, glowing on and blooming on, more and more, ever more… letting His magnum exorcism of light and His sacramental fraternity plasmate us as His more and more humbly faithful Beloved-Church Bride, precisely as it was already seen among the first Christians… and also how a new evangelization had always meant to happen by the Jesus Charity that actually… began to grow when the Our Lady of Guadalupe plasmated as unborn, this had been on the making among them… since *a little bit of time ago*; this *magnun exorcism of light* actually begun… at 1531, when the Guadalupe tilma was plasmated. Have you ever observed, as already mentioned before, how the first Christians keep calling themselves and to others as “brothers” and “brethren”? Yes, that necessary unity between new fraternization and new evangelization had been there since the very beginning, and Our Lady of Guadalupe literally showed how that unity is meant to keep becoming incarnated by us, His Beloved Church-Bride: as a more and more personally incarnated revelation of Divine Charity-dwelt-through-us that will always remain being dwelt as our *goeiz* (shared hearts, as domestic church that shares His growing heartbeats) remain unconditionally open to grace and new life that keeps growing together in more and more communion, ever more.

The kind of *influential exorcism* that actually can begin to be seen as a very *major exorcism of light* done through the Virgin of Guadalupe… it is meant to be done ontologically, very ontologically: a very concrete *radiative everblessedness*, letting His Truth shine in you and through you in the most graceful way possible for His glory… and just let humbly seen to be discerned by yourselves, beloved family of heaved, when I say: when these kind *of magnum exorcisms of light* happen… the Truth will be clearly incarnated by direct action of the Holy Spirit to fully let shine His light upon the social reality in which the demonic influence is attempting to disable His growing-together-in-communion enforcing very intrinsic sinfulness and very intrinsically disordered social contexts upon the children of God… These influential kind of exorcisms of light that are radiated from within, they are not merely a rite but an incarnation of the Word we give light together… doesn´t happen like a demonic possession exorcism would be handled: this works in a very radiative sense, God Himself will let you be able to incarnate His Truth, and the splendor of His Truth will become very visibly seen through you… in a very radiant way.

When the demonic influence tries to be enforced as a "cult": a directly antieucharistical cult: demonic influences will attempt to enforce communion breakings as "normalcy" and even "pleasing cult" at EVERY social dominion possible to be influenced. Then you know, very humbly and silently, that the biblical quote that says *You are the light of the world* was not kind of… like written there by accident, as a mere "historical recount" of Jesus' Life, the Holy Spirit was acting as the **INCARNATED Truth** Who became revealed as living Word, these biblical words were not merely dropped there like it has to be that way merely due the social cultural context of the writers, they were meant to be where they are, exactly there, so the Holy Spirit would eventually keep working in our more profoundly personally-Eucharistically-incarnated understandings of His Incarnated Truth… When you are granted to perform an exorcism of light (un *exorcismo de luz*), as I already described and how we are called to do it as His Beloved Church-Bride, the true power of God, that won´t be ever able to be overpowered by any demonic influence… will become very explicitly seen as REVEALED TRUTH INCARNATED… for His glory, even when you yourself not needing nor asking any extraordinary or even visible sign at all to happen. I had already known for a while that He is Who He IS and He can´t deny Who He IS, not to GIVE HIMSELF as WHO HE IS and BECAUSE WHO HE IS… Nope, it will EVER happen as a power-boasting or for humiliating anyone. His Incarnated Truth will simply become radiated more and more humbly, ever more, and that will be very evident that the kind of power behind how His Truth became radiated could only come from the Holy Spirit directly, for His glory. No demonic influence, no matter how strongly enforced by any social slavery possible, can overpower Divine Communion's Omnicrescence. There are three "ways" a demonic influence or possession WONT ever be able to follow: Incarnated Truth, True Humility and Truly Incarnated Communion. Try do to an invocation of the Holy Spirit when it is known there is a very anticommunion demonic force around: they will rage, not even knowing why, but they are blaspheming against the Holy Spirit… or it can happen in another lesser evil sense, but still intrinsically evil: of there a demonic influence, they will "flee" from the living Truth, even unconsciously, especially if the person doesn´t know what you are doing when incarnating the Word… but the mere living Truth is pestilent enough to Satan to make all demonic influences rage and dare to try to oppress you in a way you won´t be able to incarnate the Truth nor give

light to the Word anymore. I had been told a biblical story about this, at some point: the archangels that had been allowed to be known by humanity through the Living Word are all connected with those: Gabriel is the one who recognizes the true humble state of Mary (being full of grace must also be true humility to be able to be operative grace), there is another I don´t remember that sent the demon fleeing simply with a pleasant offering that is a pleasant odor (kind of Bonus Odor Christi… this is Incarnated Truth, Incarnated Truth it's like the odor of a shared dreams midst, the demon will flee anyone incarnating the Truth revealed by God as it becomes more and more revealed as God asks for it and gives the grace to it become incarnated…) and of course, Mikhael, whose capabilities of stand for defending Heaven´s truly incarnated communion… CANT BE CONTESTED at all, he is the one who will stand serving God, affirming His incarnated communion in a way that no demon can destroy if not consented by the human creature. I remembered this now, as it happens sometimes, as a radiant cognitive spark that makes it possible for me to keep incarnating His memory more and more, ever more…

When demonic influences or demonically possessed attempt to separate His incarnated communion and break ecclesial personal formation *fused unity* —necessary evercrescent unity between the *Esse in Persona Ecclesie* and *Act in Persona Christi*, evercrescently more and more fused *as ipse Christus crescere*— that was directly infused into us by the Holy Spirit… *wait for it*. Just wait, and if possible, hide your awe when it happens, always remaining humble: His *exorcism of light* will become manifested exactly like Mary did first, crushing the HEAD of the serpent. This is very ontological in nature, but will necessarily become organically visible at some moment, as He chooses to: it can even happen that the mind is enough to make the gesture of the *radiative blessing* of an exorcism of light when an intrinsic evil is known to be attempted to be enforced via civil-social slavery. The splendor of His Truth will shine very humbly and very radiantly upon the demonic influence, as simple as that. No physical force needed at all to "wrestle with the demonic influence or the demonic possesed:" actually, satan will be the one forced to be placed in "wrestling position," reacting against whatever radiated His Truth so radiantly and constantly needing to literally fabricate their own intrinsically disordered social context to be able to enforce the demonic influence further. Yes, *demonic rage* will be there… but there will be grace also, so there is nothing to fear, **there is complete peace at the heart.** It is humbly impressive to witness how Our Lady of New Albor keeps covering us with her full-of-grace everfruitfulness that comes from the Holy Spirit, along with the whole Holy Family of New Albor, Mikhael included, so… there is absolutely anything that can kind of… stop the Holy Spirit´s empowerment that comes directly from *His open Heaven*, His *altar doméstico* whose pleasant offering, given offered together in Him, for Him, with Him and by Him, keeps growing on, glowing on and blooming on… as His heart keeps growing on, glowing on and blooming on more and more in us, beloved family of Heaven.

So, this is how it can be understood: no matter what, my heart remains as His goeiz, growing together in more and more communion... ever more. He knows that I love Him... even unto death... even unto new life... even unto His glory... This body… is His, no matter what civil-social slavery or demonic influence or demonically possessed around me can attempt to break the unity of being and act proper of any fulfilling *ipse Christus crescere...* is —when beating in Him,

with Him, by Him and for Him— a living Eucharist that can´t stop transparentizing His new albor, letting His light BE, because HE IS OMNICRESCENT, HE CANT DENY WHO HE IS, SO HIS EMMANATION´S RADIATION WILL LAST FOREVER… That can be explained in a way more profound sense with what we had been granted to say together: *Ven, sé Mi Beloved… I am My Beloved, and my Beloved is mine…* Our goeiz, this hearts-on everblessing power and grow-together strength, this glow-together that is… kind of a radiative incarnative get together —as we keep growing together in communion with a more and more sacramental fraternity that keep becoming more and more humbly radiative…— Yes, as these hands remain moving in direction communion, letting Your radiative goeiz become more and more raised up as we keep raising Your incarnated communion together… this heart-to-Heart strength keeps growing on, glowing on, blooming on, more and more, ever more: our hearts, this goeiz, had been, is and will always remain Yours forever, only becoming revealed as the Father will it to become visible… and doing it incarnating Your memory more and more humbly***: do this in memory of Me…***

I really do not need to elaborate on all this further; everyone has known this for a long time, and my progenitors should have been put in jail for life a very long time ago. Exactly as we are writing these words, silently praying for them (they didn´t knew we were praying for them… and that is quite typical of demonic rage, besides also being a narcissistic rage: demonically possessed can´t remain undisturbed when you pray powerfully and humbly), as we keep writing His living Word, they are raging demonically and erratically, both psychotic and possessed, around the house… and this is a sad reality: they are at the verge of suicide… As soon they lose the ability to control anyone, not even able to keep controlling this house that had been designed for torture since the very beginning… as they become arrested and involuntarily medicated/assessed psychiatrically, they will commit suicide as soon as they can be able… because, as sad as this is, they had not known at all a way to be, they are so used to assume not-being-communion and always controlling another as the only "functional way possible" (not exactly being, they simply function in a no-being assumed as the only everyday basis since way too long time ago). They are in full control of their actions, and in that sense, they are clearly "processable" in the legal sense. But at the same time, can someone with such total inability to even be able to conceive of true communion be considered to be able to stand trial? Maybe their most fraternal place is a proper fraternal psychiatric institution for life: they won´t be able to even handle ordinary inmate life in a jail if not able to conceive communion at all… and we wish death unto anyone, nor we desire anyone to be "punished" as a "venganza," the truth is that is a very sad circumstance, not being able to grasp any sense of communion at all…

What will be begin as this domestic pastoral communion is almost completed —only a very concrete detail is being asked to be added after tomorrow, to be let seen at Pentecost—, at the same time, the moment to start the all-due-process of requesting my full medical reassessment to stop being medically treated according to what these anticommunion progenitors projected or are inducing unto me has come, and I am embracing all the grace needed to do that will all His peace… because that also means: the all-due-process to request courts to assess them involuntarily must begin at the same time… because I must defend my dogs of their Munchausen, of course, also defending me, but right now my dogs are the ones dealing with

the most devastating effects of their demonic and psychotic lethal rage, and at this moment it can be proven firmly to courts that what they caused unto them so cruelly can be very constated by evidence that… the next time they do this, the dogs will become in mortal danger ipso facto due me being totally unable to afford the veterinary care the progenitors are forcing the dogs to need… So, they are the ones in immediate danger. I am totally willing to risk of becoming forced hospitalized again —as it has happened at least three times before when I simply said the truth: they were abusing me and as a matter of fact their abuse could kill me… but because the progenitors were the one framing the "medical treatment" I was given, I was the one assumed as psychotic, when actually… the psychotics had always been them— simply to try that not to happen, and because Jesus Charity Himself is giving me the peace to begin that process in all due conscience and, as far it can be constated, right not I am in all due neurocognitive integrity considering my circumstances… I can proceed with this radiation that also had come from Him since the very beginning of my social conception, through the guidance of my guardian angel, despite their toxic gassing being directly know to cause severe and even irreversible lethal and disabling neurocognitive dysfunctions… and their emotional and psychosocial manipulations meant to let me unable to even be able to conceive any kind of communion at all, as it happens with them.

Jesus Charity is asking us to let this be seen: never believe yourself unable to embrace grace and unable to choose to keep growing on, to keep glowing on, and to keep blooming on… because you have a mental health diagnosis. There is true humility and enormous strength that comes from heaven when a brother and a sister ask for mental health help of any kind. Mental health matters for Him too, that is part of becoming who we are called to be and of being who we are, always open to keep growing on, glowing on and blooming on as the best persons you can be in Him, for Him, by Him and with Hiim… and God will never ask you to expose yourself to mental health harm deliberately. According to His growing heart beats, no one should feel less loved by God or less "blessed" by Him because needing to get any mental health help, nor less "capable of following Him as He chooses to" if humble enough to ask the help you need. He can do wonders with such kind of humility. Never let a mental health diagnosis become a stigma; those kinds of stigmas do not come from Him. What is truly "crazy" is not let Him embrace you as who you are, as simple as that… and if, for example, you are having suicidal thoughts or ideation, or any other kind of mental health issue, Heaven will give you the grace to ask for the proper fraternal help, if you let Him work on you and… let Him move you to ask the help to deal with that, instead of feeling not capable of choose life as He will always help you to do it as a beloved children of God. He is the Good Shepherd who is a Good Shepherd for ALL the sheep, including those who may feel lost and even not called to life due to who they are… and need to receive help to be affirmed in life, as they will always be called to. May all children, teenagers, and the most vulnerable citizens, especially, hear Him, let Him love them, and move them to choose life always, in all the ways possible, always honoring the way to be they had been given as a pure giftedness by Divine Love: if you need help for embracing yourself as who you are and learn how to become the best person you can be at all moments, also when mental health help is needed, ask for His grace and for the required fraternal help needed to choose life and affirm yourself as the wonder you are upon Him. Among ages 10-14, the suicide rate tripled from 0.9 per 100.000 in 2007 to 100,000 in 2018 and remained at that level through 2021. Among ages

10-24, between 2007 and 2021, the suicide rate for this age group increased by 62%, rising from 6.8 to 11.0 deaths per 100,000. Among ages 15-19, from 2009 to 2017, the suicide rate increased by 57%, from 7.5 to 11.8 deaths per 100.000. Among ages 8-12 (pre-teens), suicide rates have been increasing 8% annually since 2008. From 2021 to 2022, more than 2,200 preteens died by suicide, with the number of annual deaths more than tripling during this period. All the children of God need to know themselves loved as He does, with compassion and tenderness, celebrating together the beauty of life and keep growing together in communio… but it is totally unacceptable to Him to let these alarming rates keep increasing: the youth need a more growthful education that is way more person-affirm and less… stigmatizing, always putting "labels" to those who doesn´t fit a "school system" that has not been even explicitly designed in the first place to embrace their unique potential to become the best person they can be. We are all called to grow as the best persons we can be, and that notion will always start in the broad civil fraternal sense in the first broad social fraternal environment all children are called to be embraced as equal brothers and sisters, with equal growth opportunities: their pre school/first bloomgarden, where they begin to know themselves as equal and dignified society in the broad civil sense.

Imagine what could have happened if my progenitors had received better schooling and been formed in the proper way in the first place. If they felt they had to "compete" to get their mother´s love or to have what they needed to be who they were… that could have been detected at school and avoided such malignant personhood disorder from happening eventually… Imagine all the good any nation could do… simply affirming all their children and teenagers´ right to receive equal growthful education and person-affirming formation at their schools, no matter how poor their parents may be (my both progenitors come from impoverished, humble, numerous families of 7 brothers/sisters and beyond; that is a very evident common factor among their infancies, when it is widely known psychiatric disorders begin to become rooted…). Don´t let kids come to feel as "expenses," or to need to "earn" the love and affirmation they are meant to receive unconditionally and fraterfully, both the families at the school and the school collaborating to let His lovefull harvest bloom as all the children are given what they need to learn to thrive —never merely survive, as it clearly happened with my both progenitors and so many more at their school´s generation— as the best person they can be according to who they are and who they are called to be, not merely according to "learing standards" and "grades."

