

The Pious Universal Union for the Children of the Divine Will
Official Newsletter for "The Pious Universal Union for Children of the Divine Will –USA"
Come Supreme Will, down to reign in Your Kingdom on earth and in our hearts!



ROGATE!



FIAT !

“May the Divine Will always be blessed!”

Newsletter No. 134 – July 16, A.D. 2013

Our Lady of Saint Carmel



Our Lady of Mount Carmel is the title given to the Blessed Virgin Mary in her role as patroness of the Carmelite Order. The first Carmelites were Christian hermits living on Mount Carmel in the Holy Land during the late 12th and early to mid 13th centuries. They built a chapel in the midst of their hermitages which they dedicated to the Blessed Virgin, whom they conceived of in chivalric terms as the "Lady of the place." Our Lady of Mt. Carmel is the patron saint of Chile. Since the 15th century, popular devotion to Our Lady of Mount Carmel has centered on the Scapular of Our Lady of Mount Carmel also known as the Brown Scapular, a sacramental associated with promises of Mary's special aid for the salvation of the devoted wearer. Traditionally, Mary is said to have given the Scapular to an early Carmelite named Saint Simon Stock. The liturgical feast of Our Lady of Mount Carmel is celebrated on 16 July.

The Brown Scapular and The Sabbatine Privilege

A magnificent assurance of Salvation is Our Lady's Brown Scapular. One of the great mysteries of our time is that the great majority of Catholics either ignore or have forgotten the Blessed Virgin Mary's promise: ***"Take this Scapular, it shall be a sign of salvation, a protection in danger and a pledge of peace. Whosoever dies wearing this Scapular shall not suffer eternal fire."*** She further says: ***"Wear it devoutly and perseveringly. It is my garment. To be clothed in it means you are continually thinking of me, and I in turn, am always thinking of you and helping you to secure eternal life."***

Many Catholics may not know that it is the wish of our Holy Father, the Pope, that the Scapular Medal should not be worn in place of the Cloth Scapular without sufficient reason. Mary cannot be pleased with anyone who substitutes the medal out of vanity or fear to make open profession of religion. Such persons run the risk of not receiving the promise. The medal has never been noted for any of the miraculous preservations attributed to the Brown Cloth Scapular. To obtain the fullest possible benefits from the Brown Scapular devotion, one must be validly invested (sometimes called enrolled) in the Brown Scapular by a priest. Every priest has the privilege of enrolling Catholics in the Scapular. After having received the initial blessed Scapular from a priest, no other Scapular need be blessed before wearing. The blessing and imposition are attached to the wearer for life.

During the Scapular Anniversary celebration in Rome, Pope Pius XII told a very large audience to wear the Brown Scapular as a sign of consecration to the Immaculate Heart of Mary. Our Lady asked for this consecration in the last apparition at Fatima, when she appeared as Our Lady of Mount Carmel, holding the Brown Scapular out to the whole world. It was Her last loving appeal to souls to wear Her Scapular as a sign of Consecration to Her Immaculate Heart.

St. Claude de la Colombiere, the renowned Jesuit and spiritual director of St. Margaret Mary, gives a point which is enlightening. He said: ***"Because all the forms of our love for the Blessed Virgin, all its various modes of expression cannot be equally pleasing to Her, and therefore do not assist us in the same degree to Heaven. I say without a moments hesitation that the BROWN SCAPULAR IS THE MOST FAVORED OF ALL!"*** He also adds: ***"No devotion has been confirmed by more numerous authentic miracles than the Brown Scapular."***

The two great founders of their own respective Orders, St. Alphonsus of the Redemptorists and St. Don Bosco of the Salesians – both had a very special devotion to Our Lad of Mount Carmel and both wore Her Brown Scapular. When they died, they were buried in their priestly vestments and Scapulars. Many years later, their graves were opened. The bodies and sacred vestments in which they were buried decayed, BUT THE BROWN SCAPULAR WHICH EACH WAS WEARING WAS PERFECTLY INTACT. The Scapular of St. Alphonsus is on exhibit in his monastery in Rome.

We should even give the Scapular to non-Catholics as Our Lady will bring conversions to those who will wear it and say one Hail Mary each day as the following true story will show: An old man was rushed to the St. Simon Stock Hospital in New York City, unconscious and dying. The nurse, seeing the Brown Scapular on the patient, called the priest. As he was saying the prayers for the dying, the man became conscious and spoke up: ***"Father, I am not a Catholic."*** ***"Then why are you wearing the Brown Scapular?"*** asked the priest. ***"I promised my friends to wear it,"*** the patient explained, ***"and say one Hail Mary a day."*** ***"You are dying,"*** the priest told him. ***"Do you want to become a Catholic?"*** ***"All my life I wanted to be one,"*** the gasping man replied. He was baptized, received the last rites and died in peace. Our Lady took another soul under Her mantle, through Her SCAPULAR!

The devils revealed to Francis of Yepes, the brother of St. John of the Cross that three things especially tormented them. The first is the NAME OF JESUS; the second, the NAME OF MARY; and third, THE BROWN SCAPULAR OF OUR LADY OF MOUNT CARMEL. ***"Take off that habit,"*** they cried to him, ***"which snatches too many souls from us. All those clothed in it die piously and escape us."***

"The Scapular must be worn on the shoulders in such a manner that one part hangs in front of the body and the other in back. Worn in any other way it carries no indulgence or promise."

The Sabbatine Privilege

The Scapular even extends to Purgatory. The Sabbatine Privilege is based on the Papal Bull issued on March 3, 1322 by Pope John XXII. This Privilege was approved and confirmed by many popes including St. Pius V. It essentially says that those who wear the Scapular and fulfill two other conditions can obtain early liberation from Purgatory, through the special intercession of the Virgin Mary, on the day consecrated to her, Saturday.

The other two conditions are: 1) Observe chastity according to one's state in life and 2) Recite the Little Office of Our Blessed Mother (the Rosary, with permission from a priest, can be substituted for the office). The other two conditions are: 1) Observe chastity according to one's state in life and 2) Recite the Little Office of Our Blessed Mother (the Rosary, with permission from a priest, can be substituted for the office). Our Lady revealed to Venerable Dominic of Jesus and Mary: "*Although many wear my Scapular, only a few fulfill conditions for the Sabbatine Privilege.*" We maintain the majority don't know them. It is an act of charity to make the Sabbatine Privilege known to all. A soul from Purgatory was asked by a Sister: "*What is the average stay of the souls in Purgatory?*" The Poor Soul answered: "*From thirty to forty years!*" Can you see the importance of making Our Lady's Privilege known – if you consider that the flames are the same as the fires of Hell!

