

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!



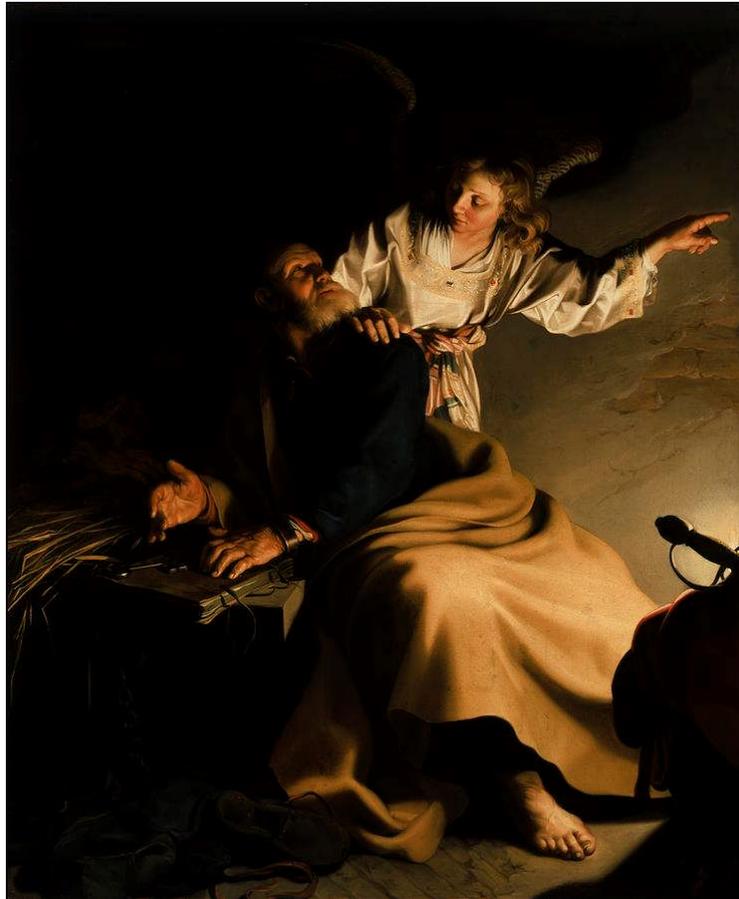
FIAT !

“May the Divine Will always be blessed!”

Newsletter No. 147

August 1 A.D. 2014 – Saint Peter’s Chains

Calendar for the Traditional Roman Rite



O God, who didst deliver thy holy Apostle Saint Peter from his bonds and suffer him to depart unhurt: vouchsafe, we pray thee; to deliver us from the bonds of our sins, and of thy mercy preserve us from all evil.



ACTS 2:3–19 tells how Peter was put into prison by King Herod, but the night before his trial an angel appeared to him, and told him to leave. Peter's chains fell off, and he followed the angel out of prison, thinking it was a vision (verse 9). The prison doors opened of their own accord, and the angel led Peter into the city.

When the angel suddenly left him, Peter came to himself and returned to the house of Mary, the mother of John Mark. A servant girl called Rhoda came to answer the door, and when she heard Peter's voice she was so overjoyed that she rushed to tell the others, and forgot to open the door for Peter (verse 14). Eventually Peter is let in and **describes "how the Lord had brought him out of prison"** (verse 17). When his escape is discovered, Herod orders the guards put to death (verse 19).

1 August: the feast of St. Peter's Chains.

This feast was originally the dedication feast of the church of the Apostle, erected on the Esquiline Hill in the fourth century. A titular priest of the church, Philippus, was papal legate at the Council of Ephesus in 431. The church was rebuilt by Sixtus III (432-40) at the expense of the Byzantine imperial family. Either the solemn consecration took place on 1 August, or this was the day of dedication of the earlier church. Perhaps this day was selected to replace the heathen festivities which took place on 1 August. In this church, which is still standing (S. Pietro in Vincoli), were probably preserved from the fourth century St. Peter's chains, which were greatly venerated, small filings from the chains being regarded as precious relics.

The church thus early received the name *in Vinculis*, and the feast of 1 August became the feast of St. Peter's Chains (Duchesne, op. cit., 286 sqq.; Kellner, loc. cit., 216 sqq.). The memory of both Peter and Paul was later associated also with two places of ancient Rome: the Via Sacra, outside the Forum, where the magician Simon was said to have been hurled down at the prayer of Peter and the prison *Tullianum*, or *Carcer Mamertinus*, where the Apostles were supposed to have been kept until their execution. At both these places, also, shrines of the Apostles were erected, and that of the Mamertine Prison still remains in almost its original form from the early Roman time. These local commemorations of the Apostles are based on legends, and no special celebrations are held in the two churches. It is, however, not impossible that Peter and Paul were actually confined in the chief prison in Rome at the fort of the Capitol, of which the present *Carcer Mamertinus* is a remnant..

Book of Heaven - November 1 A.D. 1899

Purification of the Church; Her support: the victim souls.

As I was in my usual state, I found myself outside of myself, inside a church, in which there was a priest celebrating the Divine Sacrifice, and while doing this, he was crying bitterly and said:

The pillar of my Church has no place to lean!

In the act in which He was saying this, I saw a pillar; its top touched the heavens, and at the bottom of this pillar there were priests, bishops, cardinals and all other dignities, sustaining this pillar. But to my surprise, I went about looking and I saw that of these people, some were very weak, some half rotten, some infirm, some full of mud. So very scarce was the number of those who were in a condition to sustain it. So, this poor pillar kept swaying, unable to remain still, so many were the quakes it received from the bottom.

At the top of this pillar there was the Holy Father who, with gold chains and with rays emanating from his whole person, did as much as he could to sustain it, and to chain and illuminate the people who dwelled at the bottom, although some of them would flee so as to be more comfortable in becoming rotten and covered with mud; and not only this, but he did as much as he could to bind and to illuminate the whole world.

While I was seeing this, that priest who was celebrating Mass (I am not sure whether he was a priest or Our Lord; it seems to me it was Him, but I cannot tell with certainty) called me close to Himself and told me:

My daughter, see in what a heartrending state my Church is. The very ones who were supposed to sustain Her withdraw, and with their works they knock Her down, they beat Her, and reach the point of denigrating Her. The only remedy is that I cause so much blood to be shed as to form a bath to wash away that rotten mud and to heal their deep wounds, so that, healed, strengthened and embellished in that blood, they may become instruments capable of keeping Her stable and firm.? Then He added:

I have called you to tell you:

Do you want to be victim, and therefore be like a prop to sustain this pillar in these times so incorrigible?