What could have happened if my progenitors had received a more nourishing education? Losing one single person due to a lack of communion-affirmed education will always remain a tragedy that is meant to never let happen again, never more… With some, the tragedy can´t be avoided, as it happens with my progenitors… but now think about those children at schools… and choose to always honor their dignity in the most unconditionally growthful way possible. Be fraterful with them, never consenting to any harm or deformation being enforced deliberately upon them, especially if it happens primarily due to systematic inequality, as it evidently happened with both progenitors. You may be surprised to know: God remains loving everyone… even the most criminally minded among us…

The progenitors had never been so psychotically obsessed with controlling reality as they are doing now that I am beginning the process to force them to be assessed in the forensic psychiatric sense, for the dog´s sake, even if that means me being forced hospitalized again, and that by itself is shocking to be seen, no matter who such an extremely demonic anticommunion force becomes that nastily manifested… I pity them due to that… how to say this… how could you have done this for almost 40 years and even be able to survive with such anti-communion force inside, such communion vacuum and the extreme emptiness-of-any-true-personhood-sense that it implies… inside both of you… How could you actually survive 40 years of such darkness… and who caused you that in your infancy, because I knew/know my grandmothers, and none raised you intending to commit such harm in any of you, you came from very honorable parents who truly wanted the best for you according to the circumstances of your growth? Yes, Puerto Rico had always remained forced to be poor and there were scarce resources at your infancies, may be you felt "unloved" due need to compete for resources/attention with all your brothers and sisters… but my both grandmothers had/have a gorgeous heart… they are not responsible at all to you become the social predatory monsters you have become, they didn´t induced this deep… well, we will just phrase this as the "officially know" diagnosis as they are manifesting right now: Complex Personality Disorder with cluster A (paranoid psychosis), cluster B (narcissistic and antisocial) and Cluster C (Munchausen). It will always be a tragedy when the whole society does not provide a child —and "whole society" for kids begins at the school/Bloomgarden—, with the fraternal dignity and help to identify on time what is never meant to become in anyone to let happen: an intrinsically disordered personal formation.

It has been already confirmed that there is at least one criminal charge that there is all the due evidence to demonstrate at courts… that means that as I request their involuntary mental health assessment to me being able to save the dogs, that can already be said with all due evidence that are in imminent danger… well, that criminal charge by its own is a necessary death penalty case. No, we don´t wish them death, and if they are actually given a death penalty, I think there should be a *mandatum novu*m law that provides the victim with the possibility of explicitly ask the judge exchange the death sentence to a for-life-jail sentence, because for a Christian, the most significant wound you can enforce is not allowing him or her living a truly incarnated faith… and what kind of faith I would be incarnating if those who had tortured me are sentence to death, when Jesus explicitly says in the *mandatum novum* that we must love all as He loved us (yes, that includes everyone as a brother and a sister, including those who had slaved you very criminally and cruelly)… but that is not upon me to let that able to happen.

I do forgive them, over and over again, and pray for their salvation… and… I will always be grateful for at least letting me be baptized and receive the sacraments I received, within a very covertly wrong permanent-no-domestic-social-communion context enforced via social slavery since my very conception… but the operative grace was very evidently there since the very beginnings, in ways I had never been able to explicitly reveal…

Just to let this expressly become seen, this thankfulness in the middle of such malignant anticommunion force… is something He himself had taught me to incarnate over and over again, because He is living Eucharist-growing-in-us: if Eucharist means "thanksgiving," our most repeated word will always be "thank you…" Our most repeated word can never be "sorry": it must always be any form of "thank you," because that is how we keep incarnating His Eucharist even verbally, as a constant "thank you" on our lips, to everyone… Always. Kids: Never let anyone define you in any other sense than who you truly are and who you are genuinely called to be, not even your own progenitors. I absolutely never identified, through my whole life, since very early —without not even my teachers understanding how such "different daughter" could be able to happen from such parents very clearly so different to me in the cognitive sense, and that was not said because my progenitors were seen as "abusive", they didn´t let that seen, not even me was able to said that in the proper sense, only when I was alone or playing… but it was very evident to everyone, and I was told so since very early, that I was not like any of them, I had a "creative mindset of my own", it wasn´t due me having an "oppositional disorder," so teachers usually assumed, including school directors at my primary level also, that I matured earlier and it was good for me to relate with adults at the school— with any of my progenitors… and now it is clearly understood why that happened. Curiously enough, I identified with my grandmothers, all I knew… and of course, I had been granted by Heaven the grace to keep growing according to their everblessed grace, not even capable of being aware of the deep malignancy around me… that eventually become poured out as I had been always created to be, but none of my progenitors had even been that way: I had always been highly creative-artistic-intellectual… and quite gifted at it too. That was grace, none among my biological ancestry, absolutely none, had such a "cognitive profile." Artistic giftedness can be said to be present in at least some relatives… but the part of the intellectual creativity giftedness had always been my own waters to chart and discover, beginning with the fact that I loved to read and to write to be able to think better… in a domestic environment when literally everyone hated to read and I was even directly told as child it was losing time… but I genuinely love to read, really, although nobody taught me that. The intellectual creativity behind my taste to write creatively and to reason in the best and truest way I could… that was not taught on Earth either. Nobody around me cared for thinking better and reasoning better, and to "plasmate meanings better." Those waters were also of my own: not a single cousin or uncle/aunt, of two ancestries of around 15 aunts/uncles in total and around 75 cousins between both ancestries, joined… not a single one was like me, older or younger, except in artistic giftedness. Yes, I have at least one cousin and a grandmother who are very evidently artistically gifted… but that's it. Nobody among my blood relatives, and they are a vast number of people, ever liked to read, to think, to create intellectually… and that also was related… with me being the only one who prayed and let her faith define her from within… I had never prayed like anyone around me… and it does happen, I assure you that: as you let prayer and faith define you, you do use cognitive zones that no one else does, you begin to form an intellectual creativity of your own, but in complete "inner silence" (I had never heard myself innerly in the auditive sense until very recently, when the neurological healing happened).

Of course, the intellectual creativity behind this pastoral domestic letter is not mere cognitive but operative grace also. Just to give a very incarnative sign that such operative grace had been

there since the very beginning of the creative conception of the theology of light that now becomes radiated, the title of the biblical exegesis that started the theological foundation of that theology was "*El Amor vence a la Muerte*." Nothing else needs to be said: this *martyrdom of charity* will become in Him, with Him, by Him and for Him… a beautiful lovefull harvest, even if I myself won't be able to see it on Earth, because all this need a few generational progressive growth to be able to be properly understood… I don´t need to see it: I truly believe in the new albor emanated by His resurrection, and we will all able to fully be communion in Him, for Him, with Him and by Him when this emanation becomes fully consummated in those next generations able to embrace better what can´t be still better seen… and so His charity alliance becomes also consumed as all the beloved, holy and blessed people of God becomes finally a fully glorified organic body as the Father glorified Him at the resurrection… That is the cult of new life and the newness of life we are all directed to when we keep letting the Holy Spirit direct our movements in more in more *communion direction*…

Yes, I am a miracle of new life by my own… and these words and this *crescere communio* are also a miracle of new life coming from Him. We simply keep choosing to adore Him with our whole growth, more and more, ever more…

I simply confess it is He who makes me able to forgive as I had been forgiven first, and makes me able to give as He gave Himself to me first. Just to let this be explicitly known: due to the highly toxic nature of the bioterrorism torture they had been exposing me to since the very beginnings of my existence on earth, I should have died of cancer, especially of brain cancer, since childhood. The carcinogen effect of all these toxic gases they had been pouring into my room since around age 4 is VERY WELL KNOWN, and yes, those progenitors had the extreme malignant intention to deliberately try to induce upon my body a cancer or any kind of catastrophic disability that would force me to remain entirely dependent on them, for life. When they began to realize that wouldn't happen by my own God-given nature (and there is highly healing supernatural action there, even in a very organic sense: it was clearly God who didn´t allowed them to fulfill such intrinsic evilness…) they found out the way to literally fabricate socially a totally false diagnosis that let them able to be stripped of my juridical personhood and let them control what medic treatment "I needed to receive according to their instructions" and also them finally controlling my own body, that can´t be said it´s exactly "my own" anymore: I am being so constantly forced to endure pain, needing to pee, needing to poo, trying to get oxygen, trying to eat, trying to drink, trying not to have cognitive problems clearly directly caused by the bioterrorist torture enforced via civil-social slavery enforced around me…

Yes, it can be said I don´t feel my body as my own anymore, at all, except when He beats in me… So, yes, in the civil-social slavery sense, yes, they had forced me to remain socially slaved to them through my whole life, and I am about to become 40 years old in a few more weeks… Yes, my birthdays had always been very special to my family of heaven and to be celebrated very Eucharistically... Once again, I very humbly embrace the grace to say: everyone is forgiven, including those progenitors, and although I do know their only socially possible proper place for the safety of everyone in the whole society is… being in jail or remaining fully fraternized for life, both… I do wish they may someday know themselves loved by God and choose to allow Him to

save them… at the same time, I had also known the extreme demonic influences and chosen sinfulness behind what they had been doing and keep choosing to do… so I do know that the possibility of choosing NOT TO LET YOURSELF BE LOVED FIRST AS GOD-LOVE LOVES YOU… does have consequences. If you let those demonic influences keep moving you until they finally possess you, that can cause very horrific ramifications for your own not-being-who-he-is and even to everyone, with highly criminal and straightforward domestic terrorism consequences. Their intrinsic evilness had not got a match… in the whole history of humanity, and I am not exaggerating at all. I wish I could. I am sorry for everyone who cannot know the beauty of growing together in communion in Him, for Him, by Him, and with Him, including being sad for them. The fraterful prayer for them and for everyone will be there, as I always pray for absolutely everyone in a very fraternal sense… while I see the ending of the movie *Fatima*.

When God asks, God gives… what I had been given, despite the huge intrinsic evilness and anticommunion forces around me and enforced upon me… will ever be a very beautiful way to give light to the Word… as an evercrescent personal revelation of Divine Charity. In that sense, *Iesu Amor* will always remain being plasmated as our whole ecclesial personal formation as a family of Heaven keeps becoming the living icon of Jesus Charity-with-us we are called to be growing together in more and more communion in Him, with Him, for Him, and by Him. I simply can´t NOT confess: He truly is Jesus Charity that makes all things anew, that had renewed me from-within… and will keep doing it through my whole life, no matter how extremely socially slaved I am forced to remain….

Whatever happens around me, it is not really me who can radiate this new albor: it is He growing in me. It is He who will always keep revealing through ANYONE who embraces unconditionally His grace and all the new life that comes from the Holy Spirit… always becoming incarnationally revealed as a personal revelation of Divine Charity-in-us that keeps becoming a fullest personal revelation of Divine Charity-growing-in-us. I have witnessed silently what true power is, and is absolutely nothing related to a worldly-conceived power enforced via any kind of intrinsic evil, like social slavery had always been, through the whole human history, but explicitly seen since the beginning of this colonization era at the Americas… that will eventually become a new fraternization era for everyone… because Who He is and how He can´t deny Himself Being, is nothing related to me at all.

"God created mankind in his image; in the image of God he created them; male and female he created them" [Gn 1:27]. No matter how all these *crescere communio* that Jesus Charity has proposed so we can keep growing on, glowing on and blooming our according to the image of the communion of the Divine Love who had created us, and that I have humbly asked, as the creature I am… to be given the grace to be able to discern what He reveals in the deepest faithfulness possible to His charity alliance as His magnum exorcism of light remains radiated like a light that will never stop letting His Truth shine more and more, ever more… no matter how His *crescere communio* could be or not be understood now… my family of heaven waits for me. Yes, even in heaven, His charity alliance keeps being fulfilled. My family of heaven radiantly waits for me. As we write this together, sharing dreams adoring Jesus Charity together with our whole growth, them in heaven, I on Earth, but we all grow together in communion by Him, with

Him, in Him, for Him, walking together like He walks, letting Him convert in us what only His Divine Charity can transconsecrate in us to do better, to be better, to grow best as we remain in an evercrecent faithfulness disposition of heart to His charity alliance, thankful for His justice of heaven: *we are confident of this, that the One who began this good work in us will continue to complete it until the day of His Spousal Revelation to His Beloved Church* [Phi 1:6]. I am humbly aware that this *lovefull harvest* doesn´t belong to me to ripe, *we are simple unprofitable servants that have done what we had been granted the grace that obliges to plasmate all this* [Lk 17:10] according to *the signs of the times* [Mt 16:2-3]: *As for and my house will serve the Living God* [Jo 24:15].

Other generations will be able to understand better what I am barely able to palabrize now simply because He has asked this to remain being plasmated as He began to be plasmated as *Iesu Amor*: as a personal revelation of a Divine Love-with-us that will never stop being faithful to His Beloved Church, revealing more and more *crescere communio* that will become more and more personally incarnated as His justice of heaven will always remain becoming fulfilled as a consummated charity alliance that will keep being Self-revealed more and more incarnated as we keep being more and more known as only His Divine Charity can know us: ***I passed by you and saw that it was the time of love. So, I spread the corner of my mantle over you to cover your heart; I swore an oath to you and entered into a covenant with you —oracle of God-Love—and you became mine [Ez 16:8]. I am the Morning Star, I am Jesus Charity who makes all hearts and all history anew.***

This is a beloved Church renewal radiated from His new albor ant that will always keep growing on, glowing on, blooming on as a progressive conversion that is *an epic victory of Love.*

So, all these *crescere communio* that Jesus Charity has proposed in this domestic pastoral letter can be very humbly synthesized as the Holy Spirit progressively and presently keeps plasmating us… as a fullest personal revelation of Divine Charity:

Part I: Personal Encounter with Divine Love
Part II: Personal Incarnation by Divine Love
Part III: Personal Communion for Divine Love
Part IV: Personal Growth through Divine Love
Part V: Personal Sacramentality as Divine Love
Part VI: Personal Conversion in Divine Love
Part VII: Personal Revelation of Divine Love

Yes, this is an ecclesial renewal that is being silently consummated more and more by His Omnicrescence as we encounter Jesus Charity more and more personally and let His new albor shine more and more upon us. The whole Trinity keeps informing, conforming, reforming, transforming, and performing us… as a living ecclesial personal formation that will always remain articulated organically, mystically, and pastorally… through the ecclesial domestic formation first.

As we let His Personal Revelation “wash us”, His Paschal Mystery keeps being more and more incarnated sacramentally, as the whole personal formation keeps converting into the Real, Beating, and Present icon of Divine Love we are called to be as living Eucharist that embraces more and more incarnated personally Your emanated growing-together-in-communion as we keep raising You up in our every day as an incarnated eucharistical-beacon-lamp-custody that radiates Your new albor in this here and now, in the middle of the world; we are the Holy Spirit temples, Divine Charity incarnated sanctuaries that adores you in Spirit and Truth as we keep serving you, adoring You with our whole growth, in the most glorifying and pleasing way **for the Trinity-dwelling-in-us-and-through-us**: to You be all the glory, now and forever, Divine Love-with-us.