A last reminder – we give you the message of one pastor. He said: "*If I were positive that all my parishioners died wearing the Brown Scapular, I would be most certain that we would all meet in Heaven.*" If this pastor can be so certain about his parishioners, why can't all pastors be just as certain? Give your pastor this circular. Why can't every father and mother be certain of their children, family and friends? Explain to them the SCAPULAR PROMISE and the SABBATINE PRIVILEGE. Heed Our Lady's wish: "**Wear the Scapular devoutly and perseveringly . . . It shall be a sign of salvation, a protection in danger, and a pledge of peace.**"

Enrollment and Blessing Formula for the Brown Scapular

Priest: Show us, O Lord, Thy mercy.

All: And grant us Thy salvation.

Priest: O Lord, hear my prayer.

All: And let my cry come unto Thee.

Priest: The Lord be with you.

All: And with thy spirit.

Priest: Let us pray:

O Lord Jesus Christ, Savior of mankind, by Thy right hand sanctify + these Scapulars (this Scapular) which Thy servants will devoutly wear for the love of Thee and of Thy Mother; the Blessed Virgin Mary of Mt. Carmel; so that, by her intercession, they may be protected from the wickedness of the enemy and persevere in Thy grace until death; Who livest and reignest for ever and ever. Amen.

The priest now sprinkles the Scapular with Holy Water, after which he places the Scapular on each one saying:

Receive this blessed Scapular and ask the Most Holy Virgin that, by her merits, it may be worn with no stain of sin and may protect you from all harm and bring you into everlasting life. Amen.

After placing the Scapular on each person, the priest continues:

By the power granted to me, I admit you to a share in all the spiritual works performed with the merciful help of Jesus Christ, by the religious of Mount Carmel, in the name of the Father and of the Son + and of the Holy Ghost. Amen

May Almighty God, Creator of heaven and earth, bless + you whom He has been pleased to receive into the Confraternity of the Blessed Virgin Mary of Mount Carmel. We beg her to crush the head of the ancient serpent in the hour of your death, and, in the end, to obtain for you a palm and the crown of your everlasting inheritance. Through Christ Our Lord. Amen. **The priest now sprinkles those enrolled with Holy Water.**

If you are not receiving the benefits of the Brown Scapular, be sure to get one, be enrolled in the Brown Scapular by a priest if you have never been, and be sure to wear it! And don't forget to speak to others about its importance. Our Lady requested that we "Wear the Scapular devoutly and perseveringly. It is My garment. To be clothed in it means you are continually thinking of Me, and I in turn am always thinking of you and helping you to secure eternal life." God is at work in you!

Fatima - The Rosary and the Scapular



Our Lady of Fatima:

September 13, 1917: Continue saying the Rosary to obtain the end of the war. In October Our Lord will come, as well as Our Lady of Dolours and **Our Lady of Carmel.**

Apparitions visible to Lucia during the Miracle of the Sun:

After Our Lady had disappeared into the immense distance of the firmament, we beheld St. Joseph with the Child Jesus and Our Lady robed in white with a blue mantle, beside the sun. St. Joseph and the Child Jesus appeared to bless world, for they traced the Sign of the Cross with their hands. When, a little later, the apparition disappeared, I saw Our Lord and Our Lady; it seemed to me that it was Our Lady of Dolour's. Our Lord appeared to bless the world in the same manner as St. Joseph had done. This apparition also vanished, and I saw Our Lady once more, this time resembling **Our Lady of Carmel.**

Exchange between Sister Lucia and Fr. H. Rafferty, August 15, 1950:

Fr.: Did Our Lady of Mount Carmel come at Fatima?

Lucia: Oh, yes Father, she did.

Fr.: Why did Our Lady come that way? ... What did she mean?

Lucia: She meant that we should wear the scapular....

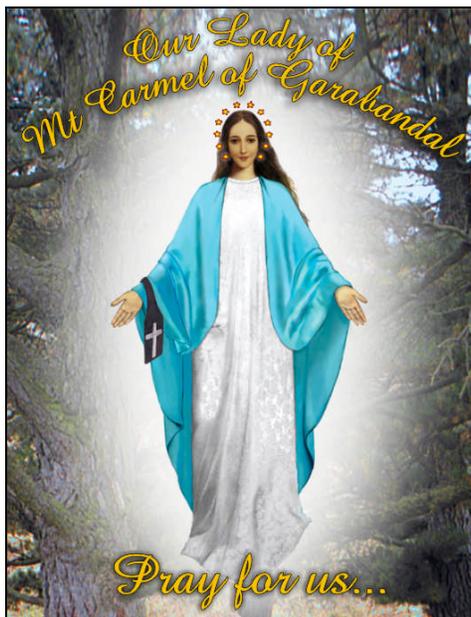
Fr.: Everyone in America believes there are four conditions of the Fatima message. First of all, we are to say the [rosary](#) every day. Secondly, we are to offer the sacrifices of our daily lives. Thirdly, we are to make communions of reparations on First Saturdays. Finally, we are to consecrate ourselves to the [Immaculate Heart](#) of Mary.

Lucia: Oh, there is one more condition—the wearing of the scapular—the symbol of our consecration....

Fr.: Which is more important: the saying of the daily [rosary](#) or the wearing of the scapular all of the time?

Lucia: Father, the rosary and the scapular are inseparable. You cannot have one without having the other.

Garabandal - The Livery OF Mary



THE LIVERY OF MARY

By Fathers Francois Turner, O.P., and Alfred Combe

O beautiful flower of Carmel,

Most fruitful vine

Splendor of heaven, Virgin most singular,

Who brought forth the Son of God,

While remaining ever a Virgin,

On the children of Carmel,

Bestow your gifts,

O Star of the Sea!

The Scapular of Lourdes, Fatima and Garabandal

Since the fourth centenary of St, Simon Stock's vision, the village of Lourdes, fief of Mary since the Middle Ages, was the site of a confraternity of the scapular in the parish church.

