

2025 Heavenly Messages Given To Anna Marie

MESSAGE FROM OUR SAVIOR, JESUS CHRIST
“EVERY SIN THAT A SOUL COMMITS, VENIAL AND MORTAL, MUST BE CONFESSED”
AUGUST 21, 2025, THURSDAY @ 11:36 A.M.

Anna Marie: My Lord, are you calling me?

Jesus: Yes my dear one.

Anna Marie: My dear Lord, may I ask if you are Father, Son or Holy Spirit?

Jesus: It is I, my little one, your Lord God and Savior, Jesus of the Most Blessed Sacrament.

Anna Marie: Dear Jesus may I ask you please, will you bow down and adore God your Eternal Merciful Father, who is the Alpha and Omega, the Creator of all life, of all that is visible and invisible?

Jesus: Yes my dear one, I your Divine Savior, Jesus of Nazareth, will now and will always bow down and adore my Holy Eternal Merciful Father, who is the Alpha and Omega, the Creator of all life, of all that is visible and invisible.

Anna Marie: Please speak my Divine Savior, because your sinful servant is now listening.

Jesus: My dear one, I know you are very busy today, but I wanted to say that your prayers to my Heavenly Father have been received since you prayed them with all your heart. My Father wills that each of His children to pray all their prayers with all their heart and conviction of mind. This renders to our Heavenly Lord, great joy when a soul realizes they are a sinner and only with my Father's holy graces, can a soul be saved from sin and punishments.

Jesus: Many good Catholics still do not understand what Temporal Punishment is. They know they must confess their sins in Sacramental Confession, if they are Catholics. **Every sin that a soul commits, Venial and Mortal, must be confessed** and a soul must have a truly repentant heart in order for their sins to be forgiven. Yet, what my children do not know is that there **IS A DEBT** from each and every sin they have committed. This “Debt” is called Temporal Punishment and even though someone confesses his or her sins in Sacramental Confession, the Temporal Punishment due upon each soul, is not removed nor forgiven unless my Father extends particular graces for His reasons. This is why so many souls are suffering so greatly in Purgatory. Temporal Punishment is assigned to every sin. Venial Sins which are lesser than Mortal Sins, renders a shorter term of Temporal Punishment. Mortal Sins are very grave, such as abortion or murder in any form.

Jesus: My beloved children must be re-educated on how they can rid their souls of these painful future sufferings in Purgatory by making a PLENARY INDULGENCE. My little one, can you please help me educate my beloved children by re-teaching and re-explaining how simple it is for them to gain a Plenary Indulgence?

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Anna Marie: Yes my Lord, I will do as you have requested.

Jesus: You may use your Catholic Catechism, Holy Scripture and certainly teach my beloved children about the monthly prayers you post on the Green Scapular website so they too can join their prayers with your prayers monthly.

Anna Marie: Yes my Lord. (Monthly, we post holy prayers that offer Plenary Indulgences.)

Jesus: Thank you my dear one. You work hard for the salvation of souls and this is what I want from all my beloved children around the world.

Anna Marie: Yes my Lord. My Lord, may I have this message published today?

Jesus: Yes, please do so.

Anna Marie: Is there anything else Sweet Savior?

Jesus: Tell my beloved children that I and my Holy Mother love them greatly and to not give up on my intercession in their lives. I hear each prayer they pray and see each tear they cry. I will never leave them nor forsake them ever.

Anna Marie: Yes dear Jesus, I will let them know.

Jesus: Go now and finish your work as quickly as you can. You will have a busy night.

Anna Marie: Thank you beloved Jesus. We all love you Jesus.

Jesus: Your Divine Savior, Jesus of Divine Mercy.

END OF MESSAGE

AN EFFECT OF SIN IS TEMPORAL PUNISHMENT

The Catechism of the Catholic Church covers the two-fold effect of sin well: “To understand this doctrine and practice of the Church [Indulgences], it is necessary to understand that sin has a double consequence. Grave sin (Mortal) deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the ‘eternal punishment’ of sin.” Every sin entails an unhealthy attachment of evil, which must be purified either on earth, or after death in a place called Purgatory. Purgatory is a place of purification that frees us from what is called Temporal Punishment. (Refer to the Catholic Catechism: Part II, Article 4, Para 1472, pg. 370.)

TEMPORAL PUNISHMENT

Should not be thought of as vengeance from God. The Catechism states, “A conversion which proceeds from a fervent charity [Indulgence] can attain the complete purification of the sinner in such a way that no punishment would remain.”

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TEMPORAL PUNISHMENT

Again, the Catechism states, “The forgiveness of sin and restoration of communion with God entails the remission of the eternal punishment of sin, but temporal punishment of sin remains on your soul. This should not be thought of as vengeance from God. The Catechism states, “A conversion which proceeds from a fervent charity [Indulgence] can attain the complete purification of the sinner in such a way that no punishment would remain.” Again, the Catechism states, “The forgiveness of sin and restoration of communion with God entails the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. We should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the ‘old man’ and to put on the ‘new man’.” (Refer to Catholic Catechism: Part II, Article 4, Para 1473-1477, pg. 370.)

