

Deep Devotion. Forming The Least.



By [Jeff Liautaud](#)

R176-AT

When I began Loquate over 50 years ago, my thinking evolved into 3 positions or stands: 1) Natural Law a naturalistic value system existed. That foundation is found in the first hyperlink below. 2) I wanted to bring peace on earth. That foundation is a volunteer group found in the second hyperlink below. 3) I wanted to be fully consistent with the magisterium or teaching authority of the Catholic Church as far as Catholics were concerned; yet I wanted interfaith dialogue open to all mankind. That foundation is found in the third hyperlink below. (You are viewing the third hyperlink now.)

<https://www.loquate.tv/wp-content/uploads/2025/11/R182-L136-ad-Smart%C2%AE-Natural-Law-Transcends-Belief-Into-Light.pdf>

<https://www.loquate.tv/wp-content/uploads/2026/05/R195-aa-The-Spirituality-of-Smart%C2%AE-Natural-Law.-Proven-Scientifically-Toward-Happiness.pdf>

<https://www.loquate.tv/wp-content/uploads/2025/06/R176-aa-Deep-Devotion.-Forming-The-Least.pdf>

Contents

Summary	1
----------------------	---

Link	2
The Work of The Least	2
The Constitution of The Least	3
Closing Thoughts Include Mystery	4
A Desert Experience of Ardor of Heart	6
The Desert Experience Defined as Reverse Ardor of Heart	7
A Second Confirming Experience of Reverse Ardor of Heart	7
A Third Confirming Experience of Reverse Ardor of Heart	9
Forgiveness	10
Active Ministry	10
Appendix A – Domain Theory	11
Appendix B – Father Ruotolo Prayer	12
Appendix C – Infant of Prague Prayers .	12
Appendix D – Diary Excerpts of St. Margaret Mary Alacoque	12
Appendix E – The Time of Mary Is Upon Us	12
Appendix F – Overview of Submission to Authority of Hierarchy by jtl	13
Appendix G – About St. Francis Today ...	14
Appendix H – St. Vincent DePaul	15
Appendix I – Saints - Take Up Your Cross Fr. Britto Berchmans	15
Appendix J – My Role	15
Back Page	16

Summary

[Smart® Natural Law](#) transcends belief into light by our example. Our “human” being is a consequence of our own actions. Our “being” determines our happiness. Smart® natural law satisfies

innate needs proven scientifically toward happiness. The transcendence culminates in intentional community building. It does not try to change anyone else but only yourself. Loquate's incubator space empowers you to do so like a trade school.

[Link](https://www.loquate.tv/wp-content/uploads/2025/11/R182-L136-ad-Smart%C2%AE-Natural-Law-Transcends-Belief-Into-Light.pdf)

<https://www.loquate.tv/wp-content/uploads/2025/11/R182-L136-ad-Smart%C2%AE-Natural-Law-Transcends-Belief-Into-Light.pdf>

The Work of The Least

The work of The Least is a divine mystery of love.

I am not important. God alone is important. I have work to do. Each has work to do. We all fit into God's glorious plan. May the risen Christ claim complete victory for all mankind in the reign of Christ for 1000 years bringing peace and abundance to earth.

The work of the Least is an active Ministry. It keeps evolving.

I began the work of Loquate in 1970. I was called to the purity of love found in a naturalistic value system put into us by our Creator. I had experienced sense of community at Quincy College where Reverend Tolton, America's first black slave priest had attended years before me. Like Reverend Tolton I desired to understand the cause of its sense of community. I did much research in my

avocation of over 50 years understanding sense of community. At the time I began the work of Loquate, I was not devout. In the last 20 years Academic research validates innate needs put into every human being as: relatedness, competence and autonomy. The means to satisfying the innate needs are Loquate's primary values. The primary values lead to happiness or joy for the individual and an increased sense of community in every group of which the individual is a part. There can be no dispute today that the primary values satisfy innate needs.

I did not envision the sweeping change to our society from 1970 until now that would occur. Today's secular man generally speaking has largely sidestepped God, like I was doing until I experienced Quincy College. The change makes the naturalistic value system more relevant than ever.

Just as I was on a golden path for myself, the path to God, I did not realize how relevant is the golden path for today's secular man. The golden path begins with innate needs and ends in true devotion to God.