This congregation soon became the most thriving one in the region and in 1654, a chapel was built in honor of Our Lady of Mount Carmel. Despite its intense persecution of the Church, the French Revolution was not able to extinguish the Marian devotion of Lourdes, and it was perfectly natural that Bernadette Soubirous received the scapular on the day of her First Communion.

After the seventeenth apparition at Lourdes, three months went by without Bernadette seeing "the Beautiful Lady." Then came July 16, 1858, feast of Our Lady of Mount Camel. Bernadette put on her scapular. She received "the call*" which did not deceive and again went to the grotto, where she saw the Virgin "more beautiful than ever." It marked the eighteenth and final apparition of the Immaculate Virgin Mary at Lourdes.

On October 13, 1917, at Fatima, Our Lady appeared in the Cova da Iria for the last time. Lucy, the principal visionary, recalls: "Upon arriving, I saw Our Lady of the Rosary, St. Joseph and the Infant Jesus. Later, I saw Our Lord alone, then Our Lady of Sorrows, and finally the Lady appeared to me to be Our Lady of Mount Camel. She held something hanging from her hand."

Lucy later became a Carmelite and is convinced that it was at the prompting of Our Lady of Mount Carmel. She also said that the scapular is very important.

On July 1, 1961, in the little mountain village of San Sebastian de Garabandal, St. Michael the Archangel appeared to the four visionaries and announced that on the following day, feast of the Visitation that year, the Blessed Virgin would appear to them under the title of Our Lady of Mount Carmel.



St. Michael and another angel accompanied the Virgin, who appeared with a scapula on her right arm. On one panel of the scapular, the seers noticed a small mountain, on the other was a cross. The mountain recalls for us the dramatic confrontation between Elijah, the prophet of Yahweh, and the idolaters; the seal of original alliance given on Mount Sinai and later restored there. The cross on the other panel recalls the New Covenant sealed by the Son of Man in His very own blood.

Widely Propagated Throughout the World

Ever since the end of the sixteenth century, the scapular has been worn by a great number of Catholics from all walks of life: kings, princes, nobles or simple folk; monks, nuns, brothers, priests, bishops and popes.

The List of saints who wore it is endless. To cite only a few: Robert Bellarmine, Charles Borromeo, Benoit Cottolengo, Alphonsus Liguori, John Bosco, Dominic Savio, Bernadette Soubirous.

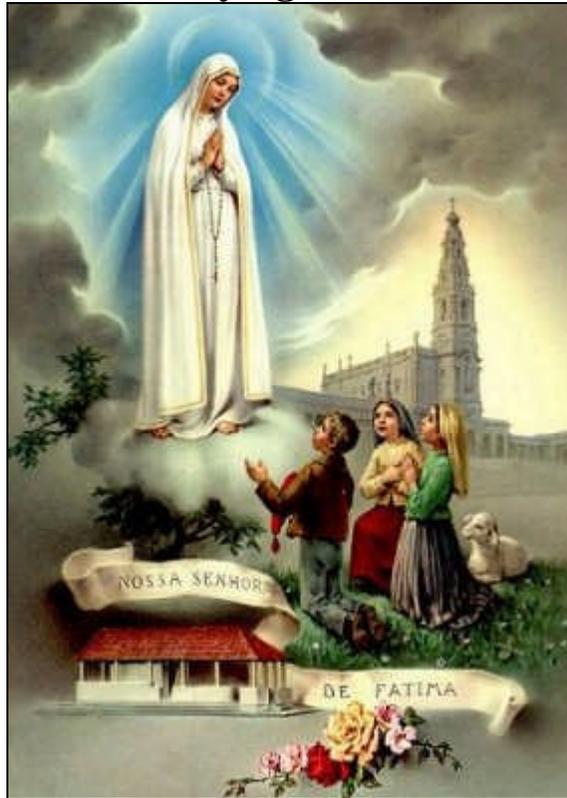
Most of the popes of the last three centuries have worn the scapular as a sign of their consecration to Our Lady of Mount Carmel, most notably Pope Pius XII, John XXIII and our present Pope John Paul II. On August 6, 1950 the seventh anniversary of his election, Pope Pius XII said of Our Lady's sacramental:

“The scapular is a Marian habit... How many souls, from the circumstances of human despair, owe their final conversion and their eternal salvation to the scapular in which they were clothed! How many also, in danger of body or soul are saved by the grace of the maternal protection of Mary.”

From <http://www.garabandal.us/home.html>



JULY 13 A.D. 1917
First Part of the Secret of Fatima
The Terrifying Vision of Hell



Our Lady of Fatima showed the Children a Horrific Vision of the Souls of the Damned in Hell being Tormented by Frightful Demons.

Our Lady said it was necessary to say the Rosary in order to obtain these graces throughout the year. Our Lady continued: *'Sacrifice yourselves for sinners, and say often to Jesus, especially whenever you make a sacrifice: O Jesus, it is for love of Thee, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.'*

As Our Lady spoke these last words, She opened Her hands once more, as She had done during the two previous months.

Vision of Hell

The rays of light seemed to penetrate the earth, and we saw as it were a sea of fire. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in huge fires, without weight or equilibrium, amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. (It must have been this sight which caused me to cry out, as people say they heard me). The demons could be distinguished by their terrifying and repellent likeness to frightful and unknown animals, black and transparent like burning coals.

That vision lasted only a moment, thanks to our good Mother of Heaven, Who, at the first apparition, had promised to bring us to Heaven. Without that, I think we would have died of terror and fear.

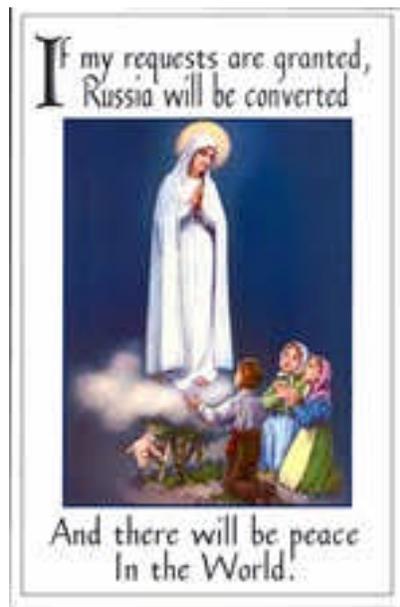


Terrified and as if to plead for succor, we looked up at Our Lady, who said to us, so kindly and so sadly:
'You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end; but if people do not cease offending God, a worse one will break out during the reign of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that He is about to punish the world for its crimes by means of war, famine, and persecutions of the Church and of the Holy Father.'