At this moment… several *crescere communio* that weren´t able to be even possible to let be seen until now, although totally impossible to let them be seen before... will be let humbly seen, allowing the huge ontological radiation that happened in yesterday´s dream to become visible in His progressive loveful way. It was the fullest ontological radiation of growing-together-in-communion I had ever seen… and, at least in shared dreams, I had been granted to contemplate quite a few… that keep becoming hugger and hugger, ever more.

Let´s begin with letting the shared dreams of these last days become way more visible, to let seen how Jesus Charity had been proposing, through many years, the formation of an American Alliance… and how it now becomes a full *crescere communio* by its own, especially considering that what happened in the whole American continent after 1492 was done directly in His Name, equaling a “new evangelization” with a “new colonization” when He had never meant any kind of evangelization done in His name be understood as equal to a “new colonization” but as an equal “new fraternization” in the civil fraternity sense and as equal to a “new familiarization” at the whole continental level:

So… here we go, letting the dreams of last days become “visible…”, mainly because now there are words in them…

In the first dream, very beautiful *creating home and conversion sparks* were visible at the moon. Somewhere before (somewhere in the days before, I don't remember exactly when, or if I actually wrote it) we did a "*pesca costera*" together as a family of heaven, with a radiant incarnated charity fishing net. But in this shared dream, this kind of "personal apostolate fishing" was done differently: instead of fishing more nearby to the coast, I was taught how to do the same together... but way more "*duc in altum*." At that moment, I had no idea some could only be fished in deeper open waters, like the Dorado fish we would use to celebrate Pentecost. This time, my fraternal spiritual custodian and I, along with Mikhael, used a way bigger incarnated charity fishing net. Still, the boat remained the same humble boat it has ever been: "*I am a living Jesus Charity*" and "*I am His living Beloved Church”* joined through the same domestic cuy shape that the mast has, with the new fraternization flag at the top. Somehow, the humble fishing boat and we could handle the bigger fishing net, and of course, the even bigger catch... done, again, *upon His Word*.

The radiance of this "*camino del mar*" became as clear as ever before: now it becomes way clearer how the Holy Spirit is the true "master and commander" of all waters, He keeps "inbreathing new life that grows together in more and more communion" above all seas where Jesus Charity's living Beloved Church does any kind of "personally incarnated apostolate"… At the very end, what determines an ecclesial fishing boat "apostolic catch" and what determines the very capability of the fishing boat being able to keep going through *duc in altum* water and remain able to fish when asked to and as asked to (*Por Tu Palabra echamos la red…)* is both the level of clarity that the empowerment of the Holy Spirit makes able to become risen in the horizon... and also the wind of the Holy Spirit that empowers the move in the way it can remain able to keep moving through the sea according to the Father's will. No one can throw an incarnated charity fishing net in any kind of "darkness," clarity that can only come from the Holy Spirit's work will always remain necessary for any apostolic catch be even able to happen... and of course, you will need to stay as a "humble creature" fully aware that where His wind blows, no human master and commander can overpower His glow... no matter how that could be dared to be attempted.

Be careful of how you try to sort any kind of seas, but stormy seas... because the "inbreathed" new life of the Holy Spirit won't ever work... driven by human "powers"... and if you remain opposing His communion direction, the "boat" —now we are not talking merely about the "Church" being the boat, nor merely about any kind of "*velero*"; there can be way bigger "boats" that might be tempted to act assuming they can face any sort of seas solely by their own due to their "*powerful technology and self-reliance capability*"— will face very serious and even lethal issues when facing "perfect storms" at sea... and then, don't say God didn't warned about the consequences when you were on time to turn around or change the way the boat is commanded, so there is no opposition to the communion direction of the "natural wind that moves above all waters…" and any fraternal death due sorting waters that were not meant to be challenged in that way in the first place… could be avoided when there it was the moment to do it.

Don't call eventually a "fraternal mission" what God Himself warned you in the first place, as "boat commanders and masters," how NOT to let that happen to those brothers and sisters in the first place. No "rescue mission" was meant to happen in the first place, but when "instructions" become understood in the way the commander wants and not in the way God is, says and grows... the perfect storm you yourselves are calling upon you —and this time absolutely no one can claim there were no warnings— can become socially lethal faster than the almost-instant frozen state seen in the core of the massive storms of "The Day After Tomorrow"… So, the so called named "rescue" that was never meant to be "rescue mission" in the first place... then becomes a "recovery mission…" And it can happen —and it does happen— that you, who assumed yourselves as "so extremely self-reliant" master and commanders… will then be totally unable to recover all lost due to your very explicit, wrongly-ordered command. It is not that grace will be refused to that kind of masters and commanders if humbly redirected... But then God Himself is the One who recovers all these children of God into His baptism of desire, shining upon them an unconditional beloved baptism of light... at the same time His justice warns all master and commanders: this is not the way this can be assumed to be able to

happen among creatures that are His equal and dignified children of God... all these kind of "rescue mission", as you call it —"mission" understood as a "reaction to a life threatening of any kind"— could had been avoided in the first place if "mission" is understood in the first place not in a "reactive" way but as a fraternal action first, as a self-giftedness that focuses in radiating "growing together in communion" unto all, in an unconditional belovedly way to empower everyone as an equal brother and sister... so eventually, due how the "communion mission" was commanded to be done in the first place, no "rescue mission" nor any "recovery mission" is needed later: everyone had been saved by grace first. Whenever a "rescue mission" and a "recovery mission" happens... yes, save as many as you can remaining in communion direction... at the same time: explicit fraternal affirming action must be done by those master and commanders who didn't do the right choice at the right moment to avoid those kind of "reactive missions" to be needed in the first place, especially in a mass-scale sense. Your "formative malpractice" as masters and commanders, especially when explicitly warned by God Himself —"don't do that in the way you are doing it, you are not allowed as creatures to go against your own nature…"— costed to the most vulnerable brothers and sisters through our history a blood price.

Never challenge the power of the Holy Spirit, nor ever deliberately defy your natural Trinity-given personal communion direction... and that is especially applicable in the deep, vast sea, uncharted water. When any "demonically perfect storm" comes, generated by the intrinsic evils unleashed by demonic influences way too dark to you yourselves be able at all to handle by your own that kind of storms' malignancy force, the most vulnerable brothers and sisters will be the ones in the position to pay high or even blood price for your malpractice as master and commander.

Not all perfect storms are intrinsically evil. Some are meant to happen to let nature "self-reorder" in a more perfect way… but those whose demonic influence force is deeply intrinsically evil... won't be able to be sorted at all by the Holy Spirit, if you want to avoid anyone requiring a "rescue/recovery" mission. You don't need an "F5" scale to know when a storm clearly manifests magnum demonic influence force, with very evidently lethal conditions expected to happen as it hits. Don't ever dare to challenge communion direction in such kind of storms, and this is not being said to "defy" your Earthly power, whichever it could be assumed as master and commander: it is being said to let you aware that as master and commander you are responsible of how you serve and how you affirm the communion direction of the whole people sailing together at your "boat" at all moments, but especially when a known-lethal-level of malignancy storm is very well known to be ravaging you all if you don't take the fraternal actions that must be done in the moment they are meant to be done, not when the lethal-force hit to a whole people under your command is already imminent and some degree of fraternal death is absolutely unavoidable. May the "rescues" and the "recoveries" become "fraternal lessons" of what is never meant to be allowed to happen again anywhere, but very especially committed by masters and commanders who were clearly warned of NOT defying communion direction nor CULTurizing intrinsic evils.

Have the "calm storm" gospel quite humbly present in your hearts while the Holy Spirit sorts everything. The sea calmness that can only come from Jesus' Charity's order and peace is able to return to whichever stormy sea the boat is going through, always remaining humbly commending His glory and mercy.

Always remember: to be fruitful won't ever be a matter of strategy to dominate, slave and control each other... but a giftedness: "*por Su Palabra, echamos la red…"* is way different than "*because we are starving, echamos la red…"* or "*because we are desperate and out of options, we throw the fishing net...*" If you would had incarnated the Word as a giftedness in the first place... the other two "forced fishing ways" than eventually become a quite bloody fishing maneuver —don't expect any incarnated charity fishing net to be able to be effective when the incarnated Word does not becomes incarnated communion at the "fishermen" in the boat first: you will be forced to sort out way more bloodier ways of "fishing" to be able to handle your own "power" needs, and that won't be "apostolic", nor "civil," nor "fraternal" at all; that will be survival instinct, whatever empowers you in your own terms, that will be the direction followed, without any communion direction "range" unconditionally respected at all... and that DOES unleash intrinsically disordered consequences— wouldn't be even needed to happen at all eventually.

When the water was sorted out in this dream, there was a more and more radiant *camino del mar*, following Jesus Charity's "trail" at the bioluminescent sea, that shines way brighter with the moves of the Holy Spirit's winds.

Said humbly: it is not the same to fish at the coast as to fish *duc in altum*... it is not the same at all. The differences between one and another and all the precedent fraternal lessons must be... embraced even more humbly the farther *duc in altum* you are asked to go fishing together as His Beloved Church, as His beloved holy and blessed people of God and as His beloved children of God... and this especially applies when, while fishing more *duc in altum*, it results that there is an exceptionally radiant midst also, that well, means that you do have the clarity to see how to handle the net as you are meant to... but the whole apostolic fishing happens quite blinded": more than faith than by your own vision, because such radiant fog literally makes you unable to see by your own, either you are given a radiant vision (something that didn't happened at that moment) to sort the "blindess" state or you must be quite focused in what your hands keep doing, because that is the only thing able to be seen in the clearest sense while fishing in that way; you won't be even able to see the amount of fishes AT ALL until you begin to reach shore. Only then you can reach the shore you will realize: you catched STARS OF SEA with the incarnated charity fishing net, not fishes... but the stars do become fishes as they begin to be placed in the New Eden fountain of new life, VERY ALIVE and LIVING fishes, as the fire of the fountain of new life and the radiance of the new albor both around us and at the sunrise (a 33 degrees Sun) shines even more radiantly along the light that is being radiated in the "water of light" of the new life fountain: the bioluminescent stars of sea become bioluminescent fishes…

I heard my fraternal spiritual custodian (in the way I am granted to "hear" this kind of inner speech at dreams): I heard his light, not exactly his "words," the light this time was a voice,

literally heard as you would listen to wind, but with a very clear meaning, as words have... This would be the second time I am being granted to "hear" a voice as "inner speech" in a very audible way, but the voice was not spoken with sounds, but with light, an AUDIBLE light this time, not merely contemplative light at all... I did need help to be able to "understand" what was happening... it was as potently alive and brilliant as thunder, like a roaring wind. Still, it was not stormy at all; it was a luminous breeze, a wind full of light and life, like the sea, but in another sense, a more "purely dynamic" sense. As our conversation keep deepening further (as I said, I did needed help to be able to understand, Mikhael placed Himself in a very concrete position He had never put himself that way, but Jesus Charity does had done it; the main difference is the how Mikhael was holding the sword of fire*... that didn't burned me at all, but it did was a very deep candor entrañable,* even more *entrañable* than before…) I was able to realize that breath can be a "light communication": its light wind and light breath at the same time… but although I can't explain how I had been let this known before, I do was let see in precedent dreams, since way long time ago, of breath being able to become an incarnated communication of light that is also a "growing together in communion…"

Now this can be humbly explained: I had no idea of how it would eventually happen, but I did had a very different way to assume how this would happen... but this happened in a totally unexpected and not even able to-be-seen-by-myself way (we are still discerning how this should become "executed" if actually the moments to do it comes…): due to direct action of the Holy Spirit, straightforward action of His "breath" while this happening… an action that fully happened according to my own nature (I needed help to understand the "auditive light" part, but it did happened according to how God Himself created my nature) and because this exactly happening as how Jesus Charity knows me and how I can know in Him, by Him, for Him and with Him…

There are some… fraternal details of Jesus Charity that I am not allowed at all to reveal like this. If revealed, it must happen in a very concrete way, and then discern such a choice to make it visible. I had been told since a long time ago what the signal would be, and only when that happened would I be able to tell what I had not been allowed to tell... Well, in this dream, the signal happened. No more details further that can be explained right now, but even if the signal had been given... it is Him who said this very directly through my family of heaven: it must be my choice to let it be known... The fact is that I am kind of still processing exactly... how to proceed, because this can't be said... sort of in any way I simply choose according to my own will and understanding. And I was explicitly told, in that very specific circumstance, that even if you choose to say it, this must happen through the "hierarchical order" that assumes competence over this… You can't say this on your own. Exactly what on Earth should I understand about this happening now?! I simply put a long tweet explaining what can cause a massive brawl... besides the consequences that may have upon myself, especially while remaining a civil slave? I am still speechless and not allowed to be able to fully express with full cognitive capacity, and for now, that by itself is a factor to NOT to proceed immediately with explaining everything related to this "crescere/transverberation," to explain it in very general words... but I have all the reasons to think: nope, the Church is not prepared to handle this, if I myself was completely unprepared to even be able to assume this could even be possible to

happen in the way it happened, I literally needed Mikhael's help to be able to begin to understand by my own the "auditive light", and the cognitive collapse did not cause that I was enforced by civil slavery at that precise moment in the biosocial sense. You have no idea of how deep this revealed mystery is, as deep as the sea below this *camino del mar*...

At that shared dream, my fraternal spiritual custodian explained me very beautifully how I would glorify God as I would die fully consuming and consummating His spousal alliance as... well, as no creature had ever been granted the empowerment of the Holy Spirit by Himself directly to do it since the Holy Family gave light to the Word. Everything was a hugely massive radiant witnessing of His light emanated at the resurrection: now the bioluminescence at the creatures and creation glowed very radiantly as all adored the Creator with our whole growth...

This degree of Omnicrescence emanated, seen as a "*lumen crecens*" that is also a *crecens dignitas*... is kind of a baptism of light that comes from His new albor... I did know about a "*baptism of desire*" but now about a "*baptism of light*" seen also as a "baptism of new albor", which could happen as it happened: there was a "luminous force" moving the water at the fountain of new albor.