As my spirituality grew, overcoming cultural challenges with spiritual breakthroughs occurred. It was by design that the "Where Work Meets Faith" process was officially recommended by the Archdiocese of Chicago on 2-12-16 as follows:

"Where Work Meets Faith is a unique, parish-based process that helps individuals encounter Christ, grow as

disciples, and assists them in applying their faith to the work they do every day. I recommend it to any pastor as part of an overall strategy of parish-based evangelization.” –Deacon Keith Strohm, Director of the Office for the New Evangelization, Archdiocese of Chicago, 3525 S. Lake Park Avenue|Chicago, IL 60653

I studied the entire National Directory of Evangelization under the direction of Deacon Keith Strohm. Deacon Keith Strohm told my team that he too saw the Holy Spirit in the work we were doing. Our New Evangelization program centering on sense of community was designed to meet or exceed the standards set forth for New Evangelization by USCCB Catholic Hierarchy. After many years we established this recognition at the level of the Archdiocese. This was an important piece to the golden path of spirituality (“Golden Path”) within the Church.

The Constitution of The Least

The Least is a Charismatic Cross Community sponsored by Loquate a Charitable Endeavor to bring peace on earth.

Article 1. Unite all Christians worldwide.

Article 2. Unite people of all faiths worldwide.

Article 3. Unite Atheists, and Agnostics worldwide.

Article 4. Unite all people worldwide.

Article 5. God, or that which you value the most for the common good, Spirit-centered, sense of community is the unification.

Article 6. The unification is not based on beliefs, but is based on shared experience only. No advice is given, except that the Holy Spirit may speak, and if no one raises a biblical objection that advice may be given. Each human person’s dignity to choose: God or not God, free will is preserved because each man is born in the image of God and is to be respected.

Article 7. The founders of The Least are Catholic. The Catholic faith is the joy of the founders and it is not compromised. Nor does The Least seek to compromise any religion.

Article 8. Spiritual Formation. Each member seeks to lead a more faithful life. In particular, it is by devotion to the Immaculate Heart of Mary and the Sacred Heart of Jesus that all things are to be made new in the age beginning now, as further explained below.

Article 9. Equality. No member has preferential status over any other member.

Article 10. Working Together. Members support each other’s faith gifts defined as extreme value from God for the common good.

Article 11. Finances. Each member takes care of their own finances. There are no dues and no collection of money on behalf of The Least. The Least has no

assets and no money. No donations may be made to the The Least.

Article 12. Works. Each member is responsible for leading a more faithful life thru love of God and love of neighbor doing works of the Holy Spirit as each has been called thru interiorly preferred work. The Works of The Least are the Works of the member.

Article 13. Moderator. Only for purposes of being part of a faith-based review a moderator may be appointed. To know your moderator, contact jeff@loquate.tv or

Attn. Jeff Liautaud, Moderator
"The Least"

Loquate (16195 S. Liautaud Road,
Minong Wi. 54859, United States
jeff@loquate.tv 773-621-0863)

Article 15. Rigor The charismatic cross community comprises those who might rightly call themselves Anawim of any tribe, culture or circumstance.

Article 16. The difference. Rigor comes only from one source: Spirit, Maker, or God to abhor sin. To never sin. And when wronged to forgive generously by acts of kindness sufficient for the one opposed to be kind back to us.

Freedom to live our deepest beliefs in harmony with all is our sole commandment executed in scientifically proven Natural Law called Smart® Natural Law in small groups. Reference acronyms for small groups include "Where Work Meets Faith," "Work Meets Faith", Loquate, and Smart®.

Article 17. To be true. To be true to one's stated beliefs is where the rigor

comes in to speak the truth and to suffer when put upon, always being kind.

We believe God is in each person and trust them to find their own way to God, or that which they value the most for the common good. Terms are used to promote the common good bringing economic wellbeing thru peace on earth to all one Loquate small group at a time. Loquate is a publicly recognized charity on the IRS authorized list for the state principally of Illinois but elsewhere as well.

Closing Thoughts Include Mystery

(I want to be infused with knowledge of the Sacred Heart of Jesus.)

Your choice is good.

What do you think?

(By infused I mean deeper into the mystery unfolded thru St. Margaret Mary Alacoque. Her diary words are explosive. As she became smaller in humility and obedience, You Christ, ripped open Your chest exposing ardor of heart so strong as to blow everyone away.)

(At Powers Lake Wisconsin in the 1990's you had me build a devotional mahogany, routed, wall stand for my 3 foot tall Infant of Prague statue. Beneath the stand You had me jig saw cut flames out of wood coming from both sides that I painted in gold. At the time, I knew not what was the meaning. The statue, stand and flames parallel St. Alacoque's visit to Your heart of love thru purity, simplicity, obedience and humility in devotion as

Christ imitators age 6. I am to do the same.)