THE ABSOLUTION OF SIN, CONFESSION

The Scriptures are very clear as to when Jesus instituted this great Sacrament of Confession and when He instructed his Apostles to hear man’s confession. We read in the Bible, *“He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you, When he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.”* (St. John 20:21-23)

We read in our Catechism: “Christ instituted the sacrament of Penance for all sinful members of His Church: above all for those who, since Baptism, have fallen into grave [mortal] sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert to recover the grace of justification.” (Refer to the Catechism: Part II, Article 4, Para 1446, pg. 363.) In order for Catholics to be reconciled to God, we must have contrition of heart, deep sorrow for offending God. We are taught: “Among the penitent’s acts contrition occupies first place. Contrition is ‘sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again.’” (Catechism: Part II, Article 4, Para 1451, pg. 364.)

The Catechism also states: “Confession to a priest is an essential part of the sacrament of Penance: ‘All Mortal sins of which penitents after a diligent self-examination are conscious of, must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue; for these sins sometimes would the soul more grievously and are more dangerous than those which are committed openly.’” (Catechism: Part II, Article 4, Para 1456, pg. 365.) We must make amends for the pain and hurts we have caused others, and we must make amends for our sins or what is called “Expiation” for our sins. Expiation is atonement for sins and remission of sins, found in Scripture: 2 Corinthians 5:18.

PURGATORY, A PLACE OF EXPIATION

Praying for the dead in Purgatory is not a new practice for Catholics; in fact, it is an ancient practice of the Jewish faith since the beginning of history. Since Jesus himself was a Jew, and He created our Catholic faith, we still practice this holy tradition of praying for the dead. We read about praying for the dead in the Old Testament from Judas Machabees: *“And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, they may be loosed from sins.”* (Found in Scripture: 2 Mach 12:43-46)

In the New Testament, the Acts of the Apostles reflects on what King David said: *“For David saith concerning him: I fore-saw the Lord before my face: because he is at my right hand, that I may not be moved. For this my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope. Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.”*

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Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.” This Hell that King David spoke about, was not the Hell for the damned, but another place; an actual location we call Purgatory.

In the Gospels, we read about what happened just after Jesus died on the cross. *“And the graves were opened: and many bodies of the saints that had slept arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared to man.”* (Matthew 27:52-53) When Jesus died, he descended into Hell, or what we call Purgatory, being in the highest level of Purgatory known as Abraham’s Bosom, where King David had been waiting to be made *“full of joy with thy [Jesus’] countenance”* (Psalm 15:11). All those who had been detained in Abraham’s Bosom, arose from beneath the earth (the actual location of Purgatory) and were seen walking into the holy city and were taken into heaven after Jesus had descended to the dead to proclaim his dying on the cross for all mankind’s sins, opening the Gates of Heaven to those who had been waiting for Him. “The frequent New Testament affirmations that Jesus was “raised from the dead” presuppose that the crucified one sojourned in the realm of the dead prior to His resurrection. This was the first meaning given in the apostolic preaching to Christ’s descent into hell: that Jesus, like all men, experienced death and in his soul joined the others in the realm of the dead. But he descended there as Savior, proclaiming the Good News to the spirits imprisoned there.” (Catechism Part I, Article 5, Para 632, pg. 164.) **Occult Practices Are A Mortal Sin: Here are a few Mortal Sins, considered Occult Practices: Superstition, Idolatry, Divination, Magic, Witchcraft (called Wicca), Irreligion, Agnostic, Atheist.**

THE INSTITUTION OF INDULGENCES

Did you know that Jesus Christ, while still preaching to his Apostles, instituted Indulgences for us, the Church? Well He did! This chapter will enlighten you on the mercy of our Savior and where to find this doctrine in Sacred Scriptures. When Jesus asked His disciples, *“Whom do men say that the Son of man is? But they said: Some John the Baptist, and other some Elija, and others Jeremiah, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the Living God. And Jesus answering and said: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt loose on earth, it shall be loosed also in heaven.”* (St. Matt. 16:13-19)

HOW TO OBTAIN A PLENARY INDULGENCE

There are two types of Indulgences, Partial or Plenary, Plenary Indulgence represents the full remission of all temporal punishment. The entire erasure of your stay in Purgatory is what we all should strive for and on a daily basis. Here is the formula for receiving a Plenary Indulgence (referenced by many Catholic prayers or books as “the usual conditions”):

1. You must have the desire and conscience knowledge of wanting to receive an Indulgence (Plenary or Partial).
2. Receive the Sacrament of Confession after making a good Examination of Conscience (sins that you had not previously confessed during a previous Sacramental Confession).
3. Receive Holy Communion. ²²
4. Accomplish a specific “work” such as: a five decade Rosary in a public oratory, church, with your family, before the Blessed Sacrament or Tabernacle; or making the Stations of the Cross that are officially erected in a Catholic Church.
5. The final requirement for gaining a Plenary Indulgence is to say some prayers for our Holy Pope, such as an Our Father, Hail Mary and Glory Be, or you can recite the Credo.

In the Raccolta, which in Latin is called Enchiridion Indulgentiarum, Cannon Law states: “All men are to value indulgences highly: that is to say, the remission before God of the temporal punishment due to sin even after its guilt has been forgiven, which ecclesiastical authority grants from the treasure of the Church in behalf of the living after the manner of an absolution [Confession], and in behalf of the dead after the manner of an intercession [souls detained in Purgatory].” (Refer to Cannon Law: Article. I, Canon Law 911.)