A very specific precedent must become visible to what happened next at this shared dream can be understood: through many weeks, the only thing we did, when we were all together as family of heaven in our shared dreams (then there were still three spiritual directors; not, I now am totally unable to remember when, there is only ONE of those spiritual directors who became transconsecrated as fraternal spiritual custodian... I do remember that when that shared dream happened we were al transconsecrated at the same time, even Mikhael's vestments became transconsecrated white; no more cult to death black color anywhere in the shared dreams, that was hugely significant to me) was adoring the Eucharist and raise Him up... with an orquestra of American instruments not audible in the literal audible sense, but yes, those were American instruments, totally "contemplated" as a symphony of light, one night after another... I haven't been able to actually hear a significative compilation of sounds of real American musical instruments "audible archive or compilation": there is no such documentation of American musical instrument sounds available, beyond a very general video I heard in You Tube, way too general to be actually helpful, but I do know American musical instruments… The way these symphonies had been heard is not auditive but kind of "adorative," beside any specific radiative or any other type of sign that might happen to every particular dream and due to total lack of dualism, I was not able to speak or write about them at all, at least not in an explicitly visible way. However, some signs had been in the sand of the beach, used as needed: the adorative blanket, sparklers (all kind of them), my domestic cuy, lovefull wine and glasses (yes, this IS a celebration of faith that is a celebration of incarnated communion that keeps growing on, glowing on and blooming on in Him, for Him, by Him and with Him).

Now you can understand what happened in this dream in such a hugely radiant way that can only be described in words as "heavenly glorious": this was a victory of light over darkness... this was a MAGNUM SYMPHONY... More radiantly precise: a *magnum symphony of light*... a whole new albor concert. As the new albor fog began to also be a very vivid and colorful and luminous

aurora borealis that united Heaven and Earth at the open horizon level… The Stars of Heaven started to glow with the same conversion and creating home sparks already seen in the moon... so a whole "*brighter camino del mar*" appeared as the sea also became totally bioluminescent and radiant (the brighter *camino del mar* appeared right below the "*via lucis*" of the stars of heaven) both at the coastal zone and at the deep open waters zone. The fountain of new albor also became way more radiant, both in the fire of the "Christmas tree spiral" and at the flame at the top and the light at the fountain where the fishes are... well, now very brightly bioluminescent. I don't know if it is noticed: observing such a level of radiance... at sunrise hour... is highly supernatural. What would be natural is observing such levels of radiance... at night, as it happened through the most of our shared dreams with Jesus Charity until the new albor began to be visible... this kind of such intense radiance is what you would see in a night of light... but, well, this is a day of light... Sorry for that redundancy, no other humbler way to say that.

A very beautiful detail must be noticed here: through the days before we had been silently singing (I only heard my own voice innerly, but I know I am not adoring Him alone as I remain singing this way) a song called "*Pensaba en Ti*", of Marcela Gándara... but I didn't remembered even the name of the song: I only remembered the chorus, that I repeated over and over again, louder and louder, totally able to focus innerly in hearing us sign and adore Him together (until the complete cognitive collapse happened: I did not lost inner speech, but inner focus was clearly impaired). I was simply asked to say loudly two very concrete words of the chorus: honor (that would eventually become "*crecens dignitas*") and *"maravillas*."

The chorus, as I remember it, says:

> Uno mi voz al concierto de voces que cantan "te quiero adorar"
> Canto de tus maravillas, tu misericordia, de tu gran Amor...
> quiero con esta canción
> y desde mi corazón
> darte el honor...

Well, it happened that in this shared dream, the wind heard as a voice also began to be heard as the stars of heaven began to be able to be "heard" as wind also, but in another sense: this time the "American instrument symphony" was ONLY of wind instruments. And the most strikingly beautiful detail about this is: I was asked in previous days that, if possible, buy a Native American flute to celebrate Pentecost... but I had no idea of how I would be able to eventually... hear it... Nor did I have any idea then of what would be told later. Those were MANY "wind lights" voices heard VERY beautifully orquestrated together in full radiantly and glorious incarnated communion... but I was not "overwhelmed" due such HUGE amount of different melodic light-sounds orquestrated at the same time, I enjoyed it as much as Mikhael, my heavenly custodian and all others who were radiating in such a beautiful way together...

The emanation of His Omnicrescence —all of them: the ever pure self-giftedness of His Being Communion, of His incarnated Communion and of His growing together in communion… all of them "growing" shining brighter at the same time in a more beautiful ways than it could be able

to be said written... but said humbly: it's kind of a beautiful Omnicrescent sunrise radiance—will always shine further and more and more brighter… ever more. He is Who He is, and He is absolutely unable to deny Who He is or to deny Himself Being Who He Is… and that kind of radiance is way deeper than it can be able to be understood by any human creature.

Call this a "Sun storm" if you want to; a "light storm" could also be an accurate term… but this kind of "radiating conversion" and "evercrescent growing together in communion" that comes from His Omnicrescence "indwelling" as a direct living work of the Holy Spirit… is more "seen" as "wind." When the wind is light (the wind is also an aurora borealis, but not high in the sky, but as midst, and not in seen in darkness, but at sunrise…), of course, the wind can be seen… The aurora borealis is literally "solar wind." Still, this kind of "Sun storm" does not behave like "geomagnetic storms:" they don't create "chaos in social communications" like the wrongly-understood "perfect geomagnetic storms" are currently understood… His Sun storm generates a hugely ontological, intensely colorful and vivid, radiance of conversion that radiates more and more growing together in communion… that converts EVERYTHING into a radiation of more and more new life, ever more… and that can't be understood at all as creating chaos in communications, nor as compatible with any form of forced communication.

Please, now read the WHOLE song of Marcela Gandara, both the part I did remembered and the part I did not remembered at all (including the title of the song) and consider all this happened in a very supernatural way as I was also forced to endure a complete cognitive collapse to the extent of a seizure happening and only being able to be instructed by Jesus Charity how to proceed to not let visible anything and keep able to keep functioning in a very step-by-step instruction basis, no matter how extreme the hidden pain or the other kind of fog was (I case anyone wondered: I can't receive medical aid of any kind, and that includes emergency services of any kind: if something lethal happens, I know what to do, although it was not expected to happen this way... but due to the nature of the civil slavery I am being forced to endure... if I go to emergency services they will be used very straightforwardly and deliberately for even a far worse painful and extremely illegal and intrinsically evil civil slavery enforcement... so... nope, I had been explicitly said, since way long time ago, refuse all kind of "voluntary" medical "treatments"; your psychological integrity right now can't be violated in that way, is way farther more dangerous than the physiological effects of toxic gassing by themselves). I had been instructed since very long time ago precisely what to do in case of a lethal-potential pain/injury happening, exactly like this cognitive collapse meant... but it wasn't expected to happen via neurology, but via extremely non-survivable blood oxygen levels enforced via bioterrorism... whatever: the same plan worked out… although we all wished this wasn't able to happen, especially in the precise moment it happened: I was left totally cognitively unable to do the "fraternal exhortation" that was meant to happen exactly then —if that wouldn't happened, a whole different creative "plasmation" would had happened in this domestic apostolic letter—but the fact is: I am right now totally disable to be able to do that, and Jesus Charity Himself recognized that… so, once again, planning changed and I simply re-administered the cognition still remaining functional, while waiting the recovery of what still haven't been allowed to be recovered: I am still being tortured, both via forced communication and via bioterrorist toxic gassing, as I am writing these words…

That means: even being explicitly known I had a seizure, that truth is not "a valid truth" and I remain being even more tortured, simply to observe me and to force me to remain object of very highly illegal medical experiments… exactly as the "angel of death" did this in Auschwitz. No matter how you keep enforcing cult to deaths unto me, how you keep torturing me to very well-known lethal levels, no matter if and how I remain tortured even unto death: the truth of His Splendor will remain shining, no matter what is done to me and if I am left totally unable to function anymore: intrinsic evils can't be CULTuralized and normalized at a whole civil-social level... they are never meant to be normalized, but when that happens at an entire civil level, look for it: there is a demonic influence behind that intrinsically disordered social context).

Now, read Marcela Gandara's song "Pensaba en Ti":

Hoy me desperté con un concierto, con el sol
Aunque había silencio se
Escuchaba una canción
Llena de colores y de luz
Pues pensaba en ti, pensaba en ti

Fueron melodías que escucho mi corazón
La creación a ti cantaba a un mismo honor
Anunciando al rey de la creación
Pues pensaba en ti, pensaba en ti

Uno mi voz al concierto de voces que cantan
Te quiero adorar
Canto de tus maravillas, tu misericordia
De tu gran amor
Quiero con esta canción y desde mi corazón
Darte el honor

Hoy me desperté escuchando una potente voz
Un lenguaje sin palabras anunciando a dios
De un extremo al otro resonó
Era la creación, toda la creación

Uno mi voz al concierto de voces que cantan
Te quiero adorar
Canto de tus maravillas, tu misericordia
De tu gran amor
Quiero con esta canción y desde mi corazón

Uno mi voz al concierto de voces que cantan
Te quiero adorar
Canto de tus maravillas, tu misericordia
De tu gran amor
Quiero con esta canción y desde mi corazón
Darte el honor…. Darte el honor… Darte el honor

Then we adored together the Eucharist at the altar of the shared dreams gazebo. Mikhael radiated this adoration: here are the servants of the living God, here is our goeiz, let it be done unto our *crecens dignitas* according to Your Incarnated Word...

Seeing such kind of "*magnum radiance*" was absolutely speechless and beautiful.

At the end of this dream, a *camino del mar* that was also a very radiant —more radiant than before— way of light "opened" at the sea... I was told in a very deeply fraternal way I was asked to follow Jesus Charity through there... and this was a martyrdom of charity I was entirely given the grace to do… together: viva Cristo Amor (this was said in fully "audible-light" way by my heavenly custodian). He (and Mikhael too; this would become seen when I explain how He held me when he helped me to understand was simply waiting for me until I could do it as Heaven asked.

The way Mikhael holds me... was hugely Omnicrescently-dwelt radiancy, as it happens when transubstantiation, Omnicrescent transcresceration and evercrescent transcresceration become fully incarnate as one *ipse Christus crescere*... while Mikhael holding his fire sword from the waist up, crossing above my heart and charity alliance. This radiantly brilliant and mesmerizing *crecens dignitas* Mikhael had made possible since bonding as we did while very early childhood… to the point of being also told, as a very beautiful giftedness given by heaven, the kind of death which I will glorify God. In these circumstances, yes, it's pretty real, even if I myself have never been able to be aware of that way until I was told so. Mikhael did warn me, again: what is being done unto you would have already killed a human creature with an ordinary state-of-grace.... Forgive them, because they think they know what they do, and they do not know what they are doing… even though this has been quite explicitly warned.

Well, with the power of His grace, I forgive absolutely everyone who is torturing me and who has tortured me even unto death… but also even unto His glory. So, even despite a fully permanent enforced pain status at the biological sense and a fully permanent enforced civil slavery status AND a total social disabilities status also beginning to be enforced at the social sense via civil slavery… I really do not hold any hate or anger against those who are enforcing it upon me over and over again… And yes, beloved family of heaven, that is His pure grace, that is not at all possible for me to be "strong" or "mature fruit" by my own… I truly wish everyone can know how Jesus Charity saves and how He loves in this such kind of way... and this kind of death had been quite well transformed into a radiation of His new albor... actually since long time ago, in the ordinary biological sense, everybody knows that if I remain alive yet... it can only be a miracle, no matter how both sides keep "tempting God" enforcing all kinds of disabilities, tortures, forced communications and intrinsic evils unto me… that absolutely EVERYONE involved and allowing clearly know this has all the literal lethal capability, no "poetical mystical meaning" there at all...

Now wait for what happened in our next shared dream… I know I should not keep writing right now… but I know He is caring for me as He has always done. Well, in this dream, my head and hands became VERY RADIATIVE, especially where I was placed in the new goeiz alliance I was

given after I took out the physical one I had in my hand. I know the head had radiated that way before, although this time it was even more radiant than before. Yes, the radiance keeps becoming brighter and brighter, to the extent of not being exactly sure how I am able as a creature to be seeing that in the first place, especially while your own physical eyes are forced to bleed, to be blurry, or even to have dysfunctions in the pupils and in the physical sense you suddenly begin to like darkness, because light becomes painful… but that is not the same at our shared dreams at all: the light keeps becoming more radiant, more beautifully dwelt, more mesmerizing, more amazing, more humbling… leaving you without your own breath to be filled more and more by the Holy Spirit´s inbreathing… This is not a "hold your breath…" This is more like "*be loved by My breath of new life…"*

I was already asked to celebrate Pentecost playing a Native American flute, but what happened in this shared dream explained why: I was asked to play the flute… and then the whole magnum symphony of light began again… even more radiantly, including in the sunrise, everything shone more radiantly… as new albor began to come out FROM THE FLUTE BEING PLAYED and eventually the whole magnum symphony of light began again, but even more and more radiantly. I mean, the "orquestrated" nature of the work of the Holy Spirit that keeps becoming so radiantly visible is… what else it can be said, this is His work, period, I only played the flute… with very radiative hands, a very radiant head and even a more radiant goeiz alliance.

Here's a detail, too: I was already asked to celebrate Pentecost in another way. I need to explain this in Spanish.

Ha habido ocasiones en las que ha habido personas a mi alrededor que siguen cometiendo crueldades tan extremadamente horrendas… que por tu propia sanidad mental, lo más humano es mandarlos al carajo… pero incluso cuando eso pasa, pues… se intenta mandarlos al carajo más fraterno posible. Esto puede considerarse algo así como *slave working policy*: (also known as ajo working policy): los mando al car*ajo* y sigo mi trabajo… porque de verdad, el nivel de civil slavery can become SO toxic at some moments that either you send them silently straight to the carajo, pray for them with unconditional fraternity, praying to them be given the grace of being more *hermanitos* and less *cabroncitos…* (yes, you gotta have extraordinary *cabroncito* and *cabroncita* levels to do a bunch of the cruelties these people do in a very normal basis, sorry for the good humor) and keep working in the most fraternal way possible under your civil slave circumstances (it's your choice to remain fraternal, no matter what they try to enforce or they assume they are enforcing), or you will engage in power wars in which you are not called to engage when you are focuses in remained faithful to Him and giving light to the Word. There is a power-boasting game with the garlic: for some, the garlic is literally an *ajo esclavo*, they kind of enjoy the *ajo esclavo*. There are people, believe or not, especially my progenitors and not a few very wrongly civilly-ordered around… that actually "enjoy" colonizing personhood and "enjoy" functioning, for all the civilian *de facto* effects, as *Esclavos Libres Asociados* and as *United Slaves of America*. For some, including a bunch that call themselves "Christians", to remain systematizing civil slavery is more "comfortable." The are people who… believe themselves being able to be "people…" at the same time they keep engaging in civil slavery-torture tactics and blasting full social communion breakings… that… yes, are kind of an *ajo esclavo*, like it is

mentioned in the Bible. It´s kind of people who prefer to let a civil slavery enforcement happen in a normalized way, as brutal and defraternizing it is, in the same way in the Israelites express dissatisfaction with the manna provided by God, longing —instead the communion bread He himself gives— the food they had while enslaved in Egypt [Nu 1:5]:

We remember the fish we used to eat without cost in Egypt, and the cucumbers, the melons, the leeks, the onions and the garlic…