(In the 1990's you also had me build wooden crucifixes with a heart in the middle surrounded by thorns. I gave one to my Aunt Rita deceased and another to my long time spiritual advisor Fr. John Beall, SJ, also deceased.)

Tribune 5-26-99: Rev. John P. Beall was one of a kind. For more than 30 years, the Jesuit priest was able to instill both the fear and love of God into Loyola Academy freshman.

He died Saturday at the Colombiere Jesuit Community in Clarkston, Mich. He was 74.

"I always thought that with John Beall you were taught presence, you were taught command and you were taught respect," said James O'Loughlin, who graduated in 1962 and then returned to pursue a teaching career at Loyola Academy in Wilmette.

(Merely as an example of ardor of heart, a member said an associate told the member that the member spent more time training the associate than anyone else. The member felt ardor of heart toward the associate. As another example on 8/1/18, Jeff Liautaud felt profound love one by one to each in a restaurant where he and his family went for Wednesday Night Special fried chicken and spaghetti. Some towards whom his ardor of heart went forth were wait staff, acquaintances and family.)

(Ardor of heart is small and efficacious. You promised St. Alacoque that all for whom St. Alacoque suffered would feel Christ's ardor of heart. I have been rejected by many. Yet my ardor of

heart they felt was the reason they confided in me later. I know this. It is the Sacred Heart mystery unfolding time and again. I have held devotion to the Sacred Heart of Jesus since 1956.)

(Ardor of heart is paradoxical. Blessings come to those who cause Jeff to suffer. They who cause Jeff to suffer become receivers in light and in truth, in love and in certainty, of Jeff's love for them, thru Christ. This is how the world will be changed by suffering little ones.)

(God turns the world upside down. Force is not the answer. Submitting to the will of God as Mary has done is the answer. Devotion to the Immaculate Heart of Mary is devotion to change our self, to become pure, sinless, and virtuous.)

(There is more to this. Experience is real. Experience makes the mystery tangible. Yet Christ's ardor of heart is so much greater than Jeff's. Like St. Alacoque's heart thrust into Christ's heart, returned to her as a victim soul suffering and returning to her as joy. Her suffering was that she might remember the meaning of the Precious Blood. Her joy was that her love was commingled with Christ's love. This was a dual experience for her.)

(Breaking it down further, in hindsight this is what [Jeff's 5 paneled 1985 vision](#) meant. It is one thing to believe in God and another thing to experience God. It was spectacular and humbling.)

(I realize that I am not needed. Still I have found a most wondrous way to access the Second Pentecost which many are experiencing at this time. By means

of the true teaching of the Church, redemptive suffering obliterates Satanic domains. Only God does the healing. I wish to share the Good News.)

Matthew 5:10

10 Happy are those who are persecuted because they do what God requires; the Kingdom of heaven belongs to them!

(There will be two camps on earth. Those who seek to know God in humility changing them self, coming closer to God. And those who wrongly place themselves over another, seeking to elevate themselves over the humble little ones they try to thwart. God will use the very means of arrogance used by Satan to crush the head of Satan.)

(As I was completing Fr. Piotr's personal bible resulting from Fr. Piotr's declaration to join The Least and be a member for life to our Work Meets Faith small group, I texted the following note to Fr. Piotr:

Something is going on with me. As I am preparing your personal bible for your latest declaration, I have an interior understanding or knowing:

I am deeply comforted by giving input to my parish priest at a deep personal level thru WMF small group.

My comfort is that you are with me. You are known. The Least extol you, and purify you. You are one with The Least and with each in your Work Meets Faith small group with whom you have committed for life.

The comfort is that your embracing the little ones teaches you about your entire parish congregation. Your ability to

inspire is enhanced in your sermons to share real issues of the spiritually poor.

The Holy Spirit will affect all who hear you in a new and different way because you are one of us.

As opposed to the distancing felt by the congregation on the priest sexual scandal, which distancing has some effect on all priests, that distancing is totally gone because I know Fr. Piotr so well in my Work Meets Faith small group. It is as if the question could never come up. The distancing is obliterated, gone, Poof, over.

A Desert Experience of Ardor of Heart

(For some time I knew I would not be able to attend our next Work Meets Faith Assembly. We used the Assembly to recruit new members.)

(I was in Arizona driving alone from Yuma to Tucson. I was mostly on desert roads. While driving I was in a lifted up state, which I retained by praying a single Hail Mary, over, and over again. I needed to call a member and find out if she would run the Assembly. I knew her regular work a day job was very demanding at this time. She might very well be unable to do this. If so, our group may falter. My fallback was becoming a monk. I do not mean literally a monk. Happily married I would just go deeper into devotion, and live all the practices I knew that I should. And that was enough. In the lifted up state, it did not matter if the member said yes or no.)