At first I felt a shiver run through me for fear that I might not have the strength, but then immediately I offered myself and I pronounced the Fiat. At that moment, I found myself surrounded by many Saints, Angels and purging souls, who tormented me with scourges and other instruments. At first I felt a certain fear, but then, the more I suffered, the more I wanted to suffer, and I enjoyed the suffering like a most sweet nectar; more so, since a thought touched me:

Who knows whether those pains might be the means to consume my life, so that I might take wing in the last flight toward my highest and only Good?? But to my highest sorrow, after suffering bitter pains, I saw that those pains would not consume my life. Oh God, what pain! that this fragile flesh prevents me from uniting myself to my Eternal God! After this, I saw the bloody slaughter that was made of the people who were at the bottom of the pillar.

What a horrible catastrophe! So very scarce was the number of those who would not be victims; they reached such daringness as to try to kill the Holy Father. But then, it seemed to me that that blood which was shed and those bloody tormented victims were the means to render those who remained strong, so as to sustain the pillar without letting it sway any more. Oh, what happy days! After this, days of triumphs and of peace would arise; the face of the earth seemed to be renewed, and the pillar would acquire its original prestige and splendor. Oh, happy days! - I hail you from afar, days which will give great glory to my Church, and great honor to the God who is Her Head!

Book of Heaven - September 23 A.D. 1926

“...the acts done in my Will form double chains – but chains of light, which are the strongest, the longest, not subject to break. No one can have the ability to break a chain of light. It is more than a solar ray, which no one can shatter, and even less bar its way, preventing the ray, with its length and width, from reaching the place it wants. These chains of light bind God to give universal goods, and the creature to receive them.”

**August 3 A.D. 2014 – Finding of the Relics of St. Stephen, Protomartyr
Calendar for the Traditional Roman Rite**



Urged by the approach of St. Laurence's triumph, St. Stephen rises to assist at his combat; it is a meeting full of beauty and strength, revealing the work of eternal Wisdom in the arrangement of the sacred cycle. But the present Feast has other teachings to offer us.

The fierce auxiliaries of God's anger against idolatrous Rome, after reducing the false gods to powder, must in their turn be subjugated; and this second victory will be the work of the Martyrs aiding the Church by their miracles, as the first was that of their faith—despising death and tortures. The received method of writing history in our days ignores such considerations; that is no reason why we should follow the fashion; the exactitude of its data, on which the science of this age plumes itself, is but one more proof that falsehood is as easily nurtured by omissions as by positive misstatements. Now the more profound the silence on the question, the more certain it is that the very years which beheld the barbarians invading and overturning the Empire were signalized by an effusion of virtue from on high, comparable in more than one respect to that which marked the times of the apostolic preaching. Nothing less was required to reassure the faithful on the one hand, and on the other to inspire with respect for the Church these brutal invaders, who knew no right but might, and felt nothing but disdain for the race they had conquered.

The divine intention in surrounding the fall of Rome in 410 with discoveries of Saints' bodies was clearly manifested in the most important of these discoveries, the one we celebrate today. The year 415 had opened. Italy, Gaul, and Spain were being invaded; Africa was about to share their fate. Amidst the universal ruin the Christians, in whom alone resided the hope of the world, put up their petitions at every sanctuary to obtain at least, according to the expression of the Spanish priest, Avitus, "that the Lord would inspire with gentleness those whom He suffered to prevail." It was then that took place that marvelous revelation which the severe critic Tillemont, convinced by the testimony of the time (*Idati, Marcellini, Sozomenis, Augustini, etc.*) allows to be "one of the most celebrated events of the fifth century." Through the intermediary of the priest Lucian, John, the Bishop of Jerusalem, received from St. Stephen the first Martyr and his companions in the tomb a message couched in these terms: "***Make haste to open our sepulcher, that by our means God may take pity on His people in the universal tribulation.***" The discovery, accomplished in the midst of prodigies, was published to the whole world as the sign of salvation. St. Stephen's relics, scattered everywhere in token of security and peace, wrought astonishing conversions; innumerable miracles, "like those of ancient times," bore witness to the same Faith of Christ which the Martyr had confessed by his death four centuries earlier.

Such was the extraordinary character of this manifestation, so astonishing was the number of resurrections of the dead, that St. Augustine, addressing his people, deemed it prudent to lift their thoughts from St. Stephen the servant to Christ his Master. "Though dead," said he, "he raises the dead to life, because in reality he is not dead. But as heretofore in his mortal life, so now, too, he acts solely in the Name of Christ; all that you see now done by the memory of St. Stephen is done in that Name alone, that Christ may be exalted, Christ may be adored, Christ may be expected as Judge of the living and the dead."

Let us conclude with this praise addressed to St. Stephen a few years later by Basil of Seleucia, which gives so well in a few words the reason of this Feast: "There is no place, no territory, no nation, no far-off land, that has not obtained the help of thy benefits. There is no one, stranger or citizen, barbarian or Scythian, that does not experience, through thy intercession, the greatness of heavenly realities." (*Oratio 41, De S. Stephano*)

The following lessons from the Breviary epitomize and complete the history given by the priest Lucian:

During the reign of the Emperor Honorius the bodies of St. Stephen the Protomartyr, Gamaliel, Nicodemus, and Abibo were found near Jerusalem. They had long lain buried, unknown and neglected, when they were revealed by God to a priest named Lucian. While he was asleep, Gamaliel appeared to him as a venerable old man, and showed him the spot where the bodies lay, commanding him to go to Bishop John of Jerusalem, and persuade him to give these bodies more honorable burial.

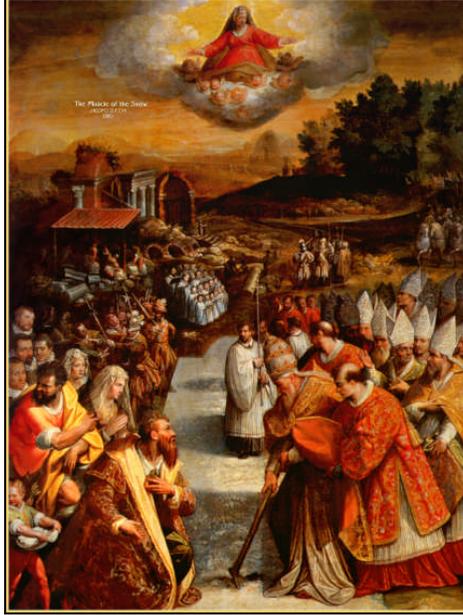
On hearing this, the Bishop of Jerusalem assembled the neighboring bishops and clergy, and went to the spot indicated. The tombs were found, and from them exhaled a most sweet odor. At the rumor of what had occurred, a great crowd came together, and many of them who were sick and weak from various ailments went away perfectly cured. The sacred body of St. Stephen was then carried with great honor to the Holy Church of Sion. Under Theodosius the Younger it was carried to Constantinople, and from thence it was translated to Rome under Pope Pelagius I and placed in the tomb of St. Laurence the Martyr, in Agro Verano.