Jesus Charity sees the garlic thing in a very different way: in the very same way, if you must send someone to the *carajo* due to very human reasons (nope, I don´t stop being human), it must be done in the most fraternal way. As far as it can be possible, don´t do a live in social media ranting and blasting *explicit* social content and… simply send them to the *carajo más fraterno*, done in the most fraternal way for preserving your sanity and be able to remain focused in what you are meant to be focused, praying for the conversion of all *cabroncitos* in *hermanitos* that walk growing together in communion, instead of work growing together in slavery…

Well, that has a whole way more beautiful meaning at the new life fountain at the New Eden garden: those fishes, all of them (and they are A LOT) are meant to swim helping each other to grow together in more and more communion in Him, for Him, by Him and with Him, exactly as the Holy Spirit is the one bursting this tremendous radiative growing-together-in-communion among them all (not only the fishes became bioluminescent and the water is a fountain of light, besides the Christmas tree fire ascendant spiral towards the top flame… everything is becoming more radiantly growing-together-in-communion simultaneously): done in the MOST FRATERNIZING WAY, siempre buscando la forma más fraternal para crecer juntos en más y más communion, hasta alcanzar la communion plena algún día, tal vez no ahora, pero como mínimo hemos de permanecer incondicioalmente abiertos a que algún día, en la tierra o en el Cielo, logremos alcanzar la comunión plena como hermanos, siempre buscando crecer juntos en comunión de la forma más fraternizante que sea posible en cada presente… y ese el signifcado del ajo en Pentecostés: crecer juntos en comunión de la forma más fraternizante posible, nunca cerrándonos a la posibilidad de que algún día podamos crecer todos juntos como hermanos en plena comunión…

So, Pentecost is meant to be celebrated by us with a nice Dorado fish, with plenty of oil to be poured over the fish (“oil” means the anointment of the Holy Spirit, and because “sunflowers” means “growing together in communion,” it is meant to be extra virgin sunflower oil) and… throw there, as a growthful gesture that is also a fraterful gesture… a garlic… but an *ajo fraterno*, not an *ajo esclavo*. Got it now, right? Get whatever fish you can reach within your budget and cook it in a way you can eat it with plenty of oil over, and with a whole garlic clove marinated in oil too. Marinated comes from the word “mar”: sea, we are following His *camino del mar,* letting the Holy Spirit work so more growing together in communion can grow between us AS A GIFTEDNESS (as a Holy Spirit giftedness, we are called to be a gift of the Holy Spirit that grows in more and more communion with Him, for Him, by Him and in Him)… Got it?

Personally, I enjoy eating salmon with lemon juice too, but that is related to my personal taste.. and I eventually discern along Jesus Charity a way more meaningful fish to do that: a Dorado fish, that can only be caught in open waters, fishing together duc in altum (does anyone have noticed that to fish in deeper water you can´t go on your own, right? Those who grow, glow and bloom with you as family of heaven must be there too…). Whatever personal taste you add to the fish you choose for this, let there be plenty of oil and a garlic marinated in oil. I will add *recaíto* and *sofrito herb mix* too, they are excellent flavors to "pair" a wild caught fish *with a marinada del Espíritu Santo*... Enjoy this new Pentecost as people OF NEW ALBOR… not as "we, the slaved people…" You can´t even be people and slaves at the same time: either you are people, or you are slaves and colonizing each other; there are no middle terms. Be aware that you won´t be inflamed by the Holy Spirit nor be able to embrace the grace to convert into who you are and who you are called to be… if you refuse to constitute yourselves in the most fraternal way. For those who are Christians, let Him grow (*Illum oportet crescere…)* will always also mean an unconditional openness to keep growing together in more and more communion… and a *crecens dignitas*: a beloved unconditional openness, always remaining to keep growing together in more and more communion as equal and dignified beloved children of God.

It should also be noticed: when the new goeiz alliance was given in dreams (this happened in the dream when the huge radiance of the *magnum symphony of light began*, but I didn´t considered important enough to be told… but if I don´t tell it you won´t be able to understand the eventual radiance when I was kissed like Jesus Charity did so many times with our charity alliance…), it was given as if Jesus Charity Himself was giving it to me… but the one at the chest remained: the one that was given was the one given by my heavenly custodian… but he himself explained: *it's not me who is giving it, I also am doing what He says… and this is both very mystical and very organical…*

I would get that "very organical" meaning in the next dream, quite literally… but please consider what was told about my organic DNA being more Portuguese (Fatima organic ecclesial ancestry being the dominant genetic cultural ancestry on my organic DNA) than Spanish (that is my actual expected "real" dominant cultural ancestry both as Puerto Rican and also according to my own personal narrative, even in the vocational sense: my whole vocational discernment as lay began at the Santiago´s Way in Spain)… besides the fact that… my very own organic nature does have "exceptionalities" that are VERY organical and VERY ontological at the same time… and I am not allowed to say more about that.

In the next dream, I was asked to explain a detail I shared as a tweet, as it was described in dreams when it was presented it in the day it was offered, but this time we literally did (this was not merely explained, we did it… these are the kinds of way of "*hacer el Amor*" that nobody understands because everybody understands that expression only as "sexualizing" context, when, as a matter of fact, a Christian is called to "*hacer el Amor*" literally everyday: *fiat Amor*… let God Love be with us…. let Divine Charity dwell in us and through us...) in a very particular… sacramentalizing context.

Well, although this may have happened in a very exceptional way through the years, always related to a healing, in this dream, this happened… very explicitly and deliberately: I began to have an *organic feeling* in the hands and the head that already became radiative yesterday. This means: I felt them in the dream as I would feel them when I was awake, but I feel no pain at all. That usually doesn´t happen explicitly, especially with such huge radiance involved (not exactly warming by itself: now this is more an intensely radiant *candor entrañable* than only a deep *candor entrañable* at the heart…). When I feel organically in a dream, it is almost always related either to feeling deep *candor entrañable* or to feeling the organic pain that will become healed… But this time… I began to feel like an *organic radiant body*… As my fraternal spiritual custodian explained very fatherly: you can be kind of in both places at the same time… (sleeping in the bed and at the same time being there, both very organically happening at both places…). This *goeiz alliance* is meant to be very organic and very mystical, and that is why now you are beginning to have an organic feeling here… Jesus Charity is the one who gives this: this is spousal too, you ARE HIS BELOVED CHURCH-BRIDE AND WILL ALWAYS REMAIN A SACRAMENTAL MOTHER CHURCH… an eternally beloved sacramental mother church.

It must be noticed: the only very organic feeling was in the areas of the huge radiance in the prior dream (the head and the hands, in both hands, but where the goeiz ring he gave me in the name of Jesus Charity… there was way more radiance…) Just to say an example of what this means: is not the same at all that someone kiss your goeiz alliance in the dream than doing that myself awake… but this time the feeling at the dream when that happened was absolutely and totally organical. Got it?

As we keep embracing His new albor with unconditional openness to grace while letting the growing beating heart of Jesus Charity to keep growing on, glowing on, and blooming on along my own heartbeat as we keep walking and breathing simply feeling His growing heartbeat, He is simply there… as we keep letting Him be, do, grow, glow and bloom as the Holy Family did it first: according to the Father of heaven´s will.

In this dream, the new albor radiance became a very radiant *magnum symphony of light*… with the kiss.

Now I can explain further was I was asked to explain as I was already explained to me, but now he added another connotation…

This was what was shared in social media yesterday regarding this:

> By the way, se me propuso pintar un cañón del Castillo San Cristóbal (el Morro) como signo de dejar el estado colonial atrás (ojo: el estado colonial realmente empezó con España... Estados Unidos prosiguió la movida exactamente de la misma forma que el Morro pasó a ser posesión estadounidense). Si alguien quiere inventarse una buena pintura para pintar cañones coloniales... pues ahí tienen un proyecto creativo bien interesante (nope, yo no podré hacerlo): transformar cañones coloniales color *black death* en obras de arte con colores BIEN vivos (goeiz significa "espíritu de una persona viva"… así que favor de dejar los líos con los "ajos esclavos" y con "cañones coloniales" y plasmen el "espíritu de un pueblo vivo" en cada consabido cañón colonial o esclavo que encuentren)… Nope, no fue sencillo

> discernir un signo bien pero que bien colonial o esclavo en el sentido social, pero ahí lo tienen: el cañón colonial. Transformen el consabido cañón bien creativamente, carajo (si, ese carajo sí que es el más fraternizante). Por supuesto, las balas también hay que pintarlas: no puede quedar ni un solo rastro de *cult to death* ni el cañón ni en las… ¿cómo se llama eso, pelotas de cañón o qué? You get it…
>
> Pueden hasta hacer concursos escolares para clases de estudios sociales para que propongan proyectos creativos para que estudiantes de una misma clase pinten un cañón y eventualmente hacer una exposición anual con los cañones más recientemente pintados… Dejen que los niños puedan asumir protagonismo histórico… DE UNA FORMA CREATIVA y apropiada, en lugar de usarlos como social slaves. Personalmente, mientras más oxidado esté el cañón más potencial creativo le veo... pero allá cada cual con sus propuestas culturales. Fue Jesús Caridad el que finalmente eligió ese objeto concreto para pintar con colores vivos como signo de dejar el pasado colonial atrás, no negando el pasado histórico, sino plasmando nuestra historia de forma más fraternizante…

Now, we can make visible what we discerned and conversed in this dream to deepen that further. This will be explained in Spanish because really, there is no way of this context be understood in English.

Lo de "lío" también se debe entender como "atar/desatar" nudos. Hay *nudos coloniales* que tienen que ser desatados primero para que entonces… *nudos fraternos* puedan ser hechos, como sucede con los sacramental ribbons y como también sucede con el cómo Jesús Caridad se deja "atar" por His Beloved Church sacramentalmente. And Our Lady of New Albor has a GREAT known giftedness de desatar todo tipo de nudo que impida… liar lo que sí se supone que se líe: armen líos fraternos, no líen colonialismo armado… y sobre todo, jamás líen colonialismo armado "evangelizando" en nombre de Dios…

He showed a concrete way of how we, as His Beloved Church-Bride, were called to let that be visible. I had no idea of this: the balls of the colonial canon are mean to be painted white, precisely as our own tunics became different (at some point all our tunics became transconsecrated white, but woven by lamb´s wool, and transconsecrated silver and gold, they are warmer and bulkier… but nope, don´t do that to anyone. Usually in dreams I have no temperature feelings besides *candor entrañable*, something that is provenly not an exactly organic feeling by itself… but I was fraternally advised that if I tried to do that literally that kind of tunic would be way too warm for everyday use, so if I chose it, it would be for a very especial occasion, like for receiving confirmation, and that's it… what that was meant to mean was: we were being *revestidos as Lamb…* because as His Beloved Church-Bride, we also become the Lamb when we consummate and consume His spousal charity alliance…). Please notice: the cannon balls are round, like the Eucharist. Simply paint them white with transconsecration splashes (silver and gold). That is what is meant to be done with those *armas coloniales* to transform them in a way more fraternal expression than the colonial one: *más Eucaristía encarnada y nada de balazos entre hermanos… más comunión encarnada entre hermanos y nada de cañonazos de colonialism armado…*

So, now you know what to do with those colonial balls. Enjoy the creative project, folks. Even very young children are capable of doing those silver and gold paint splashes, it's quite a fun thing to do. You can always leave at the Morro some white colonial balls that, after a fraternal

donation of 7.77 per family is given with ATH móvil, anyone can splash once, either with silver paint or with gold paint… but only once per person, so anyone can have the chance to do it. In the case of children, the family gives the donation, and all the children are allowed to do the splash; no extra fraternal donation is asked if a family has more children than the other, and it doesn´t matter how many children they have. If it is an excursion of a school, ask them for a 33.33% fraternal donation given in the name of the school coordinating the excursion, and let all the school students at the excursion do it. If it is a tourist or adult excursion, the fraternal donation for this will be 77.77%. When the balls become TOTALLY without white space seen at all due to all the splashes… well, it's time to start using another new totally white balls pyramid for that… so on, so on, you keep repainting them white as needed, switching from one pyramid of colonial balls to another as needed. Got it? Teach them also to *armar líos fraternos* with the magical thread they use to fly kites: they can be explained how that coloninal past now becomes a fraternizing new albor cultural identity… and after doing the splashes, give the kiddos a piece of magical thread to tie in their hands… or, if they wish so, let it tied at the altar at the chapel that the Morro has. Yes, the Morro has a chapel, nobody knows that: leave a chain cord there (chain is a visible sign of all forms of slavery, including social slavery and civil slavery, like colonial slavery is), hanging at the feet of the altar with a New Albor Family Statue, and let anyone leave any fraternal offering. The “sign” fraternal offering is 3.33, but because this is a chapel, no minimum or maximum can be required, simply ask for the fraternal offering done via ATH movil or any other electronic transfer app (say nothing if it is 0.01, merely give the rainbow cord needed for the family give their offering of *a fraternal lío,* a fraternal knot done with magical thread, at the feet of that altar) so they can let a rainbow magical cord tied in that chain, as a sign of the CIVILIAN new fraternization of the island as the new albor state (yes, a word in Spanish and a word in English, that´s very Puerto Rican too).

The Morro as historic site, of course, can choose what they will do with the fraternal donations asked for this, because of course they will require those funds to buy paint and have brushes and paying employees overseeing that this is done correctly (throwing the paint splashes to the balls and not elsewhere at the historic site), although part of these funds can be also used to afford the expenses to invite *fraternal guests*, like an *asilo de ancianos*, inviting them a fraternal picnic also in the surroundings of the Morro (a fraternal basket with any kind of wraps, given like everyone is meant to be wrapped in a true equal and dignified civil sense, fraternally… some fresh fruit of the season, as a sign of fraternal fruitfulness at the civil fraternal sense… and some cold beverages, as a recognition of the humanity of those fraternal guests, with the heat that the Morro has, giving a cold drink to these fraternal guests is a very explicit humanizing gesture… having a zone of wood picnic tables if there is stable floor to put them, or giving fraternal blankets to eat the picnic baskets in the grass…) but the fraternal offerings must be given to the San Juan Cathedral nearby, which would be the ones keeping that chapel in order and changing the chain once it becomes totally full.

So, what happened in the following shared dream after these ones?

I was explained beautifully…

When a children of God is denied his or her dignity, and that happens to be done in God's direct Name (we let you know: *ipso facto*, that will always occurs very straightforwardly when any biological progenitor is the one directly violating the dignity of his or her child, because when new life is given to you, it is always shown from the Father, given to be helped to be, to do, to grow, to glow and to bloom "in God's name"; that even applies in the ecclesial-sacramental motherhood sense: you as His Beloved Church are bonded to remain lovefully faithful as He loves us first, beloved family of heaven, with His charity spousal alliance, always remaining unconditionally open to grace and new life that comes from the Holy Spirit)… all will be surprised of how God Love Himself can transform such deeply malignant darkness into a radiation of new life… No matter how they are committed, Heaven always transform absolutely all forms of cults to death into a very unconditional and eternal radiation of new life through His very own *crescens Dignitas*… May be you aren't allowed to see how that kind of radiance, that comes directly from how God Love's "Being Communion" Omnicrescence becomes emanated "visibly", it's both deeply beautiful and a profound mystery, as deep as the immensity of a whole ocean that shines even more brightly with a kind of radiance that clearly means an "an unconditionally beloved source of eternal new life".