(I made the call. The member and I usually agree. The call became difficult.

My phone crackled. The cell reception died. The call was dropped.)

(Much later still praying my single Hail Mary, I got adequate cell tone. I was able to call back. The member said she would run the Assembly. By her confident tone of voice, I knew she was fully capable and determined to do this, alone, if it came down to that. By her calmness, I could see the lead member's ardor of heart, God coming out in her to everyone.)

The Desert Experience Defined as Reverse Ardor of Heart

(This was reverse ardor of heart for me. It was not as if I had ardor of heart, but rather the member had ardor of heart. Reverse ardor of heart is higher than ardor of heart. It shows interdependence based on the Spirit. That was God coming out in her. Throughout my desert experience I saw only beauty. I saw it in the beauty of the desert, and in all around me, an eternal view of beauty. The beauty had nothing to do with me. My path was good. I realize I am not needed.)

(My being held up continued for some days. I could see beauty all around me. It was a gift. I did not want to leave this state. Eventually I did.)

(For me elements of reverse ardor of heart were

1. Give up of self to let God take over.

2. Blank inside - I cannot be hurt by others.
3. Beauty - I see only beauty
4. Interdependence based on the Spirit.
5. I partake of the Father's Holy Will.

All elements just are. The elements are inseparable. They are unity.)

A Second Confirming Experience of Reverse Ardor of Heart

(One week later I held a Saturday Big Retreat to invoke the Holy Spirit. Also the Assembly was fast approaching. A lead member was away and could not attend. The lead member's hands were tied. She phoned in to seek to give us encouragement.)

(The next day, a Sunday - the day after our Big Retreat, was a watershed day for me. A second time I had poverty of spirit and again I was being held up. I was befuddled, confused, and terrorized by Satan. I could not explain myself to my own wife. Satan's domains were strong. Still I struggled forward. I sought to follow Your guidance, Heavenly Father. I called each person You asked me to call.)

(At Sunday Mass before I could call anyone, I was a blank. Here is what I mean by "blank." I was still held up by God as in my desert experience. I was kept from being hurt, but at the cost of no feeling. Nothing mattered. I was not devastated. I was just blank. At Sunday mass I went out of myself, and I talked to a past presenter in our Work Meets Faith video witness series along with her husband, whom God unavoidably put in

my path. It would have been rude to not speak to them.)

(By being charitable and speaking to them it felt like I was doing violence to myself. As I did so, each confirmed fruit of my relationship with them. Again this was interdependence based on the Spirit. The offering of fruit by them meant this. They had ardor of heart. Their ardor of heart from the Holy Spirit came forth to console me. Still I went home distant from my feelings. Further engagement is warranted and required with each. This was a clear sign to me. I did not wish to cease seeing beauty in all things. Nor did I cease seeing beauty in all things even later while yucky things were happening, and I was retaining my blankness.)

(For example, I began to prepare to make my calls. I was calling to make straight the way for my lead member to run the Assembly while I would be gone. A Satanic domain rose up preventing me from calling. My Satanic Domain was believing no one can hear me. I was being drained but I was still held up. I texted another key person. The key person did not return my call until early evening. All day long the Satanic Domain had me concerned that the key person would not agree to being a key person at our Assembly. Two Satanic domains lock up two people myself and another unless one can break thru. The Satanic domain that I was in and aware of was yucky. That evening the other key person spoke to me and agreed enthusiastically.)

(Altogether, I called 5 people. Again this was interdependence based on the Spirit. Each that I called gave me

miraculous insights from my reverse ardor of heart. By miraculous I mean I clearly saw the Holy Spirit working in each. They may not have even recognized the Holy Spirit in themselves, but I did. The Holy Spirit was manifest in my intuition and mighty works or consolations or movements of their souls as it was taking place. For example, with one person we both consoled each other meaningfully for 45 minutes from fruits of the Big Retreat. Another offered to assist with writing, calling it "providential" to assist, and so forth. All this while I was interiorly blank.)

(I also completed a bulletin article announcing the Assembly. After I wrote that and made all my calls, I called the lead member. The lead member approved the article saying it was great. When I told the lead member another person agreed to be a key person, the lead member gasped with delight that her load was lessened. She had been stuck at an airport in Cleveland all day. Now the lead members were motivated to take on even more.)