What a precious addition to the history of St. Stephen in Sacred Scripture is furnished us by the story of his finding! We now know who were those "God-fearing men who buried Stephen and made great mourning over him." Gamaliel, the master of Saul—later, St. Paul, the Doctor of the Gentiles—had been, before his disciple, conquered by Our Lord; inspired by Jesus, he honored, after his death, the humble soldier of Christ with the same cares which had been lavished by Joseph of Arimathea, the noble counselor, on the Man-God, and laid his body in the new tomb prepared for himself. Soon Nicodemus, Joseph's companion in the pious work of Good Friday, hunted by the Jews in that persecution in which St. Stephen was the first victim, found refuge near his sacred relics, and dying a holy death was laid to rest beside him. The respected name of Gamaliel prevailed over the angry synagogue. While the family of Annas and Caiphas kept in its hands the priestly power through the precarious favor of Rome, Gamaliel—the grandson of Hillel—left to his descendants preeminence in knowledge, and his eldest line remained for four centuries the depositories of the only moral authority then recognized by the dispersed Israelites. But more fortunate was he in having, by hearing the Apostles and St. Stephen, passed from the science of shadows to the light of realities—from the Law to the Gospel, from Moses to Him whom Moses announced. More happy than his eldest born was his beloved son, Abibo, baptized with his father at the age of twenty, who, passing away to God, filled the tomb next to St. Stephen's with the sweet odor of heavenly purity. How touching was the last will of the illustrious father, when, his hour being come, he ordered the grave of Abibo to be opened for himself, that father and son might be seen to be twin brothers born together to the only true light!

Let us pray: The munificence of Our Lord had placed thee in death, O St. Stephen, in worthy company. We give thanks to the noble person who showed thee hospitality for thy last rest; and we are grateful to him for having, at the appointed time, himself broken the silence kept concerning him by the delicate reserve of the Scriptures. Here again we see how the Man-God wills to share His own honors with His chosen ones. Thy sepulcher, like His, was glorious; and when it was opened, the earth shook, the bystanders believed that Heaven had come down; the world was delivered from a desolating drought, and amid a thousand evils hope sprang up once more. Now that the Roman Church possesses thy body and Gamaliel has yielded to St. Laurence the right of hospitality, rise up once more, O St. Stephen, and deliver us from the new barbarians, by converting them, or wiping them off the face of the earth given by God to His Christ.

August 5 A.D. 2014 – Our Lady of the Snows

Calendar for the Traditional Roman Rite



Pope Pius V inserted this feast into the General Roman Calendar in 1568, when, in response to the request of the Council of Trent, he reformed the Roman Breviary. Before that, it had been celebrated at first only in the church itself and, beginning in the 14th century, in all the churches of the city of Rome.

Accordingly, it appears in the Tridentine Calendar for celebration as a Double. In Pope Clement VIII's Missal of 1604, it was given the newly invented rank of Greater Double. In Pope John XIII's 1960 calendar, it became a Third-Class Feast. This 1960 calendar, included in the 1962 edition of the Roman Missal, is the calendar whose continued use privately and, under certain conditions, publicly is authorized by the *motu proprio Summorum Pontificum*. Nine years later, the celebration became an optional memorial.

The feast commemorates the dedication by Pope Sixtus III of the rebuilt Basilica di Santa Maria Maggiore just after the First Council of Ephesus. This major basilica, located on the summit of the Esquiline Hill in Rome, is called the Basilica of Santa Maria Maggiore (Latin: *Basilica Sanctae Mariae Maioris*) because it is the largest church in Rome dedicated to the Blessed Virgin Mary.

Until 1969 the feast was known as *Dedicatio Sanctae Mariae ad Nives* (Dedication of the Church of Our Lady of the Snows), a name that had become popular for the Basilica in the 14th century in connection with a legend about its origin that the Catholic Encyclopedia summarizes: "During the pontificate of Liberius, the Roman patrician John and his wife, who were without heirs, made a vow to donate their possessions to the Virgin Mary. They prayed that she might make known to them how they were to dispose of their property in her honour. **On 5 August, at the height of the Roman summer, snow fell during the night on the summit of the Esquiline Hill. In obedience to a vision of the Virgin Mary which they had the same night, the couple built a basilica in honour of Mary on the very spot which was covered with snow.**"

The popularity of the legend in the 15th century is shown in the painting of the Miracle of the Snow by Masolino da Panicale of around 1423, now in the Museo di Capodimonte, Naples, in which the miracle is depicted as witnessed by a crowd of men and women, with Jesus and the Virgin Mary observing from above, and by the building in that century and the immediately following centuries of many churches dedicated to Our Lady of the Snows, of which 152 still exist in Italy.

On 5 August each year, during the celebration of the liturgical feast of the Dedication of the Basilica of St. Mary Major, a custom that commemorates the story of the miraculous snowfall is still maintained: at the conclusion of the Solemn Mass in the basilica, a shower of white rose petals is dropped from the dome of the Chapel of Our Lady.

August 6 A.D. 2014 – The Transfiguration of our Lord

Calendar for the Traditional Roman Rite



The **Transfiguration** of Christ is the culminating point of His public life, as His Baptism is its starting point, and His Ascension its end. Moreover, this glorious event has been related in detail by St. Matthew (17:1-6), St. Mark (9:1-8), and St. Luke (9:28-36), while St. Peter (II Peter 1:16-18) and St. John (1:14), two of the privileged witnesses, make allusion to it.

About a week after His sojourn in Cæsarea Philippi, Jesus took with him Peter and James and John and led them to a high mountain apart, where He was transfigured before their ravished eyes. St. Matthew and St. Mark express this phenomenon by the word *metemorphothe*, which the Vulgate renders *transfiguratus est*. The Synoptics explain the true meaning of the word by adding "his face did shine as the sun: and his garments became white as snow," according to the Vulgate, or "as light," according to the Greek text.