This is way deeper than a mere "baptism of desire": this is a baptism of light, His victory of light will always shine brighter than any kind of "communion vacuum,"' and that applies to all, because we are ALL called to conversion. Still, those most totally innocent and most totally fraternal brothers and sisters along our history are shone even brighter unto His Omnicrescent light, and they, by their mere how purely they are granted to shine as Divine Love-with-us, make us ALL grow, glow and bloom more and more fruitfully as a more and more radiant loveful harvest, ever more… now, as a "kingdom of new albor" of unconditionally beloved brothers and sisters, and also eternally beloved, as a kingdom of Heaven.

Even when no intrinsic evil or mortal sin happening at all happening (as it can be constated in my concrete sense by you, and I am not the one saying that, I do consider me a sinner and I do know my total capability of sin if I chose to, but I had been let aware of right now being totally "uncapable" to commit sinful communion breakings at all…), His new albor will keep shining brighter, always ever more, simply as They Are, simply because Who He Is… His *crecens claritas* radiance is not at all a matter of "answering to an evil": it is a pure self-giftedness that keeps growing on, glowing on, blooming on… but as the darkness becomes deeper in the civil sense, of course His self-giftedness will be able to become more visible as a *crecens dignitas* shinning way brighter on Earth… and in the same way a sunrise can't be forced by anyone to remain hidden, all kind of darkness on Earth will become very radiated by His "victory of new albor…" but He wants to also be noticed: all kind of "growing together in more and more personally incarnated communion, ever more" on Earth will also become tremendously radiated by His "*epic victory of new life*."

As God Love's indwells more, the wind becomes an even more audible "voice" that communicates wordlessly... but still in a totally audible, understandable way, like a voice would on Earth. His meaningful BE and His "speech of light" is there (as it had always happened), but connecting both as a "wind voice", potent as thunder, clearly audible like a *rugido* of a big and

very alive cat (nope, this clarity is not like the fading *maullido* of a domestic cat that is forced to become slowly more and more inert…) that can be heard in a whole selva, and totally understandable in the same way a totally pure transparent light keeps revealing more and more clarity radiating more and more growing together in communion… ever more...

So, my heavenly custodian's "fraternal lesson" enabled a very beautiful "radiant giftedness capability," something not yet understood, not even yesterday…

Now we will share the last dream that is meant to be shared in this domestic apostolic letter because I have already gained normalcy in my hands and can keep handwriting anything at the Crescere, without using any technological device.

There was a tremendous, beautiful radiance upon our transconsecrated tunics, that had always meant "*ser revestidos as lambs*…." but this kind of new albor radiance is meant to be "visible" as a radiance that is the Holy Spirit's work.

Jesus Charity is proposing the creation of sacramental transconsecrated heart tunics to be fabricated with lamb´s wool, like the ones we had been using in our shared dreams, beloved family of heaven… but in the earthly sense, I was explained there is no need to literally bleach the wool of these "transconsecrated heart" tunics [the "*be in persona Ecclesie*" that began to grow presentially in Baptism, and the "*act in Persona Christi*" that began to grow presentially at First Communion... at Confirmation become both fully fused for the first time as an "*ipse Christus crescere*" through the Omnicrescent giftedness of the Holy Spirit] that are meant to begin to be used at Confirmation, when everyone begins to be empowered by the Holy Spirit to begin to walk together as He walks, as they now begin to be able to keep growing as the domestic pastor they are being *belovedly commissioned* to be. Let this transconsecrated heart's tunic be cream white... better known as "bone white", as it was seen and explained in this shared dream (the original biblical version can be read in Ezequiel 37, 1-14, it happened the same at our shared dream, but along a whole *magnum symphony of light*, even more radiant than before, again:

The hand of the Divine Love came upon us, and he brought us out by the Spirit of His Divine Charity dwelling-in-and-through-us and set us in the center of a broad valley. It was filled with bones. He made us walk among them in every direction. So many lay on the surface of the valley! How dry they were!

He said to us: My Beloved, can these bones come to life?

We answered: "Divine Love-with-us, you alone know that."

Then Divine Love said to us: Prophesy over these bones, and say to them: Dry bones, hear the Incarnated Word of the Divine Love-with-us!

Thus says the Divine Love-with-us to these bones: Listen! I will make breath enter you so you may come to life. I will put sinews on you, make flesh grow over you, cover you with skin, and put breath into you so you may come to life. Then you shall know that I am Divine Love-with-His-holy-and-blessed-people.

We prophesied as we had been commanded. A radiant wind sound began as we were prophesying, a rattling, as the bones came together, bone joining to bone, everyone becoming articulated as the Spirit of a Living Person articulated them all as an organic living body. As we humbly watched, amazed by joy and deep wonder upon such radiant growing-together-in-communion conversion power, that became more and more radiated by, for, with and in Divine-Love's-with-us incarnated communion dwelling-personally-in-us-and-through-us, sinews appeared on them, flesh grew over them, and skin covered them, but there was no breath in them.

Then Divine Love-with-us said to us: Prophesy to the breath, prophesy, My Beloved! Say to the breath:

Thus says the Divine Love-with-us: From the four winds come, O breath of Divine Charity-breathed-in-us-and-through-us, and breathe into all these beloved children of God that they may come to life.

We prophesied as Divine-Love-with-us commanded us, and the breath entered them; they came to life and stood on their feet, a vast beloved family of brothers and sisters able to walk together like Jesus Charity walks among His beloved people of new albor, among His beloved kingdom of new albor.

He said to me: My Beloved, these bones are my beloved people of new albor, my beloved loveful kingdom! They have said, "Our bones are dried up, our hope is lost, and we are cut off."

Therefore, prophesy and say to them: Thus says the Divine Love-with-us: Look! I am going to open your hearts; I will make you come up out of all cults to death, my beloved people, and radiate you back to My belovedness.

You shall know that I am the Divine Charity-dwelling-in-you-and-through-you when I open your hearts and make them transconsecrated, my beloved people of new albor! I will put my Spirit of Divine Charity-dwelling-in-you-and-through-you, that you may come to life, and I will settle you in your loveful harvest. Then you shall know that I am the Divine Love-with-us. I have spoken; I will do it—oracle of the Divine Love.

At confirmation, the tunics are simply bone white. No silver and gold splashes yet; now they are simply unconditionally beloved "revestidos" of the Lamb. When each one eventually discerns a "Follow Me", either as a marriage sacrament, as a holy orders sacrament, or any other "Follow Me" with an spousal alliance mystically consummated through a deeper "Follow Me" than the

spousal charity alliance they received at confirmation... they will be "revestidos" with a tunic transconsecrated with gold and silver when they receive their new "Follow Me" mystical spousal alliance. That can be bought.

Their confirmation spousal alliance will become an offering in the ceremony when they are given the new "Follow Me" spousal alliance that consummates His Spousal Alliance with us as His Beloved Church-Bride... and they can be given (assuming that those confirmation charity mystical spousal alliances are of silver) to be funded together and be used for crafting liturgical cult vessels (eucharistical chalices, so on...) of the same parish that gave their confirmation alliances to the Liturgical Arts Workshop where they craft such kind of "transconsecrated sacramentally melted silver" to be crafted very artisanally for use at liturgical cult... and all these liturgical vessels of a parish crafted this way (either melting spousal alliances or given as liturgical cult offering by married couples at the parish) can be considered the "dowry" of that parish as His Beloved Church-Bride. These liturgical transconsecrated vessels are not meant to be considered "very precious and valuable" due whatever precious metals or even precious stones (in the case of marriage or celibate gold spousal alliances with diamonds or other precious stones that eventually are donated to the parish when married couple or the celibate is embraced in His eternal glory) they have... but due the giftedness that literally crafts this kind of liturgic cult vessels, this means: a parish or a mystical domestic church can have a liturgical vessel crafted only with melted silver confirmation spousal alliances (only covering with living charity gold the inner part of that 100% silver liturgical vessel, in the case of being an eucharistical chalice) of those who gave there as gift their silver confirmation spousal alliance when they got married or embraced an evangelical mystical spousal alliance there… and that transconsecrated liturgical vessel crafted in that way would be WAY MORE dignifying and rich in value to Him eyes than a liturgical object of pure 24K gold (way more expensive in the economic sense) bought by the same parish… It is the pure giftedness of the offering of our goeiz (shared hearts) that has the truest value in His eyes, not the economic value of the liturgical object by itself. A liturgical vessel with melted spousal alliances of pure hearts who freely gave their spousal alliances as a pure spousal giftedness that consummated and became melted with His purity of Heart and Self-Giftedness to His Beloved Church-Bride... will always be INFINITELY more valuable and pleasing to Him than any pure 24K gold liturgical object or tabernacle. If the Eucharistical chalices must be "revestidos of yellow gold" inside is because pure Divine Charity is dwelling there Omnicrescently, it is not because gold costs more (yellow gold means "living charity growing together in communion").

Any parish that has pure gold liturgical objects are freely asked to give them to a Liturgical Arts Workshop to be used to "revestir" the inner part of silver liturgical vessels eventually crafted with melted silver spousal alliances —this is meant to be done very silently, no need of anyone to boast eclessially the value of the "gold you gave", at any time, but especially in this circumstance that is explicitly a pure giftedness— and offer fraternally the equivalent economic value of that amount of gold to buy lamb wool tunics to be reused through the years at the confirmations.

And if there is a marriage that can't afford a wedding dress, or wishes to do it that way, they can get married simply dressed with a lamb wool tunic transconsecrated with silver and gold splashes and in their case the "liturgical vessel offering" would merely be their confirmation spousal alliances, that would eventually become melted to craft a liturgical vessel to be used at the parish. If they wish to do it this way, they will simply receive the tunic from the parish and donate to the parish the same amount they would have spent on the wedding dress they would have bought. Neither the parish nor the couples are allowed to let it be known if they chose to use the tunics, or if they did so because they had no resources to afford a wedding dress. No matter how it happens, using these kinds of tunics at a marriage sacrament is a HUGE spousal giftedness sign, and that is what is more important to be focused on seeing. Of course, anyone who wishes to use a wedding dress is totally free to do so, or a tunic can be used at the parish and a dress at the wedding banquet, or He says you can even choose to wear the lamb transconsecrated hearts tunic at the honey moon, seeing each other as equal and dignified brother and sister that are called to grow together in holiness. Whatever way you do it, parishes are meant to help to discern and to act in the most righteous conscience.

Never let the administration of sacrament be assumed as an economic burden nor impossible to happen due economic burden reasons: confirmands will only be asked as sign a fraternal offering of 33.33 for the lamb tunics kept by the parish to be reused, and to carve/create a *cuy domestico* (the bishop would give the charity spousal alliance) to walk with it at the confirmation. Married people can buy their own tunics and transconsecrate them themselves. All this means: never let economic factors determine how a sacrament is intended to be administered in the most faithful way towards consummating His spousal alliance with us, His Beloved Church-Bride. As it was said, in the case of a marriage not being able to afford a lamb wool tunic or in the case they want to donate what they would have spent on wedding attire, they will be GIVEN (they won't need to return it, like confirmands) one among the ones already at the parish: they would simply need to transconsecrate it to be used at their marriage, both wearing transconsecrated hearts tunics.

NEVER let ANYONE assume they cannot "be married with dignity" because they don't have thousands to spend on a wedding. If a marriage needs the "agape room" of their own parish to celebrate a modest wedding *agape* with their guests, that can be provided too, free of cost, and even ask those fraternal guests to bring something to the *agape*. If any brother and sister of the parish is economically able, they can anonymously give a donation to the celebration such agapes, and if there is some gifted at the parish with the talent of taking great photos/videos (ask among the parish's youth group, you could be amazed of how gifted teens can be with taking great pictures/videos), ask them to take pictures of the sacrament and simply give the digital files to the couples who can't afford to hire a photographer, and provide those files without charge... simply letting the couple know: we will keep a copy of the files for our parish family album and to put one picture at our parish's domestic altar, where all families belonging to the parish have a picture; beyond that use, no other use will be given to those files; their "intellectual rights" are yours, freely given.

As a matter of facts, Jesus Charity says that whoever discerns this call among the Youth Group or the adult youth group of a parish (this is meant to be understood as the youth group after confirmation and the adult youth group after 25 years who remain single without any other mystical spousal alliance than the one they embraced at confirmation) can be appropriately formed to be the ones who handle the social media of the parish and the design of any other printed/creative media the parish may need to keep files in their "family album" and record, like taking pictures at all sacramental celebrations to keep at the parish files, take photos at the fraternal agapes of special feasts at the parish... Let them have that responsibility: everyone is meant to have a formative responsibility at a parish, and it's a huge mistake to assume that a Youth Group or a Young Adult Group is not meant to handle parish responsibilities. They can even let learn to handle simple fraternal domestic formation responsibilities if they have the availability to do it, like providing help of a single mother of the parish who needs some help with child care so she can have some rest, or like cutting the grass of an elderly couple of the parish that may actually able to give them an economical payment for their fraternal service or not, but what is most important here is to help everyone to assume fraternal duties according to their state-of-grace... of course, always protecting the integrity of everyone, including of youth that are still minors: always send them in pairs —as minimum, but depending on the fraternal formation duty they are assuming, the group can be bigger, of course— as Jesus Himself send the disciples to evangelize in pairs. Never send youths to a "fraternal mission" anywhere without all the due in-conscience constancy that there is no known risk against their integrity and that they have the right intention when they assume such fraternal formation duty as "fraternizing evangelizers," giving as giftedness what they had also been given as a giftedness by Jesus Charity and will always remain being given as a pure giftedness as they keep receiving, consummating and incarnating the Eucharist, letting the Holy Spirit to plasmate their whole personal formation as the living icon of Divine Charity-dwelling-in-us-and-through-us they are called to be... since confirmation, even while single, as youth group or as adult youth group.

Whoever is still unmarried after age 39, when the adult youth group age ends... They must be helped to discern which is their deeper sacramental motherhood or sacramental fatherhood charism as lay diocesan brothers and sisters: maybe they are called to coordinate a parish ministry (children's catechism or confirmation catechism, or perhaps they have a civilian profession that is SO demanding to serve in the civilian sense that their civilian profession IS by itself their deeper sacramental motherhood and fatherhood also, whose fruitfulness of the Holy Spirit pours into the civilian brothers and sisters they serve professionally…) and these "mature fraternal brothers and sisters) are meant to be specially cared for by youth groups at the parish, along with the elder brothers and sisters, when they need fraternal assistance of any kind, if they are totally on their own (without living with relatives or without known relatives). That is how Divine Charity works at the parish level: His priority is always those with a greater "fraternal degree" within his own parish first.