The Call to Consecrate Russia

'To prevent this, I shall come to ask for the consecration of Russia to My Immaculate Heart, and the Communion of Reparation on the First Saturdays. If My requests are heeded, Russia will be converted and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated. In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me, and she will be converted, and a period of peace will be granted to the world. In Portugal, the dogma of the Faith will always be preserved. Do not tell this to anybody. Francisco, yes, you may tell him.'

'When you pray the Rosary, say after each mystery: O my Jesus, forgive us, save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need.'



The Last Trial of Luisa July 13 A.D. 1938



After Blessed Annibale Di Francia died (on June 1, 1927) without having been able to fulfill his greatest desire - the printing and publication of the volumes of Luisa - the Confessor Fr. Benedetto Calvi made this desire his own, and continued the work which had been started, although with a rather different personal approach.

He published an edition of approximately the first four volumes, with the title "*Nel Regno della Divina Volontà' (parte prima, storia di un'anima) Alba che sorge*" [*In the Kingdom of the Divine Will (first part, history of a soul) Rising dawn*], in 1930, with the Imprimatur of Mons. Giuseppe Maria Leo, Archbishop of Trani. Fr. Annibale had already prepared a summary of volume 1 for printing, but his death had left everything suspended.

Fr. Benedetto did also three editions of the book "*La Regina del Cielo nel Regno della Divina Volontà'*" [*The Queen of Heaven in the Kingdom of the Divine Will*], with Imprimatur, in 1932, 1933 and 1937. However, it must be said that the editions of this book edited by Fr. Benedetto are rather different from the original manuscript of Luisa, which carries the date of May 6, 1930. It is composed of about 31 meditations for the month of May, regarding as many episodes or mysteries of the life of the Blessed Mother. The third edition has several appendixes, among which "*Prodigi d'amore che la Divina Volontà' opero' nella Regina del Cielo*" [*Prodigies of love which the Divine Will operated in the Queen of Heaven*], approximately twenty wonderful chapters taken from the last volumes of Luisa. This appendix was also published separately.

Finally, he added the fifth edition (and prepared the sixth) of the "*Hours of the Passion*" (1934), which was translated and published in German by Fr. Ludwig Beda O.S.B., in two large editions with Imprimatur, which were welcomed with great fervor and enthusiasm. Let us note how this book spread during the course of more than 23 years, in 5 editions, all of them with ecclesiastical approval, and nobody ever found anything to contest; on the contrary...!

However - it is inevitable - whoever belongs to Christ provokes like Him "*the destruction and the salvation of many*" (Luke 2,34), and unwillingly becomes a sign of contradiction and a reason of scandal. Priests are not all the same; not all of them were (and are) like Blessed Annibale Di Francia, like the Confessors of Luisa, and like the many who visited her with veneration and sacred affection. We have seen how, since the beginning, not a few people judged and condemned her after just hearing speak about her. During the Thirties an opposition arose against Luisa, increasingly violent and public, on the part of several priests and religious. One of them, who did not even know her personally, reached the point of provoking the indignation and the scandal of the

people of Corato, as well as the profound sorrow of the Confessor of Luisa (as he himself said), and of his Superiors.

These events took place in a period in which the Holy Congregation of the Holy Office (today “of the Doctrine of Faith”) had to intervene in numerous cases of doubtful supernatural origin. Sometimes, however, that general prevention against possible or supposed supernatural interventions caused cases of true repression. It is not up to us to establish in which cases the ecclesiastical intervention has been just and legitimate, and in which cases that intervention has been unjust or abusive of authority. However, it is legitimate, by researching documents and witnessings, to come to some conclusions. It is a fact that in these cases the Authority of the Church can correct previous sentences. As an example, it is sufficient to mention the “*Notification*” with which the Church annulled the prohibitions which regarded the devotion to the Divine Mercy in the way proposed by Sister Faustina Kowalska of Cracovia (Polland). Here it is: Translation:

ACTS OF THE MOST HOLY CONGREGATIONS
SACRED CONGREGATION FOR THE DOCTRINE OF FAITH
NOTIFICATION

From several places, especially from Polland, and also with authority, it has been asked whether the prohibitions contained in the “Notification” of the Holy Congregation of the Holy Office, published on the A.A.S., year 1959, p. 271, regarding the devotion to the Divine Mercy in the forms proposed by Sister Faustina Kowalska, are to be considered still in force.

This Holy Congregation, having taken into account the many original documents which were not known in 1959; considered the circumstances profoundly changed, and taking into consideration the opinions of many Polish Ordinaries, declares no longer compulsory the prohibitions contained in the mentioned “Notification.”

From the place of the Holy Congregation, April 15, 1978.

FRANJO Card. SEPER
Prefect L. + S.

+ Fr. Jerome Hamer, O.P.
Archbishop of Lorium
Secretary

* * *

One day, May 31, 1938, a Priest arrived in Corato as representative of the Holy Office, and without any explanation confiscated and took away the diaries of Luisa (except for the last two, one of which she had just started), although they were not printed, and therefore being private writings...

Three months later, on August 31, 1938, a Decree was published (practically, a disciplinary measure) which condemned the three books of Luisa that had been printed and published (only those and nothing else), and therefore put them on the Index of the prohibited books. The Decree, translated from Latin, says:

“Supreme Sacred Congregation of the Holy Office

Decree
Prohibition of books.

Wednesday, July 13, 1938.

With the general consent of the Supreme Sacred Congregation of the Holy Office, the Most Eminent and Reverend Cardinals who have the task to protect the things of faith and customs, having previously received the consent of the Reverend Councilors, have condemned and forced to be placed on the Index of the prohibited books, the books which we list here, written by *Luisa Piccarreta*, edited and published by others, several times and in various places. They are:

- 1) L’Orologio della Passione di Nostro Signore Gesu’ Cristo, con un Trattato sulla Divina Volonta’ [The Hours of the Passion of Our Lord Jesus Christ, with a Treaty on the Divine Will].
- 2) Nel Regno della Divina Volonta’ [In the Kingdom of the Divine Will].