This dazzling brightness which emanated from His whole Body was produced by an interior shining of His Divinity. False Judaism had rejected the Messiah, and now true Judaism, represented by Moses and Elias, the Law and the Prophets, recognized and adored Him, while for the second time God the Father proclaimed Him His only-begotten and well-loved Son. By this glorious manifestation the Divine Master, who had just foretold His Passion to the Apostles (Matthew 16:21), and who spoke with Moses and Elias of the trials which awaited Him at Jerusalem, strengthened the faith of his three friends and prepared them for the terrible struggle of which they were to be witnesses in Gethsemani, by giving them a foretaste of the glory and heavenly delights to which we attain by suffering.

Eucharist, Mystery of Light – Reflection by Padre Bernardino Bucci

The apparition at Emmaus focuses on the first Eucharist mystery that must be present in the devotion of the people of God: the Mystery of Light. Jesus Himself defines Himself as the Light of the world¹ (Jn 8, 12). This property of His, while it is displayed in the Transfiguration and Resurrection, in which His Divinity and His glory are openly manifested, is veiled in the Eucharist². In this way, the Eucharistic mystery becomes, par excellence, the mystery of faith. By means of His total hiddenness, Christ makes Himself Mystery of Light and of Grace, through which the believer is introduced into Divine Life. The Eucharist is Light because in the Holy Mass two suppers are prepared: the supper of the Word, and the supper of Bread. This is highlighted in the discourse of Capernaum, in which His mystery as Son of God and the Eucharistic mystery are presented: "**My Flesh is real food, and my Blood is real drink**" (Jn 6, 55). It was these affirmations that put the disciples and the audience in a difficult position, and in that general dismay, the words of Peter resound: "**Lord, to whom should we go? You alone have the words of eternal life**" (Jn 6, 68). In the disciples of Emmaus, the word precedes the breaking of the bread: "**Stay with us, Lord.**" The Church, in Her wisdom, has always wanted the supper of the word to abundantly open for the faithful the treasures of Sacred Scripture. The Christian communities should make a profound examination. In fact, it is not enough to proclaim the word if this does not take place with a prior preparation in devout listening, in silence - necessary elements so that the word may touch the inmost fibers of man³.

¹ The light is one of the symbols or signs dearest to Luisa Piccarreta.

² This is reflected in the thought of Luisa Piccarreta, when she says how it is God's way of operating for Him to perform His greatest works in silence, without clamor.

³ On this regard, the Servant of God, Luisa Piccarreta is teacher of Eucharistic life. In fact, she surrounded the Eucharistic mystery and Holy Mass with a preceding preparation and a long thanksgiving, in the complete silence of her little room in which Holy Mass was celebrated.

August 15 A.D. 2014 – The Assumption of the Blessed Virgin Mary

Calendar for the Traditional Roman Rite



Book of Heaven - August 15 A.D. 1925

The Feast of the Assumption should be called Feast of the Divine Will.

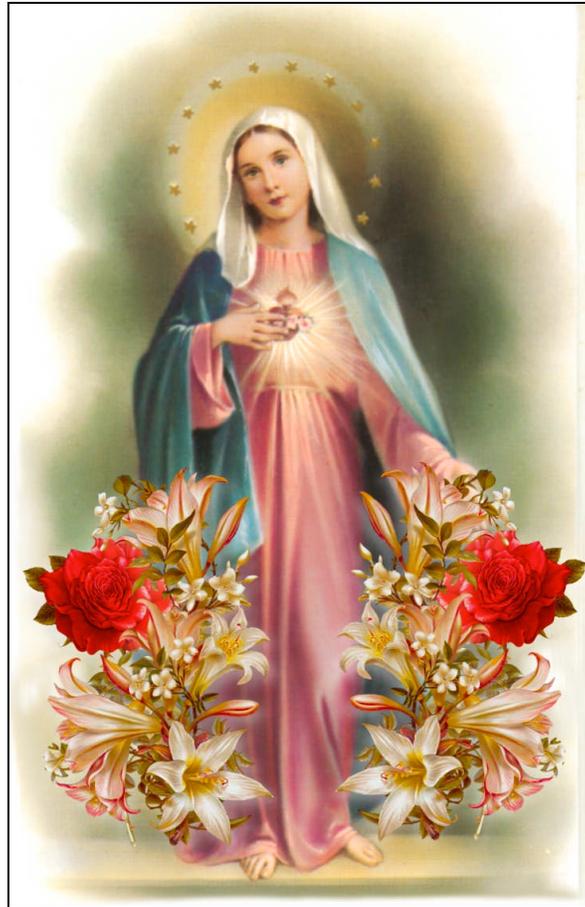
... I began to think of the feast of my Celestial Mama Assumed into Heaven, and my sweet Jesus, with a tender and moving tone, added: *"My daughter, the true name of this Feast should be Feast of the Divine Will. It was the human will that closed Heaven, broke the bonds with its Creator, made miseries and suffering enter the field, and put an end to the feast that the creature was to enjoy in Heaven. Now, this Creature, Queen of all, by doing the Will of the Eternal One, always and in everything – even more, it can be said that Her life was Divine Will alone – opened the Heavens, bound Herself to the Eternal One, and restored in Heaven the feasts with the creature. Every act She did in the Supreme Will, was a feast that She started in Heaven; it was Suns that She formed to adorn this feast; it was melodies that She sent to delight the Celestial Jerusalem.*

Therefore, the true cause of this feast is the Eternal Will operating and fulfilled in my Celestial Mama. It operated such prodigies in Her as to astonish Heaven and earth, chain the Eternal One with indissoluble bonds of love, and enrapture the Word, even from Her womb. The very Angels, enraptured, repeated among themselves: "From where comes so much glory, so much honor, such greatness and prodigies never seen before - in this excelling Creature? Yet, she is coming from the exile!" Astonished, they recognized the Will of their Creator as life operating in Her; and, trembling, they said: "Holy, Holy, Holy! Honor and glory to the Will of Our Sovereign Lord! And glory to Mary, trice Holy, She who let this Supreme Will operate!"

So, it is my Will that was and is celebrated more than everything on the day of Her Assumption into Heaven. It was my Will alone that made my Most Holy Mother ascend so high as to distinguish Her among all. Everything else would have been as nothing, had She not possessed the prodigy of my Will. It was my Will that gave Her Divine Fecundity and made of Her the Mother of the Word. It was my Will that made Her see and embrace all creatures together, making of Her the Mother of all, and loving all with a love of Divine Maternity. Constituting Her Queen of all, It made Her rule and dominate. On that day, my Will received the first honors, the glory and the abundant fruit of Its work in Creation; and the unending feast began, for the glorification of Its work in my beloved Mama. And even though Heaven was opened by Me, and many Saints already possessed the Celestial Fatherland when the Celestial Queen was assumed into Heaven - we waited for Her who had honored It so much and contained the true prodigy of the Most Holy Will, to make the first feast for the Supreme Volition, because She Herself was the primary cause of it, having fulfilled the Supreme Will in everything.

