

Venerable Mary of Blessed Amedeo

1610 - 1670

PURGATORY

The Venerable Mary of Blessed Amadeus was born in Biella (Italy) in 1610. In October of 1627 she donned the habit of the Capuchin Poor Clares in Turin. She had many mystical experiences that by order of her confessor were written in her “Memoirs,” of which we will report a vision of Purgatory:

“It had seemed to me that the Virgin Mary descended into Purgatory with such splendor, majesty, and sentiments of piety, that she acted as though she was intent on nothing other than the liberation of those souls, and as the administrator of the treasures of her blessed Son she lavishly dispensed them for the satisfaction of the debts of those purging souls. From Heaven it seemed to me to see the Lord quite pleased in seeing His Most Holy Mother so helpful in the liberating of those souls and by way of the Angels having them be guided into Heaven, who, upon arriving there were all present at the throne of the Most Holy Trinity and from those divine persons, with ineffable pleasure received, and looking with particular affection at the Most Holy Wounds of Jesus, it seemed to me that they said to the Father: ‘Oh, Father, these are those, for which all of us here were brought to such felicity.’ The Eternal Father looking always at them, it seemed

to me more in a certain way of intending, exalted that Most Holy Will, with great pride in His divinity. The splendor then, which the Virgin brought into Purgatory, was just as it seemed in Paradise, and from that splendor, even if they were not all liberated, they all however received great aid and comfort. Except that in one part of Purgatory, into which the Virgin did not go, and neither did her splendor penetrate there, for which they did not have a part of those splendors of Paradise which emanated from the Virgin. It was intended for many people of diverse states to be in that place, those who, by divine decree, were deprived of all those assistances, among which there were several princes and prelates, who in their governments had oppressed their peoples. Even if they had confessed them, they did not however satisfy for all those unjust oppressions all the many damages they caused to souls and to bodies. The prelates were then condemned to those pains without being able to enjoy any aid or splendor from the Virgin, and that was because they did not administrate the light of truth to their subjects, for which by their negligence many souls were lost, those who, if they had done the duty of good pastors, would have been saved. And many other sins, which



were committed while working that same assignment, of which, because they had been confessed, they were forgiven for the sins, but not the punishment, and if they were not confessed, they too would have been damned. In this place there were also many religious favored by God in this life, who for not having reciprocated the divine assistances, and for not executing true reasons, which were not given by God merely for one’s health, but also for walking towards a greater perfection and holiness. They made themselves unworthy of having, in this place of many punishments and torments, those aids of many goods, which from the whole Church are made.”