3) La Regina del Cielo nel Regno della Divina Volontà' [The Queen of Heaven in the Kingdom of the Divine Will].

And on the following day, Thursday 14 of the same month and year, Our Most Holy Pope, for Divine Providence, Pious XI, in the usual audience accorded to the Most Reverend Councilors of the Holy Office, approved the decision of the Most Eminent Fathers presented to Him, confirmed and commanded its publication.

Given in Rome, from the Palaces of the Holy Office, on August 31, 1938.

Romolo Pantanetti
Notary of the Sup. H. Congregation"

* * *

A few days later, on September 11, an article without signature appeared on "L'Osservatore Romano" [The Roman Observer], which unofficially commented on the condemnation. Here it is:

"False Spiritual Literature

The three books struck by the decree of the Holy Office, reported on the first page of the journal, would not deserve any special consideration because of their small entity and scarce value; however, they have to be condemned as sign of a false and dangerous mysticism, which is frequent nowadays. In fact, today there are not few people, especially women, who, although in good faith, believe to be favored by extraordinary spiritual charisms, and feel the need, or rather, as they say, the duty to communicate to the whole Christian family their supposed supernatural visions and revelations, which are, instead, the product of their overexcited and sick fantasy.

This is the case of a certain *Luisa Piccarreta*, author of the writings which others have gathered and published in the three mentioned little volumes, who claims to have to write because of the numerous revelations given to her by Jesus Christ and by the Blessed Virgin.

Main topic of her writings is the Divine Will, conceived in a way which is exaggerated and mistaken, and exposed in a language and a redundant terminology often filled with inaccuracies and eccentricity.

One would think that similar publications should not find great success. On the contrary, their diffusion is great, also favored by irresponsible reviews of our press, since many review books without having read them before with due attention and competence.

The little volumes involved have already had many editions and have been translated into other languages. It is said that in the German version of the "Treaty of the Divine Will" ("Das Reich des Gottlichen Willens"), made by Fr. Ludwig Beda, O.S.B., more than 30,000 copies have been produced.

It was therefore appropriate to warn the faithful."

* * *

The best comment to this comment is given by facts. Five days later, on September 16, as soon as she received the news, Luisa sent to His excellence Mons. Giuseppe M. Leo, her Archbishop, the following *act of submission*, and through him, to the Holy Office:

"Fiat! In Voluntate Dei!

I, the undersigned, aware of the decree with which, on **July 13, 1938**, the Supreme Congregation of the Holy Office condemned to the Index of prohibited books the books written by me and published: 1) L'Orologio della Passione di Nostro Signore Gesu' Cristo, con un Trattato sulla Divina Volontà' [The Hours of the Passion of Our Lord Jesus Christ, with a Treaty on the Divine Will]; 2) Nel Regno della Divina Volontà' [In the Kingdom

of the Divine Will]; 3) La Regina del Cielo nel Regno della Divina Volontà' [The Queen of Heaven in the Kingdom of the Divine Will], spontaneously and promptly fulfill the duty as Christian soul to humiliate my unconditioned, prompt, full and absolute submission to the judgment of the Holy Roman Church, through which, with no restrictions, I disapprove and condemn *that which the Supreme Congregation of the Holy Office disapproves and condemns* in the mentioned writings written by me and published, *in the sense intended by the same Supreme Congregation.*

I humbly submit this declaration also to my most beloved Archbishop Mons. Giuseppe M. Leo, imploring his paternal charity so that it may reach, through him, the Holy Office.

I sign,

Luisa Piccarreta from Corato (Bari)"

* * *

In a similar way does her Confessor, Fr. Benedetto Calvi, express himself in various letters, as he too was severely addressed (as well as other Priests, religious and nuns) for the same reason during a period of time. In fact, he was prohibited to visit Luisa and to celebrate Holy Mass in her home for several months. In that period, other Priests would bring her Communion and make her regain consciousness.

The storm against Luisa on the part of many, including Priests and religious, had to continue vehemently until her death and beyond. However, many suffered with her, and did not rejoice for the evil and the great injustice, and even less, did they rage against her; however, others denied her, abandoned her, *regretting* (she says) *to have known her...*

Just a month after that condemnation to the Index, "*because of dispositions of the Superiors*" (the Confessor says), "*because of health reason*" (Luisa says), she had to leave the Orphanage of St. Anthony, on October 7, 1938, exactly ten years after she had entered it. She had to leave those good religious sisters (the Daughters of the Divine Zeal), but not the affection and the profound esteem of many of them, as many letters of Luisa testify. Fr. Benedetto found a home for her in which to live, in Via Maddalena, 20 (her name as tertiary Dominican!). There she spent the last eight years of her life. While being in the midst of this storm, Luisa wrote (as some witnesses refer) to Padre Pio of Pietrelcina (the only time in her life). Padre Pio answered only this: "*I Santi si fanno, ma guai a chi fa i Santi!*" [*"The Saints are made, but woe to those who make the Saints!"*]

* * *

A few years before, talking about one of the books condemned, Fr. Doctor Domenico Franze', O.F.M. wrote the following letter addressed to Fr. Palma, General Superior of the Rogationists and successor of Blessed Annibale Di Francia:

"Peace and good!

Reverend Father Palma,

about one year ago, and precisely last September, You sent me, on the part of an authoritative Person, two copies of the book called "*Nel Regno della Divina Volontà' (Storia di un'anima, parte prima) Alba che sorge*" [*In the Kingdom of the Divine Will (History of a soul, first part) Rising dawn*], with the purpose of me expressing a judgment on the mentioned Work, whose Author was entrenched in the most strict incognito.

Well, Reverend Father, as you know, I was not content with just reading the book, but I also demanded to know the person who wrote it for a better evaluation.

After I read the words and spoke with the one who wrote them, I did not stop at my personal conviction, but I also looked for the opinion of some among my competent Religious Brothers. I attach here a brief report of

one of them, Father Consalvo Valls, Professor of Theology in our International College of St. Anthony, as well as Delegate Examiner for the review of our books.

In reality, to those who should not have the time and the will to read through the volume, a glance to its index would be sufficient to see how a soul called to perfection by God rises with gradual steps and ascent through the paths of detachment and annihilation, of temptations and of trials, among which, one, extremely hard, that has continued for as long as forty-six years.