Oh, how the whole of Heaven magnified, blessed and praised the Eternal Will, upon seeing this sublime Queen, all surrounded by the Eternal Sun of the Supreme Will, enter the Heavens, into the midst of the Celestial Court! They saw Her all studded with the power of the Supreme FIAT, and saw that not one breath had been in Her which did not have this FIAT impressed in it. Astonished, all the celestial spirits looked at Her and said: 'Ascend, ascend higher! It is justice that She, Who so much honored the Supreme FIAT, and through Whom we find ourselves in the Celestial Fatherland, have the highest throne, and be our Queen!' The greatest honor that my Mother received, was to see the Divine Will glorified in Her."

August 22 A.D. 2014 – Feast of the Immaculate Heart of Mary
Calendar for the Traditional Roman Rite



Pope Pius XII instituted the feast of the Immaculate Heart of Mary in 1944 to be celebrated on 22 August, coinciding with the traditional octave day of the Assumption. In 1969, Pope Paul VI moved the celebration of the Immaculate Heart of Mary to the day, Saturday, immediately after the Solemnity of the Sacred Heart of Jesus.

Volume 14 - March 16, 1922

To live in the Divine Will has nothing great externally; everything passes between the soul and God.

... “My daughter, it shows how without your Jesus you can think and say nothing but nonsense. My dear Mama also did nothing extraordinary in Her exterior life; even more, apparently She did less than others. She lowered Herself to the most ordinary actions of life: She would spin, sew, sweep, light the fire.... Who would ever have thought that She was the Mother of a God? Her external actions indicated nothing of this. And when She carried Me in Her womb, containing the Eternal Word within Herself, every motion of Hers, every human action, won the adoration of the whole of Creation. From Her came the life and the preservation of all creatures: the sun hung upon Her, expecting the preservation of its light and heat; the earth, the development of the life of the plants; everything hovered round Her - Heaven and earth hung upon Her every motion. Yet, who saw anything? No one. All Her greatness, power and sanctity, and the immense seas of goods which came out of Her, were in Her interior. Each one of Her heartbeats, breaths, thoughts, words, were an outpouring into Her Creator; there were continuous currents between God and Her, which She would receive and give. Nothing would come out which would not wound Her Creator, and by which She would not be wounded by Him. These currents expanded Her, raised Her, and made Her surpass everything - but no one saw anything. I alone, Her God and Son, was aware of everything. Such current ran between my Mama and I, that Her heartbeat would run within mine, and mine within hers. So, She lived from my eternal heartbeat, and I from Her **maternal heartbeat**; therefore our lives were blended together. And this was exactly what, in my eyes, distinguished Her as my Mama. External actions do not satisfy Me, nor do they please Me, if they do not start from an interior whose life is formed by Me.

August 25 A.D. 2014 – Saint Louis King of France

Calendar for the Traditional Roman Rite



“Love God, do justice and serve the poor.”

In Louis IX of France were united the qualities of a just and upright sovereign, a fearless warrior, and a saint. This crusading king was a living embodiment of the Christianity of the time: he lived for the welfare of his subjects and the glory of God. His father was Louis VIII, of the Capet line, and his mother was the redoubtable Queen Blanche, daughter of King Alfonso of Castile and Eleanor of England. Louis, the oldest son,* was born at Poissy on the Seine, a little below Paris, on April 25, 1214, and there was christened. Much of his virtue is attributed to his mother's care, for the Queen devoted herself to her children's education. Louis had tutors who made him a master of Latin, taught him to speak easily in public and write with dignity and grace. He was instructed in the arts of war and government and all other kingly accomplishments. But Blanche's primary concern was to implant in him a deep regard and awe for everything related to religion. She used often to say to him as he was growing up, "I love you my dear son, as much as a mother can love her child; but I would rather see you dead at my feet than that you should commit a mortal sin."

Louis never forgot his upbringing. His friend and biographer, the Sieur de Joinville,[1] who accompanied him on his first crusade to the Holy Land, relates that the King once asked him, "What is God?" Joinville replied, "Sire, it is that which is so good that there can be nothing better." "Well," said the King, "now tell me, would You rather be a leper or commit a mortal sin?" The spectacle of the wretched lepers who wandered along the highways of medieval Europe might well have prompted a sensitive conscience to ask such a question. "I would rather commit thirty mortal sins," answered Joinville, in all candor, "than be a leper." Louis expostulated with him earnestly for making such a reply. "When a man dies," he said, "he is healed of leprosy in his body; but when a man who has committed a mortal sin dies he cannot know of a certainty that he has in his lifetime repented in such sort that God has forgiven him; wherefore he must stand in great fear lest that leprosy of sin last as long as God is in Paradise."

After a reign of only three years, Louis VIII died, and Queen Blanche was declared regent for her eleven-year-old son. To forestall an uprising of restless nobles, she hastened the ceremony of Louis' coronation, which took place at Rheims on the first Sunday of Advent, 1226. The boy was tall, and mature for his age, yet he trembled as he took the solemn oath; he asked of God courage, light, and strength to use his authority well, to uphold the divine honor, defend the Church, and serve the good of his people. The ambitious barons, who were not present at the coronation, were soon making extravagant demands for more privileges and lands, thinking to take advantage of the King's youth. But they reckoned without the Queen; by making clever alliances, she succeeded in overcoming them on the battlefield, so that when Louis assumed control some years later, his position was strong.

In May, 1234, Louis, then twenty, married Margaret, the oldest daughter of Raymond Beranger, Count of Provence. They had eleven children, five sons and six daughters. This line continued in power in France for five hundred years. In 1793, as the guillotine fell on Louis XVI, it will be recalled that the Abbe Edgeworth murmured: "Son of St. Louis, ascend to Heaven!"

After taking the government of the realm into his hands, one of the young King's first acts was to build the famous monastery of Royaumont, with funds left for the purpose by his father. Louis gave encouragement to the religious orders, installing the Carthusians in the palace of Vauvert in Paris, and assisting his mother in founding the convent of Maubuisson. Ambitious to make France foremost among Christian nations, Louis was overjoyed at the opportunity to buy the Crown of Thorns and other holy relics from the Eastern Emperor at Constantinople. He sent two Dominican friars to bring these sacred objects to France, and, attended by an impressive train, he met them at Sens on their return. To house the relics, he built on the island in the Seine named for him, the shrine of Sainte-Chapelle, one of the most beautiful examples of Gothic architecture in existence. Since the French Revolution it stands empty of its treasure.