(The Satanic Domain I experienced was thwarted thru communication, prayer, and the Ruotolo Surrender prayer. I surrendered and grew. The Satanic Domain was largely obliterated. And as I unlocked the secrets of the Big Retreat with each other who had attended, we each grew, painfully at times, but meaningfully. And their ardor of heart was finding the best outcome. So even though I did not feel ardor of God's heart, ardor of the Sacred Heart of Jesus, it was there and felt by those I

called. I experienced abundant interdependence based on the Spirit. That is why it was a watershed day for me. God does the healing. Some Satanic Domains were weakened, and possibly obliterated.)

(My experience was reverse ardor of heart. Others gave ardor of heart to me. I was motivated to keep working with each with whom I had called. Interestingly, many did not respond for further engagement after that day of calls and grace. Many chose other paths. The domains of Satan are strong making one feel they are doing good on their own path, and they are, but the greatest gain comes when Satan is obliterated. God does the healing for those most open to it. Grace is the means.)

A Third Confirming Experience of Reverse Ardor of Heart

(A third time I had this desert experience. After our Assembly a small group was formed. The lead member informed me ahead of time that she was unable to facilitate one of the three nights. Whereas before I dreaded her absence, now I was held up. I had poverty of spirit. Even when some did not show up, in spite of what rejection many might feel in my shoes, I could see beauty. What mattered was all the good in front of me and the beauty before me of two others spending a most meaningful and pleasant evening

together, I was detached from anything but the good. That was the desert experience again. Though lifted up, I felt no ardor of heart. I was blank. Still I did external acts of kindness. Then I felt a confirmation of the Holy Spirit thru their ardor of heart.)

(I need to let others feed me. That comes thru an interdependence based on the Spirit. Therefore, we must not always think that our ardor of heart must be felt by us. Nor does our ardor of heart equal God's ardor of heart. At times God may wish to grant us a reverse ardor of heart while in poverty of spirit by receiving from another God's beauty, the Holy Spirit, when we are empty.)

(For just as St. Margaret Mary Alacoque could not offer her ardor as if Christ's ardor, Christ promised that others would feel the ardor of Christ toward us and manifest it to us as if by Christ that we might know the efficacy of our desert experience, be it as a victim soul or merely as one in the desert like myself at times or even like Mother Theresa of Calcutta or like St. John of the Cross. The desert experience is inescapable.)

(But returning to felt ardor of heart is then all the more joyful, though we may be hurt by rejection, we are alive and well in Christ.)

(Personally, by mystery I believe I am in deep devotion.)

(In short thru the mystery of The Least we shall go thru a Metamorphism and become like a butterfly thru the Second Pentecost promised by Mary.)

(We will learn more what to do by following our success. What does not work we will drop. What works we will continue until all true suffering little ones are gathered together in deeper devotion with Christ as our Capstone. Christianity will stop wars on earth. Peace will reign on earth. Those who try to thwart God will be ruined. It is in God's promise that we trust.)

Forgiveness

(My forgiveness of others is real. I make the former battle grounds my home. I do not leave. Be it my Parish of a lifetime, my family forever, or my work, and all in it, thru it, or touched by it. Everyone intuitively feels comforted by my not leaving, while never going against reason, truth, and right conscience. But living the primary values, I build out functional domains of good. See Appendix A – Domain Theory.)

(I do not wait for the ones wrongfully over me to say they are sorry. All hurts are gone. When the battle is over, no further chastisement is needed. My forgiveness is so complete that my external acts of kindness are felt and reciprocated. Past hurts are transcended. There is peace. God does the healing. I see beauty everywhere. I become, the way, the truth and the light. The high priest of Melchizidek is Christ within. Mary brings me to the second Pentecost.)

(I realize Satan has authority to tempt further any who have sinned. Some environments have been cursed ever

since. Domain Theory destroys the curse for those who understand. By forgiving another, Satan's curse of our domain within their evil domain is obliterated.)

(The bond is this. Forgiveness. I am empty. I am held up by the Father. I communicate only as required. Others fill me thru the Holy Spirit, in reverse ardor of heart. It does not matter for my good domain if the other changes their evil domain. I have formed one functional group in Christ with Christ as the capstone.)

Active Ministry

(Fr. Piotr has said: "Jesus in his 3 years of active ministry had committed 12 men plus about 4 women." Our group has all that it needs. I pray in tongues "Abu Do Me Kremu," which translated means "Give me my Christ!" For this I pray.)

(Many people today rarely articulate believing in God but are very good people. Most will agree when asked that they do believe in a caring presence outside of themselves, but many follow no organized religion. Yet they have their own set of spiritual practices.