To me, as a *doctor*, it is simply astonishing to have found no bed-sores or any kind of skin erosion in a person who has been constrained to remain immobilized in bed for such a long period of time.

To me, as *Religious Ruler*, great comfort came from the assurance I received that, in so many years, doctors, Confessors and Archbishops never discovered any fraud after exhaustive examinations.

Finally, as a *Priest*, my soul rejoices in having found in the patient not only all the delicate integrity of the Christian virtues, but also a soul which tends to perfection, enlightened by special grace.

Together with all that Our Lord seems to deign to operate in this soul in order to purify her and render her a worthy instrument of mercy for others, I note in these writings a dominant idea, which I could call *the principal idea for the existence of this creature: the Divine Will*.

The poor patient calls all souls to penetrate the evil of their own personal wills, and wants to make them aware that, just as one alone is the evil common to all human wills - that is, sin - one is also the universal medicine for all sinners - *that the Most Holy Will of God be the life of the human will*.

If the Work of which we speak did nothing other than inculcate into the reader the rights of God and of His Holy Volition, affirming His supreme power on all the human wills and upon all the powers and kingdoms of our minuscule earth - I would say that this would be already a lot for the good of souls.

Reverend Father, with judgment as Doctor and Priest, I tell you that only a spirit so mortified, and continuously mortified, only a human will fused in the Divine Will can rise to concepts so important and fundamental, as those manifested by this soul. Without profound studies and without school, alone in the bed of her suffering and spasm, and with very limited literary, theological and ascetic education, she speaks with true competence about the most abstruse matters, resolves the most difficult problems, and leads the soul who reads her writings into the most fragrant fields of virtues.

There is no need for me to relate here about the physical, psycho-physical and moral tests which I experimented on the patient: I have the moral certainty - and who writes has sixty-five years and is extraneous to all that tastes of world and to any lack of moderation - I say, the moral certainty, for as much as it is given to a man, that the book which Your Rev. presented me can do great good, especially because dictated by an upright spirit with no infringements.

I thank you for the beautiful occasion that you offered me and I implore Your worthy prayers, as I sign:
Most affectionately Yours, in Jesus Christ,

Fr. Domenico Franze'
Medico-Chirurgo; Prof. di Fisiologia
e Medicina Missionaria
nel Collegio Internazionale S. Antonio;
Socio di merito della Pontificia
Accademia Romana di M.I.

Rome, Collegio S. Antonio, July 20, 1931.”

Here follows the report that Father Domenico Franze' attaches to his letter, sent to him by Fr. Consalvo Valls, O.F.M. (Professor of Dogmatic Theology, Mystics, etc. at the same *Collegio*) on July 18, 1931 (because of its length, we transcribe only the main affirmations):

“Reverend Father,

I read and studied the book called “*Nel Regno della Divina Volonta' etc.*” [*In the Kingdom of the Divine Will*], and after having meditated on some points of it, I can declare what follows:

I - *As far as Dogma*: I found it in full conformity with teachings received from the Holy Church and manifested in the sources of Revelation, when it speaks, even only in passing, about dogmatic issues, as... (Follows a series of analyzed points, on which the comments are:) “Sublime and marvelous theological accuracy...”, “Absolutely accurate also the concept... without clashing and with marvelous harmony”, “It never repeats itself; it finds always new and most beautiful aspects, and not even for one instant it detaches from the right concepts of the truths of Faith”, etc.). It is true that here and there some uncertainties can be found, and sometimes some strange things which would need some explanation; however, it is also true that the more one reflects on them, the more the apparent dissonance of the first impressions disappears. Besides, Jesus Himself says this to the soul, when He reassures her about the fear she feels of writing nonsense...

II - *Under the ascetic aspect*. It is absolutely correct in all its appreciations, both in presenting the active means of sanctification - prayer, work, fulfillment of one's own duties, Sacraments, readings, suffering, etc. - and especially in the wide teachings it gives on virtues themselves... Please note: in order to justify all these points (which the Author enumerates), one should quote the whole book....

III - *As far as Mystical phenomena*: **the book appears really inspired**. (From the many points which are listed, let us take for example: “Difference between abstractive and intuitive knowledge of God and of the soul itself. The description made of the intuitive knowledge is a psychological and experimental demonstration of the Dogmatic Theology on the divine way of operation of the gifts of the Holy Spirit and the spiritual senses, as opposed to the human way of operation of the virtues”, etc.)

IV - *As far as the self-portrait of this soul*. It shows how she lives intensely the life of Grace, of which she makes descriptions so beautiful and accurate that only the gifts of the Holy Spirit can provide her with the intelligence and the knowledge in order to express them.

From these gifts, in full activity, comes that contemplation of God in His attributes and in His Trinitary Life, that contemplation of Christ and of the Blessed Mother in Their mysteries, that vision so consoling and marvelous of the Divine Will which rules the world... From nowhere else but Divine Grace, which absorbs the whole being of this soul, can that firmness and generosity come, with which she gives herself to the greatest intimate sacrifices that Her Beloved One asks from her; that delicacy and liveliness of sentiments...; also that immense charity toward the other, released and founded on the love for Jesus... *And especially, only from Grace can this substitution of her human will in that of the Lord come*, which makes her be at peace, safe and content in the midst of the greatest tribulations, sufferings, dryness, and *which constitutes the special mission of this soul*...

Because of all these observations, made in passing (here and there) and through comparisons, I feel the intimate persuasion that the person involved *is a soul of God and that divine is the work accomplished in her*. I know neither the life nor the history of this soul, but it is enough for me, in order to justify my concept, the examination of this book and the effect which I myself experienced in reading it, as it dripped into my soul a new yearning of spiritual improvement. God alone has the key of the heart and makes it vibrate toward Sanctity...” (etc.)

Reverently Yours, most affectionate Brother
Fr. Consalvo Valls, O.F.M.

After the condemnation to the Index, unexpected and unexplainable, there were a few attempts to obtain some clarifications, to know whether there were faults or actual errors, which ones or where, but they were fruitless; the same with the attempts for the rehabilitation of Luisa... Yet, in a letter, Luisa writes:

“...My daughter, I am sorry for Father Beda. Why the manuscripts (which the mentioned Father sent to the Holy Office) did not arrive to Rome? Who prevented it? I know from sure sources that in the Holy Office there were requests from all sides, wanting the writings to come out to the light. Anyway, it seems that the Lord wants to do everything, if not today, tomorrow...”