Louis loved sermons, heard two Masses daily, and was surrounded, even while traveling, with priests chanting the hours. Though he was happy in the company of priests and other men of wisdom and experience, he did not hesitate to oppose churchmen when they proved unworthy. The usual tourneys and festivities at the creation of new knights were magnificently celebrated, but Louis forbade at his court any diversion dangerous to morals. He allowed no obscenity or profanity. "I was a good twenty-two years in the King's company," writes Joinville, "and never once did I hear him swear, either by God, or His Mother, or His saints. I did not even hear him name the Devil, except if he met the word when reading aloud, or when discussing what had been read." A Dominican who knew Louis well declared that he had never heard him speak ill of anyone. When urged to put to death the rebel son of Hugh de la Marche, he would not do so, saying, "A son cannot refuse to obey his father's orders."

In 1230 the King forbade all forms of usury, in accordance with the teachings of the Christian religion. Where the profits of the Jewish and Lombard money-lenders had been exorbitant, and the original borrowers could not be found, Louis exacted from the usurers a contribution towards the crusade which Pope Gregory was then trying to launch. He issued an edict that any man guilty of blasphemy should be branded. Even the clergy objected to the harshness of this penalty, and later, on the advice of Pope Clement IV, it was reduced to a fine, or flogging, or imprisonment, depending on circumstances. Louis protected vassals and tenants from cruel lords. When a Flemish count hanged three children for hunting rabbits in his woods, he had the man imprisoned, and tried, not by his peers, as was the custom, but by ordinary civil judges, who condemned him to death. Louis spared the count's life, but fined him heavily and ordered the money spent on religious and charitable works. He forbade private wars between his feudal vassals. In his dealings with other great princes, he was careful not to be drawn into their quarrels. If, when putting down a rebellion, he heard of damage inflicted on innocent people, by his or the enemy's forces, he invariably had the matter examined and full restitution paid. Barons, prelates, and foreign princes often chose him to arbitrate their disputes. A rising of the nobles in the southwest occurred in 1242, but the King's armies quickly put it down, although Henry III of England had come to their aid.

After recovering from a violent fever in 1244, Louis announced his long-cherished intention of undertaking a crusade to the East. Although his advisers urged him to abandon the idea, he was not to be moved from his decision. Elaborate preparations for the journey and settling certain disturbances in the kingdom caused him to postpone his departure for three and a half years. All benefices in Christendom were ordered taxed a twentieth of their income for three years for the relief of the Holy Land. Blanche was to be regent during the King's absence. On June 12, 1248, Louis left Paris, accompanied by his wife and three brothers. Their immediate objective was Egypt, whose Sultan, Melek Selah, had been overrunning Palestine. Damietta, at the mouth of one of the branches of the Nile, was easily taken. Louis and the Queen, accompanied by his brothers, the nobles, and prelates, made a solemn entry into the city, singing <Te Deum>. The King issued orders that all acts of violence committed by his soldiers should be punished and restitution made to the persons injured. He forbade the killing of any infidel taken prisoner, and gave directions that all who might desire to embrace the Christian faith should be given instruction, and, if they wished it, baptized. Yet as long as the army was quartered around Damietta, many of his soldiers fell into debauchery and lawlessness. The rising of the Nile and the summer heat made it impossible for them to advance and follow up their success. After six months they moved forward to attack the Saracens on the opposite side of the river, in Mansourah. The ranks of the crusaders were thinned more by disease than by combat. In April, 1250, Louis himself, weakened by dysentery, was taken prisoner, and his army was routed.

During his captivity, the King recited the Divine Office every day with two chaplains and had the prayers of the Mass read to him. He met insults with an air of majesty which awed his guards. In the course of negotiations for his liberation, the Sultan was murdered by his emirs. The King and his fellow prisoners were released, though the sick and wounded crusaders left in Damietta were slain. With the remnant of his army Louis then sailed to the Syrian coast and remained in that region until 1254, fortifying the cities of Acre, Jaffa, Caesarea, and Tyre, which as yet remained in Christian hands. He visited the Holy Places that were in the possession of Christians, encouraging their garrisons, and doing what he could to strengthen their defenses. Not until news was brought him of the death of his mother did he feel that he must return to France. He had now been away almost six years, and even after his return, he continued to wear the cross on his shoulder to show his intention of going back to succor the Eastern Christians. Their position worsened, and within a few years Nazareth, Caesarea, Jaffa, and Antioch had been captured.

The foundations for the famous college of theology which was later known as the Sorbonne were laid in Paris about the year 1257. Its head, Master Robert de Sorbon, a learned canon and doctor, was the King's friend and sometimes his confessor. Louis helped to endow the college and obtained for it the approval of Pope Clement IV. It was perhaps the most famous theological school of Europe. The King himself founded in Paris the hospital of Quinze-vingt, so named because it had beds for three hundred patients. He also received indigent persons daily and saw that they were fed; in Lent and Advent he cared for all who came, often waiting on them in person. He had, as we have said, a passion for justice, and changed the "King's court" of his ancestors into a popular court, where, seated in his palace or under a spreading oak in the forest of Vincennes, he listened to any of his subjects who came with grievances and gave what seemed to them wise and impartial judgments. The feudal method of settling disputes by combat he tried to replace by peaceful arbitration or the judicial process of trial, with the presentation of testimony. In later times, whenever the French complained of oppression, their cry was for justice to be meted out impartially, as it had been in the reign of St. Louis.

In 1258 Louis concluded the Peace of Paris with his old enemy Henry III of England. Though Louis had been victorious in most of the battles, he now voluntarily surrendered to England the provinces of Limousin, Quercy, and Perigord, while Henry renounced all claim to recover Normandy, Anjou, Maine, Touraine, and Poitou. The French nobility were outraged by their King's concessions, but Louis explained that he hoped thus to cement a lasting friendship between the two nations. Unfortunately, peace did not ensue; the Hundred Years' War was still to come. A similar compromise was made with the King of Aragon, by which France secured Provence and most of Languedoc, and gave up claims to Roussillon and Barcelona.

One day, after standing godfather to a Jewish convert who had been baptized at St. Denis, Louis remarked to an ambassador from the emir of Tunis that to see the emir baptized he would himself joyfully spend the rest of his life in Saracen chains. The King was determined to go on another crusade, and in 1267 he announced his intention. His people objected, fearing they would lose their excellent and revered ruler, who, though only fifty-two years old, was worn with toil, illness, and austerities. The Pope supported the crusade, and granted Louis one-tenth of all Church revenues to help meet the expense. A toll-tax was also levied on the French people. Louis appointed the abbot of St. Denis and Simon de Clermont as regents. His three eldest sons, Philip, John, and Peter, accompanied him. The worthy Joinville disapproved the enterprise and stayed at home.