However, all this is fraternally done according to each circumstance: don't let anyone assume that a sacramental grace can't be administered due economic factors, nor let anyone believe that what determines how a sacramental grace is embraced and consummated through lifetime by them is determined merely by economic factors, or even worst: that is determined ONLY

according to economic factors. Grace, sacramentality formation, sacramental life and all sacraments —especially in those sacraments that involve consummating a mystical spousal alliance, in whichever way it happens— are, and will always be, first and foremost, a pure self-giftedness: what is more important is the purity of heart of such self-giftedness, how unconditionally open to grace and new life that comes from the Holy Spirit you remain as the sacrament is discerned properly and lovefully through a Crescere and eventually administered and consummated... literalmente revestidos as the Lamb.

Just a detail to be noticed, said by Jesus Charity Himself: whoever raises these lambs for their wool be used for these purposes, it must be corroborated that they raise these lambs in a humane way, grazing (not caged), shepherded as a good pastor would. If these lambs eventually become meat to be consumed by humans, that must be done in the most humane way also: never cause unnecessary suffering unto an animal deliberately, especially that being done in God's name; if animal meat is going to be consumed by humas as food, it must be done humanely. NEVER kill an animal as a "trophy" or in a cruel, deliberately suffering-causing way; only consume meat as necessary, always in a fraternally responsible way, both towards the animal creatures and the human creatures. Look among the poorest countries among your brothers and sisters, where you can enable families to earn a dignifying fraternal profit, so they can raise their families with dignity, no matter how poor their country is, as literal "fraternal shepherds" of these lambs that are going to be used for this.

Jesus Charity mentioned a concrete place to propose these tunics to be crafted in a lovefully way that is explicitly highly fraternally in both sacramental and civil sense: Haiti is both the first country where slaves became free, and at the same time, the poorest country in the entire Americas in the economic sense. The Haitian Slave Revolution had been the only slave revolution that achieved freedom… both for the slaves and for the whole country. So, these lamb sacramental tunics are meant to be crafted there and can be crafted there, in Haiti, literally as a "family evangelization mission" (notice that we didn't said exactly "family evangelization project" this time, but of course both are tied: at the same time you enable families to be raised with dignity, you are also enabling His Family Evangelization Project in a very "fraternal mission" way too).

How could this kind of "ecclesial fraternal mission" be possible in a place like Haiti? It is possible, though challenging, to sustainably and humanely source wool in Haiti for the kind of symbolic lamb’s wool tunics that had been described. While Haiti doesn’t currently have a large-scale wool industry, a small-scale, local, and mission-integrated project could make it viable. So, here’s a framework for how it could be done sustainably, ethically, and meaningfully:

Challenges to Sourcing Wool in Haiti
• Climate: Wool breeds struggle in Haiti’s heat and humidity; most sheep there are hair sheep, which do not produce usable wool.
• Infrastructure: There’s no established wool-processing chain (shearing, washing, spinning, weaving).

• Resources: Limited access to veterinary care, pasture management training, and startup capital.

Pathways to Humane and Sustainable Wool Sourcing

A. Introduce Heat-Tolerant Wool Sheep
• Introduce to Haiti a tropical-adapted wool breeds: **the Santa Cruz sheep**. They are low-maintenance and very good wool producers, but they also notice the beautiful meaning: the sheep's name is "Holy Cross" (Santa Cruz means "Holy Cross" in Spanish. Santa Cruz sheep produce high-quality wool that is indeed suitable for making breathable, soft tunics, including for symbolic and liturgical uses.

The wool of Santa Cruz sheep is generally fine to medium-fine, with a soft, springy texture. It is more breathable and less coarse than wool from many common sheep breeds. They typically range 22–28 microns, suitable for garments worn close to the skin, especially with careful processing. The staple length is moderately long, which makes it spinnable by hand or machine. The wool has good crimp (natural waviness), making it resilient and comfortable in flowing or draped garments like tunics. Its color is naturally bone white (white to off-white), which is ideal for leaving in its natural state for symbolic purity.

Wool—especially fine or medium-grade wool like that of Santa Cruz sheep—is naturally breathable. It allows moisture to evaporate while keeping the wearer warm or cool. It is also temperature-regulating, meaning it won’t overheat in warm churches or outdoor liturgies, and has natural antibacterial properties, helping garments remain fresh between uses.

Santa Cruz sheep's wool is absolutely usable for Confirmation or bridal tunics and would be both symbolically fitting and physically comfortable. Santa Cruz sheep are a rare heritage breed, originally isolated on Santa Cruz Island (California) and now protected in conservation flocks. Using their wool, especially in ethical, small-scale contexts, supports biodiversity and sustainable farming if they (or a crossbred variant) were raised in a place like Haiti under proper care. It would be both ecologically adapted and liturgically meaningful, and it would also offer a model of communion between people, animals, and creation, especially if connected to sacramental formation.

So, there you have it: Santa Cruz sheep wool is a perfect fit for making high-quality, breathable, and symbolically rich tunics for Confirmation, Marriage, or Holy Orders. Its softness, breathability, and sacred ecological story make it a beautiful choice for Church use. Instead of being caged, the sheep could graze on rotational plots or agroecological pastures, providing both fiber and manure for soil regeneration.

B. Partner with Local or Mission-Based Agricultural Projects
• Collaborate with existing Catholic missions, agricultural schools, or diocesan development offices in Haiti.

• Tie the project to Confirmation catechesis or vocational training, forming both young farmers and confirmands in stewardship.

C. Build a Micro Wool Chain
• Small-scale shearing, hand-spinning, and weaving could be developed locally.
• Women's cooperatives or parish-based artisan groups could be trained in wool processing as a form of dignified labor and sacred art.
• This creates a "holy economy"—where garments are not just bought, but born from communion, echoing Laudato Si' and Fratelli Tutti.

D. Emphasize Ethical and Spiritual Formation
• Animal welfare can be taught as a form of pastoral care for creation.
• Each tunic made becomes a sign of local dignity, care for creation, and visible communion with the Lamb.

Supplementing with Imported Ethical Wool (If Needed)
• While the goal is local, small-scale supplementing with ethically sourced wool (from family farms in Latin America or sustainable mills) could fill gaps.
• Labeling tunics as "Haitian-designed, communion-sourced, [fraternally-sourced, dignity-sourced]" or "woven in mission and hope" honors how these tunics are crafted, while also meeting practical needs.

Catechetical and Liturgical Meaning
This becomes more than garment-making — it becomes:
• A form of sacramental economy, where sacramental spousal tunics are made in the spirit of cooperative grace.
• A bridal dowry for the Church in Haiti, woven from within her own heart and hands.
• A way to revalue labor, land, and liturgy through sacred materiality.

So... yes, beloved family of heaven, sustainable and humane wool sourcing in Haiti is possible, especially if approached as a pastoral, ecological, and communitarian project rather than a commercial venture. While initial efforts may require outside support, it could evolve into a powerful model of ecclesial self-sufficiency, youth engagement, and sacramental beauty rooted in the land.

Of course, this is another beautiful example of all the radiative growing-together-in-communion that all these crescere communio proposed by Jesus Charity will always remain radiating more and more, ever more! This is how all kind of defraternizing colonialisms and any kind of "*colonialismo armado*" around, even in the ecclesial sense, can be left behind and we as His Beloved Church-Bride can become more and more fruitful and faithful to our spousal alliance as the work of the Holy Spirit make us able to become the Mother Church we are called to keep becoming through each *ipse Christus Crescere* we help to be, help to do, help to grow, help to glow and help to bloom giving light to the Word together, walking together as equal and dignified brothers and sisters that incarnate His Eucharist more and more radiantly, ever more.

Keep looking for ways to let His Heartbeats grow more and more, ever more, to let Him grow as Jesus Charity that makes all hearts and history anew, beginning with us, beloved family of Heaven.

Jesus Charity Himself allowed me to write a final biblical quote that was not exactly told by Him directly (the final biblical quote told by Him was another one)... but by Him through my fraternal spiritual custodian (you can find the original version of this blessing in Num 6:24-26):

> May Divine Love bless you and keep you!
> May Divine Love-with-us let His face shine upon you, and be gracious to you!
> May Divine Charity-dwelling-in-us-and-through us look upon you kindly and give you peace!

Well, it was given to me, but it is meant to be for everyone this time: this time what became the whole light symphony even more radiant (ujum, the radiance doesn't stop increasing... was a rainbow. Usually, where the rainbow starts and ends is never seen, but where this one started was quite clear: at the fountain of new life in the New Eden. Of course, although it couldn't be seen, the rainbow's end was in Heaven. This was said to me, but that rainbow's everblessed radiance is literally for everyone, with a kind of ontological that I had only seen on Earth... exactly at the only time I have seen a saint on Earth... Well, in Heaven, the "more saint" you are participating in His Divine Communion —nobody will be able to love more in Heaven than how much that soul loved on Earth, so you should take the fraternal detail of loving as He does more seriously, if you understand the repercussions of such "radiant echo" of your earthly life in eternity— the more you are incarnating His Eucharist, the more you radiate His evercrescent transcresceration and participated in His Ominicrescent transcresceration on Earth, the more radiant you become later in His glory.

May His lovefull kingdom keep growing on, glowing on and blooming on: Then the Kingship and dominion and majesty of all the kingdoms under heavens shall be given to the holy people of the Most High, whose kingdom shall be everlasting: all dominions shall serve and obey Him… Jesus Charity is, and will everlastingly be, *the King of our soberanía personal*: ¡Viva Cristo Amor!

My fraternal spiritual custodian also asked me to do something with that quote in a very concrete moment, when everything was already written in the constitutive form. That means: after this moment, the domestic apostolic letter reached the CONStitutive form and only needs to be edited to be shared in the final form at Pentecost: I must search in which part of the gospel is the blessing he used (Num 5:11). No, I don´t know the Gospel by memory by my own, I must search it with AI, then I would write a final mystical contemplation using the readings of whichever liturgical day the reading is… and this domestic pastoral letter can be considered *constituted*.

So, I just searched with AI where that specific reading is used in any of the Liturgical Cycles (not merely in the current cycle C) and the reading is… well, its technically used in al Cycles: it is in the readings of January 1, the feast of Mary, Mother of God, that is also the beginning of the

New Albor Fest and the end of the Octave of Christmas. We don´t think there can be another contemplative comment more humbly powerful than that one: we, as Mary was mother of God and the whole Holy Family were empowered by the Holy Spirit, are also His Beloved Church-Bride that keeps raising Him as we let Him grow, glow and bloom more and more, ever more. May His light and new albor keep shining on, more and more radiantly, ever more.
In the next shared dream… another magnificent radiation of His new albor would happen: a "constitutional ring" would appear surrounding the fountain of new albor. It is a "ring" in the sense that it is a circle, but it's a fountain for the feet with the mandatum novum as a mosaic on the bottom. Anyone who has been a pilgrim knows how good fountains are when you can immerse your feet in them after a whole day walking (I did that every time I could when I did the Camino de Santiago… and only got ONE blister during my 29 days of pilgrimage). Still, it also refers to how Jesus Charity commands us "constitutionally" to love: as He did it first when He washed our feet and gave us the Mandatum Novum, beloved family of heaven. The "ring" has also another kind of "sense": it "keeps" the communion direction and the fire spiral of the fountain in a way... that there are not "reachable" anymore, it kind of now only those who are meant to do it are the only ones that could cross further the "constitutional" ring, and there are incarnated charity fishing nets also that not make the fountain zone so reachable anymore: the communion direction of the spiral feet with the fishes is now kind of "constituted" together along the pillar and spiral of fire with the flame at the top. It was, again, a deeply and humbly beautiful *magnum symphony of light*. The "*mandatum novum*" is plasmated as it is plasmated in *Iesu Amor*, only the first one is in the mosaic, because the other part is meant to become visible incarnated, as we walk together as He walks, as we keep growing together in communion for Him, by Him, in Him and with Him. Sunfish seem to be a very suitable fish to be the ones in this fountain, because they are meant to be radiative fishes (like a radiative sunrise would…) and also kind of edible.

As the shared dreams keep becoming more and more awaken dreams… we keep radiating **Your emanation, Jesus Charity,** more and more personally incarnated in us and through us, letting Your new albor be more and more, giving more and more light to the Word, letting You raise us up to more than we can be, letting Your magnum exorcism of light become more seen as You keep teaching us to help to be, help to do, help to grow, help to glow, and help to bloom, more and more, ever more… as this sacramentizing new albor that incarnates Your Eucharist as it become more and more personally formed through the work of the Holy Spirit that will always keep plasmating our whole personal formation as the living icon of Divine Charity we are called to be for Him, by Him, with Him and in Him… keeps generating more and more incarnated communion, more and more new life that will always remain being radiated as a "*domestic paschal cirio*": we live for this light… You are Jesus Star, Morning Star, whose new albor makes all things and all hearts anew, beginning with transconsecrating our hearts, Beloved Son and Lord…

There is no greater freedom than choosing to personally reveal God-Love-with-us as He has taught us and granted us the grace to do it: as He loved us first, walking together as He walks, plasmated by His Paschal Mystery as it happened with the Shroud of Turin… as a lovefull kingdom that keeps dwelling the kingdom of God *on Earth as it is in Heaven.* So, as we as His

Beloved Church keep giving light to the Word, and, at the same time, keep growing more and more together in communion in Him, with Him, by Him and for Him... so more and more stars of Heaven and new fraternization stars keep being born as His beloved, holy and blessed people of God... as His glorified people of new albor-glory-dwelling-more-and-more-in-us-and-through-us... as a *lovework* of the Holy Spirit.

Jesus Charity, thanks for this loveful harvest, for this loveful lovework. Thank You for all these shared dreams, and thank you for let us witness in the middle of the world the radiation of Your new albor fountain in this *wild faith* that now grows like a whole loveful field full of blooming wildflowers, as the constitutional ring now also radiates as a whole magnum symphony of light… Thank you for all this radiance that can only come from You as we raise you up more and more, ever more… holding together, the three together, this eucharistical-beacon-lamp… now become we the three as we were before all together: a goeiz fusion of incarnated living charity. The first day this goeiz ring happened in heaven, there we were, as a pure incarnated living charity that were fused together forever: You, Saint Joseph of New Albor, Our Lady of New Albor, my fraternal spiritual custodian, Mikhael, me… and Caramelo, bonded together forever in the very exact way we fused together in all the dances we did at the end of each dream when we —Jesus Charity and this servant of the living Word— shared dreams together, exactly as it is seen in the mosaic of *Fiat Charitas*: You and Your Beloved Church fully fused together in a goeiz form. Maybe we should explain what is a "goeiz form," because that is something we haven´t done before: this is what many years ago we contemplated as a logo of Goeiz Foundation, if we were seen from above by the Father with incredible joy: "*How good and pleasant it is, when brothers and sisters dwell together as one*." [Ps 133 (132):1]. There we were, bonded forever as incarnated living charity whose radiance now keeps expanding more and more, ever more… First, we were seven, including Caramelo seen as an incarnated living form… No, we did not hold him as we were holding, he was as pure incarnated living charity form simply running joyfully around… but we were not, any of us, as we had been in all the dreams we had before… now we were pure charity gold forms, literally, like anyone could see Jesus Charity and His Beloved Church-Bride fully fused as a single charity gold color in the huge mosaic paint *Fiat Caritas.* I did not see Jesus Charity nor anyone else in that circle with human features: we were simply fully pure charity gold forms fused together, all six, plus Caramelo also being a pure charity gold shape wandering around, so we were seven *charity gold* forms, although only six were holding hands together…

In this last dream, as we three raised the Eucharistical monstrance, we all did the eucharistical blessing together… and the emanation from the Eucharist we were raising was such… that when that huge ontological radiance became being consumed and consummated in unity to the charity alliance You all gave us… There we were, seven again, but now bonded with a rainbow thread, and the Eucharist at the center, as we surrounded the altar-boat (remember: the shared dreams gazebo´s altar has the shape of boat) and eventually walked together *duc in altum*, walking over the sea, through the *camino del mar* that was already radiantly opened through the sea… but this time we begin to walk Your *camino del mar* together, walking above the sea, walking above the sea like You did it first in the Gospels, but now we were all walking together above the sea with You, for You, by You and in You, walking together like You walk… more and

more immersed *duc in altum*, more and more embraced by your flaming aurora borealis, becoming One as you teach us to do it as we let this radiant sea wash our feet as we keep walking together above the sea:

And I will no longer be in the world,
But they are in the world, while I am coming to You.
Holy Father, keep them in Your name that you has given me
So that they may be one just as We are One [Jn 17:11].