(Many young people see themselves as being rational and logical. Many share a desire for universal love but have no clear path. And they do not want to argue about beliefs. Yet most evangelizers try to argue about beliefs. In Christ's time there was a natural curiosity shared by many to know God and talking about God was a clear path then. Today we need a different approach. If we begin with

Natural Law we may be able to relate sooner to those who have only experienced Natural Law.)

(Each member of The Least becomes a charitable center for peace. The Least permits each person to trust them self thru the caring presence outside of themselves or That which they value the most for the common good. The Least follows Natural Law for intentional community building thru primary values that satisfy innate needs.)

(If we begin with Natural Law we may be able to relate sooner to those who have not experienced more than Natural Law. Natural Law is understandable and knowable. Thru Natural Law a bridge to scripture might be made.)

(For those of the Christian faith tradition, scripture validates Natural Law as follows.)

Romans 2:14

14 The Gentiles do not have the Law; but whenever they do by instinct what the Law commands, they are their own law, even though they do not have the Law.

(Or as translated in the Contemporary English Version)

Some people naturally obey the Law's commands, even though they don't have the Law.

1 Corinthians 15:46

46 It is not the spiritual that comes first, but the physical, and then the spiritual.

James 3:17

17 But the wisdom from above is pure first of all; it is also peaceful, gentle, and friendly; it is full of compassion and produces a harvest of good deeds; it is free from prejudice and hypocrisy.

(The Least seek to be peacemakers. Here is a scripture passage relating to peacemakers.)

James 3:18

18 And goodness is the harvest that is produced from the seeds the peacemakers plant in peace.

(Incomplete without our own Churches to support us, we invite members to join The Least.)

Appendix A – Domain Theory

Think of a domain as what emanates forth from a person, what the person is or was all about, and their fruits. Domain Theory uniquely relies only on changing oneself, and can be replicated elsewhere to build community. A functional domain for good always begins with an individual who supports innate needs. Spiritual combat is a fight for dominance of domains. If our goal is to make our domains functional, God always wins. Surrender to God is essential. Domain Theory intimately unveils God to us.

Appendix B – Father Ruotolo Prayer

Satisfy innate needs. Jumpstart with this Surrender Novena, spoken in the first person as if by Jesus. Father Ruotolo was with Padre Pio. Fr. Ruotolo was a victim soul and is up for Beatification. In his humility he felt always inadequate, but he found strength in Mary Most Holy. He is the author of a most profound Theological and Psychological Commentary, highly inspired by the Holy Spirit, on all the Holy Scripture, in 33 volumes.

Appendix C – Infant of Prague Prayers

I, Jeff Liautaud, began to have mystical experiences in October of 1985. Then I began to receive guidance. By Guidance I mean thoughts, words, deeds, feelings, dreams, or visions, not from one's self, but interiorly obtained. Discernment means a decision to act, and that ultimately, if from God provides good fruits, and if from Satan provides bad fruits. Infant of Prague prayers were given to me by God as part of this guidance. I have been using this document, Infant of Prague Prayers, since 2/1/02. My spiritual advisor, Fr. Horvath†, gave me permission to share this 5 page document which may be read in one sitting, and is essential for peace on earth.

Appendix D – Diary Excerpts of St. Margaret Mary Alacoque

Community and suffering are two sides of the same coin. Surrender is the bridge. The words "That which you value the most for the common good," Spirit, and God are used interchangeably in our resources. We keep our hearts pure thru devotion to Spirit-centered community. Deep commitment may be found for example in true devotion to the Sacred Heart of Jesus. Google: Margaret Mary Alacoque devotion in her words to the Sacred Heart of Jesus.

Appendix E – The Time of Mary Is Upon Us

Innate needs are universal. A narrow path widens. The path is small group interdependence based on the Spirit. (As I, Jeff Liautaud, reflect on worldwide Marian Apparitions, I am struck by what the world needs today.) (Look at the words told to us by Our Lady of Good Success, a Catholic approved Marian Apparition in Quito, Ecuador dating to 1634. She declares that when all seems lost, Our Lady, Mother Mary, will crush the head of the serpent miraculously bringing people back to her Son, Jesus!)

Appendix F – Overview of Submission to Authority of Hierarchy by jtl

P018>Hierarchy

By Jeffrey T. Liautaud ("jtl")
jeff@loquate.tv
773-621-0863

Pope Leo XIV and I share a New Orleans Ancestor named Joseph Matthew Fauria. May he intervene!