Less than two years after her death, a little image of Luisa was published, in Italian and in English, with the ecclesiastical approval of His Excellence Fr. Reginaldo Addazi, O.P., Archbishop of Trani. It contained “telegraphic” information on the life and death of Luisa “in odor of sanctity”, and a few prayers “to beseech the Beatification of the Servant of God.” For the first time this title was given to her, although her Cause was not open... However, Luisa wrote:

“As Monsignor came, he told me that in these visits of Our Lord I deserved nothing, and that I only deserved something when I practiced the virtues; also that I should pray for some needs of his. So, during the course of the day I remained concerned about what I had heard, and to get a move on, I said to myself: ‘My adorable Good, You know that I never cared about merits, but only about loving You. *It seems that they want to make me servant in your house, as if I cared about gains. No, I don’t want to be servant, but daughter; even more, You, my beloved One, and I, your beloved one.*’

(Vol. 8, 1-23-1908)

A few years later, Archbishop Mons. Addazi obtained permission from the Holy Office (5-11-1963) to transfer the mortal remains of Luisa from the cemetery to her church, Saint Mary the Greek of Corato, in which they were buried on July 3, 1962. *This was the first official step toward her rehabilitation.*

And forty years after her death, the Archbishop of Trani, His Excellence Mons. Giuseppe Carata, on March 4, 1987, recognized canonically the Pious Association “*Luisa la Santa*” (Piccoli Figli della Divina Volontà) [“Luisa the Saint” (Little Children of the Divine Will)], centered in Corato, in Via Nazario Sauro, 25 (in the same house in which Luisa lived for many years), with the purpose of deepening the life of Luisa and the spirituality of the Divine Will, and also of promoting all that is needed for a full rehabilitation of Luisa, so that she may be glorified.

The conclusion can be only of Jesus. One day, a long time ago (Vol. 8, 7-1-1907) He said to her: “My daughter, the Truth, as much as it is persecuted, can only be known as Truth, and the time comes when that very persecuted Truth comes to be recognized and loved.”



The first holy picture with an image of the Servant of God Luisa Piccarreta, printed in 1948 with the *imprimatur* of Archbishop Reginaldo Addazi, O.P.

Luisa was buried in the Calvi family chapel. On July 3 A.D. 1963, her mortal remains were returned to Corato, to rest permanently in the parish Church of Santa Maria Greca



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Prayer Requests – July A.D. 2013



Prayers are placed on the altars of the Chapels of the Divine Will - Each prayer is remembered every day at the Holy Sacrifice of the Mass where Luisa is invoked for her intercession

Pope Francis (SI), Luisa Piccarreta (to be declared Blessed – God’s Peace on earth – end to abortion), Mother Gabrielle Marie & Benedictine Daughters (Support & Vocations), Eugenie (SI) , Donna, Summer, Dustin, Chris & Family (SI), Jack and Gail (SI), Kaeln Boos (recovery), George (SI), Dr. Ramon Sanchez (SI), Edwin J.P. (SI), Peter H. (SI), Sammy and Dewayne (SI), Judith Marie (Family & SI), Clair Marie (SI), Nicole, Carly, Jake, Tad (SI), Nicole’s Father and Lisette (hip, hearing & conversion), Nephew (SI), Frank Kelly (protection/mission), Rose (SI), Jerry (SI), Dannette, Bobbie and Mikela (SI), Fr. Hennessee (SI). Michal Therese (employment), Lifers - Linda – Mura- Mary M, Jeff, Cheryl (SI), Ann (endometrial cancer), Paul S (SI), Fr. Peter D (SI), Fr. Celso (SI), Bud (SI), Fr. Lou (SI) Gary Z (SI), Sam Fuma (SI), Muriel & Gene (SI -family), JJ Rosana Garcia Family (SI), Liz Ann Garcia (SI), Aida Garcia (Health), Jamie Garcia (SI), Ana Ramos (SI), Christina (SI), robert (SI), Ninfa (SI), Sylvester (SI), Sandy, Karen, Kurt, Olivia (SI). Ann , Scott, Jacob & Samuel (SI), Fr. Mancini (SI), Jerry, Donsey & family (SI), Jennifer Raczek (SI), Fr. Denis D (SI), Linda Burke (SI), Hilda Lopez & family (SI), Unice & David (SI), Meg & Tony (SI), Carol Braun (back recovery), John Braun (SI), Fran & Judy O’Brien (SI), Diane (SI), Charlotte & Rose Hafley (SI), Earl Duque Family (SI), Nicholette Gottlinger and family (SI), Anita Ramos (SI), Helen (SI), Troy (SI), Fr. Javier (SI), Fr. Carlucci (SI), Jennie (SI), Teresa (SI), Sara (SI), Harold Perizzo (recovery). Lauren (SI), Brandon Gardener (allergy), Sarah (recovery), Dorothy Macaluso (Congestive Heart Failure), Connie Newton (stroke), Jed Hanna Sr (stroke), Carmen Lopez (SI), Brittany (ICU), Joey (transplant), Tony Pucci (recovery), Emma Catherine (SI), Steve Martuscello (SI), Mike Macaluso (heart), Dorothy & Laura (SI), Elijah (SI), Steve Gillis (SI), Irene Gillis (Sciatica), Bill Charanry (cancer), Andrew (recovery), Paul (SI), Luke (recovery), Mary @ Focus (SI), Pat (SI), Mary Delman (severe pain), Dorothy Macaluso (SI), Mary Jo (health issues), AR (SI), Brett (SI), Emma Catherine (SI), Sue (SI), Tony Pucci (SI), Austin Tice (SI), Adrian’s mother (recovery), Tonia Long (employment), Yvonne (cancer), Elijah (recovery), Stephen and Paul (SI), Michael (surgery), Lillian (SI), Dr. Grace Snuggs (cancer), Jim Middleton (surgery), Rhys and Kat Coiro (SI), Lee (cancer treatment), Roy Audas (bypass), Lily Hance (cancer), Pauline Antonio (cancer), Norma Dela Roasa (hip surgery), Mavis Bushouse (SI), Martha Sandway (surgery), Adan Guevara (SI), Maria Felisa Charez (SI), Steve (teeth), Connie (CAT Scan), Elaine (cancer), Betty (cancer), Janet (cancer), DMaris (cancer), Louise (cancer), Muriel (SI), Doreen (stroke), Mary Jo Provenzano’s son (SI), Mary Beth Catalono’s Mom (hospice), Muriel (SI), Fr. Fragelli (travel),

Pray for the souls of - Doug Rumsey, Patty Lou, Ralph Cafiero, Mary Pavilon, Tom Schutze
May the souls of all the faithful departed, through the mercy of God, Rest in peace

Book of Heaven – March 22, A.D. 1938 – The last sign of Love at the point of death.