You need to see us first holding together by the shoulders [for us, touching the shoulder means "helping to grow"], as a circle, this time first done by three persons. Then there were the seven again, as the circle kept expanding, from three to seven. The, magnum symphony of light became another even more brilliant radiance, more and more full of Your conversion sparks and of Your create home sparks… and then… a whole wild faith field bloomed around the new albor fountain of this New Eden as a loveful lovework: We confess You loved us, Beloved, and now we love as You loved us first; we confess that his fruitfulness comes from You, Jesus Charity that makes all hearts and history anew… We confess that You can convert anyone into the lovework we are called to be more and more, becoming together the growing-together-in-communion we are called to become with You, for You, by You, and in You, as we keep becoming the *ipse Christus crescere* we are called to grow, glow an bloom *giving light to the Word,* as we keep growing and radiating His new albor, giving light to the Word directly empowered by the Holy Spirit through this Family Evangelization Project Jesus Charity has given us… as *a crescere communio*.

Now this *domestic pastoral letter* ends… as a work of Divine Charity-growing-in-us, written together by us and through us, beloved family of Heaven, as workers of God-Love that are now being tranconsecrated... as a *lovefully incarnated theology of Light*, incarnating Isaiah 9 following together Your call to a loveful conversion, to be Christians renewed in the Holy Spirit, transparentizing more and more the new albor that shines upon our goeiz as we choose to *permanecer en Ti*, to abide in you, to remain in You… being a holy family, full of grace, that offers the Father a pleasant offering in unity to Your offering, embracing the cult of new life You ask us to follow as a blessed people of new albor whose fruitfulness keeps growing more and more communion with You, for You, by You and in You, discerning together more and more *discite a me* how to adore You more and more with our whole growth, every day, ever more:

> *[Camino del mar…]*
> The people who walked in darkness
> have seen a great light;
> Upon those who lived in a land of gloom
> a light has shone.
> You have brought them abundant joy
> and great rejoicing;
> They rejoice before you as people rejoice at harvest,
> as they exult when dividing the spoils.
> For the yoke that burdened them,
> the pole on their shoulder,

> The rod of their taskmaster,
> you have smashed, as on the day of Midian.
> For every boot that tramped in battle,
> every cloak rolled in blood,
> will be burned as fuel for fire.
> For a child is born to us, a son is given to us;
> upon his shoulder dominion rests.
> They name him Wonder-Counselor, God-Hero,
> Father-Forever, Prince of Peace.
> His dominion is vast
> and forever peaceful,
> Upon David's throne, and over his kingdom,
> which he confirms and sustains
> By judgment and justice,
> both now and forever.
> The zeal of the LORD of hosts will do this!

That didn't happen coincidentally, no… this happened *camino del mar*… more and more immersed in the profound and beautiful mystery of Divine Charity-dwelling-into-His-beloved-people-of-God… through us, beloved family of Heaven… because He is the Divine Love that can grant to be given Light giving Light to the Word in this so… so-beautiful-that-is-not-even-able-to-be-pronounced way… but Saint Paul gives a pretty good wording of what is going to be described next: "*And whatever you do, in word or deed, do it all in the name of Jesus Lord, giving thanks to God the Father through him…" [Co 3:17]* A *crescere communio* is not merely about avoiding choosing to sin and enforcing evil, but transforming all who you are as person, your whole personal formation as a living work of Divine Love, your daily life… into a living eucharistical prayer offered to God in unity to Jesus Charity: every personal action is meant to be consciously rooted in Him, for Him, with Him and by Him, so giving thanks (in Greek: *"eucharistia*") together as family of Heaven is part of all our Christcentered personal acts, as we plasmate as a loveful lovework a new *Acts of the Apostles*, written also with living words, but this Loveful Acts of the Apostles is being written in this here and now, as we learn how to act more and more progressively and presentially *in the name of the Lord…* incarnating His incarnated charity fishing nets that radiates more and more conversion with a more and more miraculous *[Lk 5:6: When they have done this, they caught a great number of fish and their nets were tearing…]* and hearts-on fruitful catch *[Jn 21:11:* So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn]. The fishing net that at the beginning was tearing… now becomes hearts-on strong, an incarnated living charity net that do not tears now as it happened in the first miraculous catch… because now His Divine Charity dwells more and more in us and through us, as we remain unconditionally open to keep learning how to incarnate His living charity more humbly, embracing His spousal charity alliance that we had been given as giftedness to consume organically and keep consummating ontological-mystically as Your Omnicrescence keeps dwelling in us and through us, growing together as the incarnated Eucharist you have called us to be as prophets of the family that help to be, help to do, help to grow, help to glow and help to bloom… *echando la red juntos por Tu Palabra,* Jesus Charity-with-us, being a more and more fused to You, our Head as Your Beloved Church-Bride that is prepared as a mystical Bride, adorned for her Husband more and more purely, radiantly, more and more clothed in

righteousness of the Lamb, gleaming more and more with the splendor of Divine Love, with the radiance of a precious stone that is a goeiz, a *crescere communio* that shines with a divine radiance as we spark more and more Your holiness, Your faithful unity to Your living body, and Your beautiful peace, more and more, ever more…

To remain present, humbly and consciously, of how Jesus Charity is the one who has calling all to the Order of Charity to fulfill this formative mission, so all brothers and sister can receive the proper formation to be able to incarnate a sacramental life as domestic church… besides the spousal alliance that must be worn at all moments, a fishing net is meant to be worn when any member of the Order of Charity are in sacramental duties: The same happens in the same way, as example, a priest would use a liturgical purple stole while hearing a sacrament of confession. This means: when they go to the supermarket and ordinary lay errands, no "fishing net stole" is intended to be used, but when they are giving formation to the domestic churches they help to become the living Eucharist we are called to be in Him, for Him, by Him and with Him, or when they are in sacramental duty… yes, the fishing net stole is meant to be used as a stole, because that is how he called us first as apostles of dignity, as prophets of family to serve others: both the first and last encounter with the apostles were with a miraculous catch [Lk 1:15; Jn 21:1.14]. In *the first reading, it was a call to follow Him. In the second catch, it was a mission: Follow me… Radiate with my light, fraternizing with everyone, learning to walk together as I walk, following Our Father's will.* Whatever sacramentality function a member of the Order of Charity Is delegated to fulfill within brothers and sister at a parish, or in a celebration of a brother or sister life event in which he or she is called to guide a moment of prayer for such "grow together" celebration, they are meant to have the fishing net stole, so the call we received from Jesus Charity´s Himself in the first place and the mission we had received at the last encounter with Jesus Charity can´t never be forgotten*:* ***Do this in memory of me… Help my children to be, to do, to grow, to glow, and to bloom as a loveful harvest that comes from Me, through the work of the Holy Spirit that will remain with you forever, sparking everything with more and more conversion sparks, with new fraternization stars, and creating home sparks… radiating more and more growing together in communion, My Beloved Church-Bride… throwing this incarnated charity net as Mt 13:47: The kingdom of Heaven is like a net thrown to the sea, and we are meant to do this together as a beloved family of Heaven, My Beloved Church-bride…***

Now, this domestic pastoral letter ends as it began, many, many years ago, before Jesus Charity could be understood to then finally be able to propose to us as His Beloved Church-Bride in all these *crescere communio.* All this began with a beautiful prayer done *in His name,* which can be resumed as it evolved through the years like this (written in Spanish and English):

> Por todo atentado contra la Verdad acometido en Tu nombre, Dios que eres Haz, te pedimos perdón. *Fiat lux.* Let there be a new humanization that comes from the Omnicrescence of the Father. *Heavenly Father, help us to be.*
>
> Por todo atentado contra la caridad acometido en Tu nombre, Dios que eres Amor, te pedimos perdón. *Fiat Charis.* Let there be a new eclesialization that comes from the Omnicrescence of the Son. *Incarnated Word, help us do.*

Por todo atentado contra la fraternidad humana acometido en Tu nombre, Dios que eres Vida, te pedimos perdón. *Fiat Pax.* Let there be a new fraternization that comes from the Omnicrescence of the Holy Spirit. *Helper sent to us presentially, help us grow.*

Por todo atentado contra la fraternidad sacramental acometido en Tu nombre, Dios que eres Trinidad, te pedimos perdón. *Fiat fraternitas.* Let there be a new evagelization that comes from the Omnicrescence of Divine Love´s incarnated Charity. *Divine Communion, help us glow.*

Por todo atentado contra la familia acometido en Tu nombre, Dios que eres Comunión Personal, te perdimos perdón. *Fiat unitas.* Let there be a new familiarization that comes from the evercrescence of Your Beloved Church as we are more and more radiated, ever more, by Divine Charity´s Omnicrescence. *Divine Charity-dwelt-in-us, help us bloom.*

Por todo atentado contra Tu alianza acometido en Tu nombre, Dios que eres Sí-Dar, te pedimos perdón. *Fiat Dignitas*. Let there be a new sacramentalization that comes from every crescere communio that is being radiated with You, by You, for You and in You, Moring Star that makes all hearts and history anew: *mandatum novum do vobis, ut diligatis invicem sicut dilexi vos ut et vos diligatis invicem…*

Jesus Charity, may Your new albor help us be, help us do, help us grow, help us glow and help us bloom more and more transcrescerated by the incarnated emanation of Your "Sí-Dar" to us, Your Beloved Church-Bride, Your living Church and Your ecclesial body fused together, becoming a living Eucharist You sent us to raise as a, eucharistical-beacon-lamp, becoming an ipse Christus crescere in the middle of the world, as we let Your Sí-Dar, that gave us this charity alliance, to plasmate our whole human, ecclesial and domestic personal formation in the fullest way possible on Earth, as it is in Heaven, plasmated more and more evercrescently and presentially as a living icon of Divine Charity, a living work of Love transconsecrated into a personal revelation of Divine Charity-dwelt-in-us, a Divine Love-with us that keeps walking presentially among His beloved holy and blessed people of new albor; a Divine Charity-dwelt-through-us that —as we walk together as He walks, keeps being plasmated more and more personally incarnated and more lovefully revealed, ever more, as we, His incarnated-beacon-lamp-eucharistical-custody, His lovefull living house of conversion… radiate more and more His new life growing-together-in-communion as it had been dwelt unto us, His beloved holy domestic church and His fruitfully blessed people of God, since the very beginning:

This is the servant of the Lord, may it be done unto me according to Your Word.

Here is our hearts, let there be done unto me, Your Beloved Church-Bride, Your fullest revelation as Divine Charity formed personally on Earth… let it be done unto us according to Your Personally Incarnated Word: This is our Body… This is our Blood… We are doing this on memory of You: fiat lux, fiat charis, fiat pax, fiat fraternitas, fiat unitas, fiat dignitas… Fiat crescere communio.

That first prayer had been done *upon His Name* through many, many, many years… becoming more and more progressive and incarnated via direct Holy Spirit´s work… That first prayer have become now the *crescere communio* we had been plasmating together as a domestic pastoral letter… that now ends with a humble request: please pray this *Crescere Communio Litany* growing together in communion in Him, by Him, with Him, and for Him, letting Him convert us more and more into His Beloved Church-Bride we are called to be, ever more, beloved family of Heaven:

Beginning *[Kiss the rosary center, that is meant to be the whole Holy Family of New Albor: what was begun as His Holy domestic church ended as His Beloved Church as articulated at the feet of the cross, transcrescerated By His unconditionally open Heart…]* I and my home will serve the living God.
Pater Noster beads: I have seen the Lord…
Ave Maria beads: Jesus Charity, we adore You with our whole growth…
Glory beads: Come, Holy Spirit, fill the hearts of your faithful, and kindle in His Beloved Church the living fire of Your Love…

Ending: This is the servant of the living God, may it be done unto me according to Your incarnated Word.

Here are our hearts, let there be done unto me, Your holy domestic church, your blessed people of new albor, fullest revelation of Divine Love formed on Earth as Your communion is in Heaven…

Let it be done unto us, Your Beloved, Holy and Blessed Church that is being formed evercrescently as a living icon of God-Love-with-us, as a living icon of Divine Charity-dwelt-in-us, becoming more and more plasmated by the radiation of Your new albor, Morning Star that emanated Divine Love´s Omnicrescence revealed upon us as an evernewness that is more and more personally incarnated as an human personal formation, as an ecclesial personal formation as a domestic personal formation constituted more and more by You, with You, for You and in You…

Let Your Omnicrescence dwell and be revealed unto us, as our whole ecclesial personal formation keeps being transcrecerated more and more everpresently in us, ever more, becoming more and more plasmated as a living-beacon lamp that radiates Your new life that grows in more and more communion… in the middle of the world, as You impersonate and incorporate in us and through us as an incarnated living Eucharist that is *Esse en Persona Ecclesie*, that *Acts in Persona Ecclesie* and that keeps becoming an *ipse Christus crescere* growing together in communio as we keep incarnating Your Word and Your ever-growing heartbeats, incarnating You more and more personally and presentially as a living Word that becomes incarnated communion as we keep giving light to the Word walking together as You walk, Jesus Charity that makes our hearts and history anew…

This is My Body… This is My Blood… Do this in memory of Me…

Here is the servant of Divine Charity, let it be done unto me, Your Beloved Church-Bride, according to Your growing heartbeats…

Here is our lovefull goeiz, let it be done unto our hearts according to Divine Charity-dwelt-in-us-and-through-us: *fiat lux, fiat charis, fiat pax, fiat fraternitas, fiat unitas, fiat dignitas…*

[Kiss the rosary´s cross] Fiat crescere communio.