9/28/24
(The Holy Spirit and I speak.)
Jeffrey, I am Who Am.
Do you
(I do know You. I thank you for Your writing and Your arranging some of my words.)
(Last night I carefully read the words You wrote at [SearchCatholicBible.org Business page](https://www.searchcatholicbible.org/Business%20page) and the rearranged [R166-ai-Universal Repentance.pdf](https://www.r166.ai/Universal%20Repentance.pdf) that I asked Fr. Nyberg to review.)
(I find nothing wrong with them. They are profound.)

According to usccb
Vatican publishes
NORMS FOR PROCEEDING IN THE
DISCERNMENT OF ALLEGED
SUPERNATURAL PHENOMENA

https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_ddf_dco_20240517_norme-fenomeni-soprannaturali_en.html

Usccb 5/17/24

<https://www.usccb.org/news/2024/vatican-publishes-new-norms-discern-alleged-supernatural-phenomena>

...Outlining the norms for the investigative phase, the document said the positive criteria to consider in response to a supernatural phenomenon entail the credibility of persons involved with the events, the doctrinal orthodoxy of the phenomenon and messages associated with it, the spontaneity of the event and the fruits that it bears in the life of the Christian community.

Negative criteria, on the other hand, involve potential doctrinal errors associated with the event, the rise of a sectarian spirit revolving around it, an overt pursuit of personal gain or gravely immoral actions committed by those involved in the phenomenon and psychological or psychopathic tendencies among those who may have been influenced by the phenomenon.

If a bishop is granted a "nihil obstat" by the dicastery regarding an alleged supernatural phenomenon, the document said a bishop will indicate that the faithful "are authorized to give to it their adherence in a prudent manner," while ensuring they "do not consider any of the determinations as an approval of the supernatural nature of the phenomenon itself."

If a precautionary or negative determination is made, the bishop "must formally make it known," using clear and understandable language and

considering whether to make known the doctrinal reasons for the decision, the norms said.

End of excerpt from usccb

(The Holy Spirit speaks.)

You will be challenged. Let us now write together your answer.

(Yes.)

I will begin.

You have received guidance and mystical experiences since 1985. You reported this to the authorities under Bernadin†, Archbishop Emeritus of Chicago, Illinois 11/19/1987 (ber-1987-1119-gwoe go ahead and publish.doc). You included "My Role." Then in November of 2024 your spiritual advisor Fr. Piotr Gnoinski approved publication of "My Role" as formation of The Least.

The Least was submitted to Rev. Mr. Daniel G. Welter, J.D.. Chancellor of the Archdiocese of Chicago for an Imprimatur along with a check in the amount of \$150 for review (Wel-2019-0613-letter - Imprimatur Request of The Least-bz.doc). You received back the check amount on 2/6/2020 and your submission was returned to you (wel-2020-0206-Deacon Welter response to complaint.docx). You complained to the

The Apostolic Nunciature

Most Reverend Christophe Pierre

3339 Massachusetts Avenue N.W.

Washington DC 20008-3610

to no avail (fra-2020-0213-aa-cover letter to Pope Francis via Nuncio.doc).

On 1/20/2021 your local Pastor Rev. Britto M. Berchmans, Pastor, St. Paul of

the Cross Parish officially stated in The Least: "I affirm the spiritual direction of The Least. God bless your ministry!"

You requested of your local Bishop and Cardinal Cupich a modified approval limited only to an affirmation of the spiritual direction of the Least a universal spirituality (cup-2021-0122-complaint-a.doc). The average wait time for a response from Cardinal Cupich up to 2021-0122 was 704 days. After waiting an additional 724 days I submitted my new complaint to the Nuncio on 2023-0116 "to affirm the spiritual direction of a document called The Least" (fra-2023-0116-aa-cover letter to Pope Francis via Nuncio.doc) again to no avail.

On 11/18/22 Fr. Peter Gnoinski, Pastor, St. Ferdinand Parish officially stated in The Least "I affirm the spiritual direction of The Least."

Commencing 1/9/2024 Martin Nyberg and I agreed to be and continue to this day spiritual friends.

Appendix G – About St. Francis Today

St. Francis was a swift arrow to God. He took up his cross in Lady Poverty, and befriended all mankind, exclusive of none. That classic has not changed. Yet God reveals to us a Natural Law that St. Francis so admired. That Natural Law connection is a new dimension explained scientifically as innate needs, and primary values that satisfy innate needs. The modern connection unfolds and upholds the classic swift arrow to God. This is a personal reflection by the

author. But that is the point about St. Francis. Each has their own personal reflection and never ending encouragement studying the life of St. Francis.