Louis sailed with his forces from Aigues-Mortes, at the mouth of the Rhone, on July 1, 1270, heading for Tunis, where, he had been told, the emir was ready to be converted and join the expedition to win back the Holy Places. The crusade was a dismal failure. On landing at Carthage, Louis learned to his dismay that the information about the emir was false. He decided to wait there for reinforcements from the King of Sicily. Dysentery and other diseases broke out among the crusaders, and Louis' second son, who had been born at Damietta during the earlier crusade, died. That same day the King and his eldest son, Philip, sickened, and it was soon apparent that Louis would not recover. On August 24, Louis received the last sacraments. On the 25th, he was unable to speak from nine till noon. Then he raised his eyes and repeated the words of the psalm: "**Lord, I will enter into Thine house; I will adore in Thy holy temple, and will give glory to Thy name.**" At three in the afternoon he spoke again, he said, "**Into Thy hands I commend my spirit,**" and quickly breathed his last and died. His bones and heart were taken back to France and kept enshrined in the abbey-church of St. Denis, until they were scattered at the time of the Revolution. Louis was strong, idealistic, austere, just; his charities and foundations were notable, and he went on two crusades. Little wonder that a quarter of a century after his death the process of canonization was started and quickly completed the man who was "every inch a king" became a saint of the Church in 1297, twenty-seven years after his death.

SPECIAL PRAYER INTENTION – PLEASE PRAY FOR THE RETURN OF THE LAST TWO ORIGINAL HANDWRITTEN VOLUMES OF LUISA



Book Of Heaven - 26th April A.D. 1925

“These (writings on Divine Will) are not your things but Mine. It is My Will that wants to make its way to become known. And My Will is more than sun, indeed, ..., and if they block it on one side it circumvents the obstacle they put before it ... leaving confused those that wanted to impede its course because they saw it escape from all sides without being able to contain it . let the eternal sun of My Will make its way, by the printing, by your words and by your behavior. Let it overcome every obstacle, conquer every impediment and as a refulgent light, travel through the whole world.”... **I long for it, I want it.**

What has really been released regarding the truths of My Will... can be said that scarcely some atoms of its life and even though only a few atoms if you knew the that they do! What will it be when all the truths I have revealed to you about My Will are gathered together - the fecundity of Its Life, the good It contains, the infinite expansion of the merits that multiply and all the rest. **When everything is gathered together, it will not form a few atoms or the dawning sun, but the sun of full noon... And you and I how content we will be in seeing My Will known, loved and fulfilled!** Therefore, **let me continue My work.**

Book Of Heaven - 4th May A.D. 1925

“I have filled your soul to its limit, so much that what you write is nothing other than a small out pouring of what you contain of My Will.

Even though It now serves only you, with some drops of light for a few other souls, I am content, because being light, It will make Its way by Itself more than a second sun, to illuminate the Human generations and bring Our works to fulfillment. **That Our Will be known and loved and reign as life in the creature. This was the purpose of creation. This was its beginning and this will be the middle and the end.**

Book Of Heaven - 27th August, 1926

“My son, the title you will give to the book that you will print about My Will will be this:

“The Kingdom of the Fiat in the Midst of Creatures. Book of Heaven ... the Recall of the Creature into the Order, to its place and into the Purpose for which he was created by God.”

“Therefore, come into your place, I call you there and I await you. So he who takes it upon himself to know My Will, will be My mouthpiece; and I will entrust to him the secrets of Its Kingdom.”

Book Of Heaven - 29th August, 1926

“... He took this book into his hands; and it seemed that He read what was written on August 27th. While He read, He remained in thought as if He put Himself in profound contemplation in such manner that I did not dare say anything to Him. I only heard His Heart beat very strongly as if it wanted to burst.

Then He pressed the book to his chest saying “I bless the title, I bless it heartily and I bless all the words which regard My Will.” And raising His right arm with an enchanting majesty. He pronounced the words of benediction and that done, He disappeared..

Book Of Heaven - 19th May, 1938

“My daughter, don’t get upset. These writings are Mine, not yours no matter whose hands they may come to. No one will be able to harm to them. I’ll know how to guard and defend them, because they belong to Me. Whoever takes them with a good and sincere intention will find a chain of light and love which I love creatures....the person who reads these writings with the intention of finding the truth will feel my flames and feel himself transformed in love. He will love me more.

But the person who reads them to find fault and entertain doubts will have his intellect blinded and confused by My Light and My Love. To those who are well disposed the effect is light to form the eye in their minds and life to give the life of holiness that My truths contain. To those who are ill disposed the effect blinds them and deprives them of the good that My truths contain. ...I’ll be more interested in these writings than you, because they are Mine. A single truth about My Fiat costs me so much It exceeds the value of all of creation, because creation is My work but My truth is My Life. And the life I want to give to creatures...

Book of Heaven - February 10 A.D. 1924

I was thinking to myself about all that which was written in these past days, and I said to myself that they were things not necessary nor serious; I could do less than put them upon paper. But obedience has wanted it and I was bound to say FIAT even in this... But while I thought that, my beloved Jesus said to me:

"My daughter, nevertheless it was all necessary in order to make known how one lives in my Volition. Without saying everything you would have made their lack a quality of the manner of how to live in It and therefore the writings would not have been able to have the full effect of living in my Will.

...."You see how necessary it is to understand that full abandonment is necessary in order to live in my Will? And you say that it is not necessary to write about that? I compassionate you because you do not see what I see; therefore, you take it thoughtlessly.

"On the other hand, in my all-seeingness, I see that these writings will be for my Church as a new Sun that will rise in its midst and then, attracted by its brilliant light, would apply themselves to transporting themselves into this light and go forth spiritualized and divinized by which, renewing the Church, they will transform the faith of the earth.

"The doctrine about my Will is the most pure, the most beautiful, not subject to shadow of material or of interest, as much in the supernatural order as in the natural order; therefore, be like a sun the more penetrating, the more fruitful and the more welcomed and received. And since it is light by itself it will make itself understood and will make its way. You will not be subject to doubts or to suspicions of error and if some word is not understood it will be because of too much light which, eclipsing the human intellect, they are not able to understand all the fullness of the truth, but they will not find a word that is not the truth; at the most, they will not be able to understand it all.