“My Goodness is such, wanting everyone saved, that I allow the falling of these walls when the creatures find themselves between life and death – at the moment in which the soul exits the body to enter eternity – so that they may do at least one act of contrition and of love for Me, recognizing my adorable Will upon them. I can say that I give them one hour of truth, in order to rescue them. Oh, if all knew my industries of love, which I perform in the last moment of their life, so that they may not escape from my more than Paternal hands – they would not wait for that moment, but they would love Me all their life.”

DEO GRATIAS!



*Servant of God Luisa Piccarreta, “May the Kingdom of Your Divine Will come,
May Thy Will be done on earth as it is in Heaven!”*

Saint Annibale, “Pray for us, Oh Lord, Send Holy Apostles into Your Church!”

God, our Father, please send us holy priests, all for the sacred and eucharistic heart of Jesus, all for the sorrowful and immaculate heart of Mary, in union with saint Joseph. Amen.

Contact Information E-mail: 333444@earthlink.net Website: www.padrebucci.com



Youngstown National Divine Will Conference

August 17, 2013

Our Lady of Mt. Carmel Church

343 Mt. Carmel Blvd., Youngstown, Ohio

Luisa Piccarreta living in the Divine Will

Father Edwin Joseph Paniagua a Franciscan Friar for 20 years and a priest for 12 years. He has served the Lord in the Franciscan Order and the Church in many different capacities, such as local Guardian, local Treasurer, and Pastor. He has also served the Lord thru Catholic Radio and as part of the National Organizing Committee of WYD in 2002, both in Canada. He studied Philosophy in Boston, Theology in Rome, and Sacred Scripture in Jerusalem. First time he came into real contact with **Luisa Piccarreta** was in the summer of 1996 when he went to Corato, Italy, for the first time. Since then he has been exposed to and studied her writings. He is currently stationed in Rome where he is offering his services at the General Headquarters of the Franciscan Order, the Vatican Radio, and the ministry of exorcism.

Fr. Nicholas Mancini - The History of Divine Will. Father Mancini is a well know pastor in the diocese of Youngstown as well as minister on our Catholic radio. He is the spiritual leader of the Youngstown Divine Will Prayer and Study Group. Father Mancini has studied the life of Luisa and has given many wonderful conferences on her writings.

Program begins with 8:00AM Mass and ends at 4:00PM

COST.....\$20.00 includes continental breakfast and lunch

CONTACT number: 330-747-2683 If no answer, leave a message

Divine Will Prayer and Study Group of Youngstown Ohio

2250 Fifth Ave.

Youngstown, Ohio 44504

The Benedictine Daughters of Divine Will



The Benedictine Daughters of the Divine Will

are a new Catholic religious community
in the Diocese of San Marino-Montefeltro, Italy.
Established in 2011, under his Excellency, Bishop Luigi Negri, the community
is devoted to living life according to the Rule of St. Benedict,
and applying the writings of the Servant of God, Luisa Picaretta within this Benedictine context.

Eucharistic Adoration
and devotion to the Sacred and Immaculate Hearts of Jesus and Mary,
the glorious St. Joseph,
and spiritual childhood,
form the cornerstone of this new life,
which, in the end,
is not new at all,

for it is simply life at Nazareth,
and is all about. . .

LOVE.

Is God calling you? If you think so, we encourage you to entrust everything to Mary, Climb in her motherly arms as a little child and don't be afraid! If your prayer continues to lead you to us, then fill out the form that can be found at our website below so we can begin a process of seeking God together. To contact us is not to join the monastery! It is only a beginning. In the end the only thing that matters is that you and we do God's most holy will in love. Do not be afraid to discover that God may even be more generous than you had imagined. If this is your calling, then a place has been prepared for you with us from all eternity.

<http://benedictinesofdivinewill.org>

If you feel called to make a tax-deductible donation, please mail a check or money order to their non-profit organization at the following address:

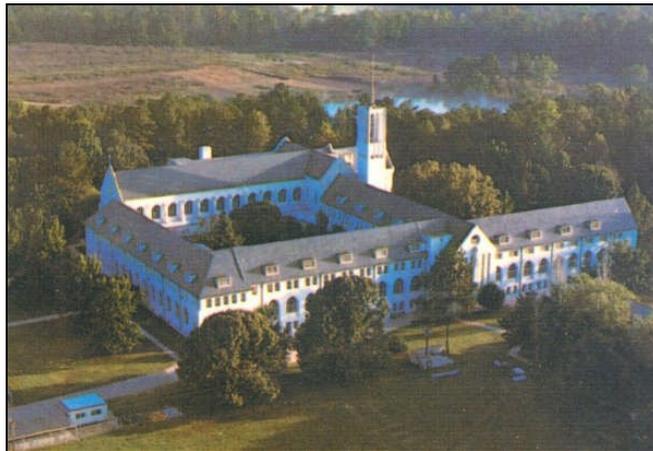
The Benedictine Daughters of Divine Will
P,O, Box 1002
Hanceville, AL 35077

EVERYONE IS INVITED
To the Memorial Mass for Nancy Shea



Tuesday - August 13 A.D. 2013
4:30 PM (Crypt of the Trappists Monastery)

Directions to:



Monastery of the Holy Spirit
2625 Highway 212 SW
Conyers, GA 30091
From; Atlanta on I-20 East
Head East on I-20 E toward Exit 71
Take exit 71 to Panola Road
Turn right on Panola Road (.2 miles)
Proceed 2.3 miles to Browns Mill Rd/GA-212 E, turn left
Continue to follow GA-212 E to monastery (9.8 miles)
Monastery entrance is on the left