Appendix H – St. Vincent DePaul

The example of St. Vincent DePaul serves as precedence to reforming institutions. St. Vincent served the materially poor in his day by getting others to join him including clergy. Certainly in our day the spiritually poor grow in numbers every day. When a clergyman joins a small group open to all faiths, to satisfy innate needs, real needs of all people become apparent. As we change, institutions around us change.

Appendix I – Saints - Take Up Your Cross | Fr. Britto Berchmans

Being charitable to all, satisfies the innate need or relatedness. It cannot be done without suffering. Rev. Britto M. Berchmans, Pastor of St. Paul of the Cross Parish, shared his practical thoughts on the everyday advantage of saints to us: "Take up your cross!" Gain the experience of St. John of the Cross. Understand how a mystic is different, what the mystic undergoes, and the lessons learned for us.

Appendix J – My Role

Specific details of self change in Guidance from God that help the author and others to build out functional domains of good are exposed. (A note from Jeff Liautaud 11-24-20: I began to have [mystical experiences](#) in October of 1985. Then I began to receive guidance. God spoke in such a way as to make practical what I was learning. Specific guidance about specific situations helped a lot. Understanding began by selecting out and studying my role. Therefore, on 10/12/88, from the guidance received between October of 1985 through October of 1988 I compiled the most important things God was asking of me, which I titled My Role.)

Back Page

The spirituality of the Least is to go to holy nothingness like the Anawim joining our immolation with Christ's as we are rejected for His Name's sake. The Anawim are those who are bowed down. They depended totally on God for whatever they owned. Their whole lives gave witness. My whole life is to give witness.

(I am frail. You God are strong. The most I can hope for is to live your word moment by moment.)

11/18/22 **"I affirm the spiritual direction of The Least."**

The spiritual direction of The Least is consistent both with the Work Meets Faith (Smart®) process as recommended to all Pastors 2-12-16 by Deacon Keith Strohm as Director of Evangelization for the Archdiocese of Chicago, as well as the Smart® Ambassadors of Community program's spirituality.

You remember how a person makes you feel. In 1977 Jeff Liautaud founder of Loquate discovered primary values that build community. If one or more of the primary values is present in an experience, and the experience does not go against any of the other primary values, you will feel good. If the experience goes against one or more of the primary values, you will feel bad, even if other primary values are present.

Primary values converge in Smart® Ambassadors of Community who "would do anything to make you smile."

Fr. Peter Gnoinski, Pastor,
St. Ferdinand Parish
5900 W. Barry Avenue
Chicago, IL 60634

~

Mother Teresa: "Let us always meet each other with a smile, for the smile is the beginning of love."



Mother Teresa: "If someone feels that God wants him to transform social structures, that's an issue between him and his God. We all have the duty to serve God where we have been called."

*I feel called to help
individuals, to love each
human being.*

"I never think in terms of crowds in general but in terms of each individual person. Were I to think about crowds, I would never begin anything. It is the person that matters. I believe in person-to-person encounters."

1/20/21 **"I affirm the spiritual direction of The Least."**

God bless your ministry!

Rev. Britto M. Berchmans, Pastor,
St. Paul of the Cross Parish
320 S Washington St
Park Ridge, IL 60068

Rev. Britto M. Berchmans has been Pastor to Jeff Liautaud for 12 years. He helped "Where Work Meets Faith" ministry get started. He guided Jeff to make the process practical. He met with the Archdiocese of Chicago with Jeff to further the work of Loquate. He assigned Fr. Piotr Gnoinski to work with Jeff commencing in 2015.

Born in India to deeply-committed Catholic parents, Fr Britto is one of seven children. He joined the Salesians of Don Bosco as a young man and was ordained a priest in 1981. After he completed his priestly formation and his promising early education in India, he came to the US for advanced degrees. He holds Master's degrees in Physics, Journalism, Systematic Theology, and a Doctorate in Mass Communications. Moved by his pastoral experiences in parishes in the Midwest during his graduate studies at Marquette and the University of Illinois in

Champaign, he requested to be incardinated into the archdiocese and as a result became a diocesan priest in 2003. He envisions the ideal Catholic parish to be a community of disciples who seek to live the example of Jesus as defined in our Catholic tradition. His ministerial priorities include nurturing Catholic education and the religious formation of children and young people, making faith accessible to today's Catholic and strengthening Christian marriage and family life. As one whose priesthood has been shaped by the stark realities of India, Fr Britto considers it crucial for a parish to come to the aid of the poor here in our own country and abroad.

Resources

[Loquate](#) (16195 S. Liautaud Road, Minong WI. 54859, United States jeff@loquate.tv 773-621-0863).