"Therefore, in view of the good that I see, I push you to leave out nothing in writing. The saying, in effect, of similitude about my Will can be as a beneficent dew upon souls, as the dew upon the plants is beneficent after a day of ardent sun, or as a downpour after a long month of drought. You cannot understand all the good, the light, the strength that there is within a single word; but your Jesus knows it and He knows to whom it must serve and the good that it must do."

Now while He said that, He made seen in the midst of the Church a table and all the writings about the Divine Will put upon it. Many venerable persons surrounded that table and they went forth transformed in light and divinized and as they walked they communicated that light to whoever they met and Jesus added: “You will see this great good from Heaven, when the Church will receive this celestial food, which will strengthen Her and make Her rise again in Her full triumph.”

Prayer Requests – August A.D. 2014



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

John Chapter 14 (13:14) “Whatever you ask in my name I will do, so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.” Book Of Heaven - July 4 A.D. 1928 - **“In Your Will I take the whole Creation in my arms the heavens, the Sun, the stars and everything to bring them before the Supreme Majesty as the most beautiful adoration and prayer to ask for the Kingdom of the Fiat.”**

Popes Francis & Benedict (SI), **Padre Bernardino Bucci** (SI), **Luisa Piccarreta** (to be declared Blessed – God’s Kingdom on earth – end to abortion), **Mother Gabrielle Marie & Benedictine Daughters** (Support & Vocations), **Fr. James W. D.** (SI), **Fr. Edwin J.P.** (SI), **Fr. Hennessee** (SI), (SI), **Fr. Celso Fr. Lou** (SI), **Fr. Mancini** (SI), **Fr. Peter D** (SI), **Fr. Javier** (SI), **Fr. Carlucci** (SI), **Fr. Henrique Fragelli** (SI), **Fr. Jim Giotti** (SI), **Fr. Nano** (miracle), **Fr. Alan White** (Parkinsons), **Fr. Leonard Chaires** (SI), **Fr. Denis D** (SI), **Fr. Tobin** (SI), **Eugenie** (SI), **George** (SI), **Dr. Ramon Sanchez** (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/back), **Rose Patak** (broken arm), **Jerry Gouthro** (eyesight), **Dannette, Bobbie and Mikela** (SI), **Michal Therese** (employment), **Lifers - Linda – Mura- Mary M, Jeff, Cheryl** (SI), **Ann** (endometrial cancer), **Paul S** (SI), **Bud** (SI), **Gary Z** (SI), **Sam Fuma** (SI), **Muriel & Gene** (SI -family), **AMC** (SI), **JJ Rosana Garcia Family** (SI), **Donna, Summer, Dustin, Chris & Family** (SI), **Jack and Gail** (SI), **Kaeln Boos** (recovery), **Liz Ann Garcia** (SI), **Aida Garcia** (Health), **Anna Pfeil** (SI), **Ana Ramos** (SI), **Christina** (SI), **robert** (SI), **Ninfa** (SI), **Sylvester** (SI), **Sandy. Karen, Kurt, Olivia** (SI), **Ann , Scott, Jacob & Samuel** (SI), **Jerry, Donsey & family** (SI), **Jennifer Raczck** (SI), **Linda Burke** (SI), **Hilda Lopez & family** (SI), **Unice & David** (SI), **Meg & Tony** (SI), **Carol Braun** (SI), **John Braun** (SI), **John Braun** (SI), **Fran & Judy O’Brien** (SI), **Diane** (SI), **Charlotte & Rose Hafley** (SI), **Earl Duque Family & Aniela** (SI), **Nichollette Gottlinger and family** (SI), **Anita Ramos** (SI), **Helen** (SI), **Troy** (SI), **Jennie** (SI), **Teresa** (SI), **Frank Ramirez** (SI), **Sara** (SI), **Celine Powers** (SI), **Joe** (SI), **Lorry** (SI), **Ann & her husband** (SI), **Nabil** (illness), **Lilian R** (eyes & shingles), **Joan** (arthritis), **Eli** (migraine), **Muriel T** (SI), **Fr. Joe Grasso** (SI), **Jim & Mike Boyd** (SI), **Jim & John R.** (SI). **Toumsni’s wife** (SI),

Pray for the souls of – All our Faithful Departed

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!”

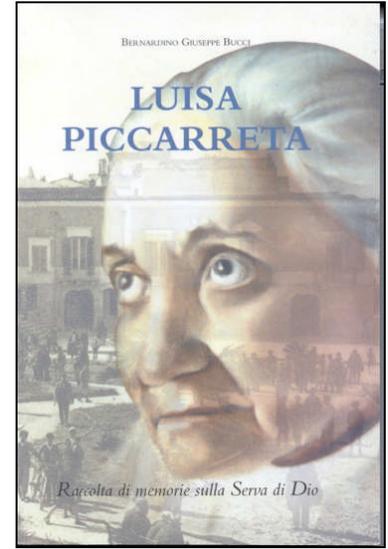
Saint Annibale, “Pray for us, Oh Lord, Send Holy Apostles into Your Church!”

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

Jesus Christ King of the Universe

October 24, 25, 26



Divine Will Conference Main speaker

Padre Bernardino Bucci

Member of the Tribunal for the Cause of the Beatification and Canonization of
the Servant of God Luisa Piccarreta

Held at the

The National Shrine of Our Lady of La Salette

947 Park Street, Attleboro, MA

Registration for the three day event including meals \$150 made to:

***Divine Will Cenacle of Boston,
Attn. Sandy and Ed Duggan,
PO Box 628, Sudbury, MA 01776
telephone number (978)443-5097***

*Hotel registrations can be made at the Holiday Inn's
in North Attleboro, MA telephone number (508)643-9900
and Plainville, MA telephone number (508)809-7840
for lodging on Friday and Saturday evenings at
discounted rates under the name Divine Will Conference.
A shuttle from Providence Rhode Island Airport available –
30 minute commute*

Registration Form
JESUS CHRIST KING OF THE UNIVERSE
October 24, 25, 26, 2014

Divine Will Conference

Names: _____

Address: _____

Telephone number: _____

Email: _____

La Salette Shrine will need a number of registrants for meals and preparations.

*Send Registration \$150 payable to:
Divine Will Cenacle of Boston mail to:
Sandy and Ed Duggan, PO Box 628, Sudbury, MA 01776*

Sign in for Conference October 24th from 4 to 5 pm in the Main Entrance of the Shrine followed by dinner and the evenings scheduled events.

We will conclude on Sunday afternoon after lunch.

email: dianne10e@gmail.com

