

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. 150

November 1, A.D. 2014 – All Saints Day

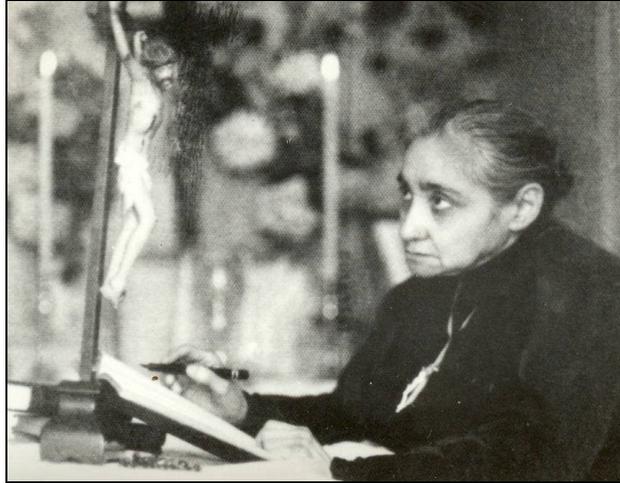
Calendar for the Traditional Roman Rite



All Saints Day, the day on which Catholics celebrate all the saints, known and unknown, is a surprisingly old feast.

It arose out of the Christian tradition of celebrating the martyrdom of saints on the anniversary of their martyrdom. When martyrdoms increased during the persecutions of the late Roman Empire, local dioceses instituted a common feast day in order to ensure that all martyrs, known and unknown, were properly honored.

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 Good!

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!

Mohammed - Is his Testimony Credible?

By: St Thomas Aquinas



*"He (Mohammed) seduced the people by promises of carnal pleasure to which the concupiscence of the flesh urges us. His teaching also contained precepts that were in conformity with his promises, and he gave free rein to carnal pleasure. In all this, as is not unexpected; he was obeyed by carnal men. As for proofs of the truth of his doctrine, he brought forward only such as could be grasped by the natural ability of anyone with a very modest wisdom. **Indeed, the truths that he taught he mingled with many fables and with doctrines of the greatest falsity.***

He did not bring forth any signs produced in a supernatural way, which alone fittingly gives witness to divine inspiration; for a visible action that can be only divine reveals an invisibly inspired teacher of truth. On the Contrary, Mohammed said that he was sent in the power of his arms - which are signs not lacking even to robbers and tyrants. What is more, no wise men, men trained in things divine and human, believed in him from the beginning (1).

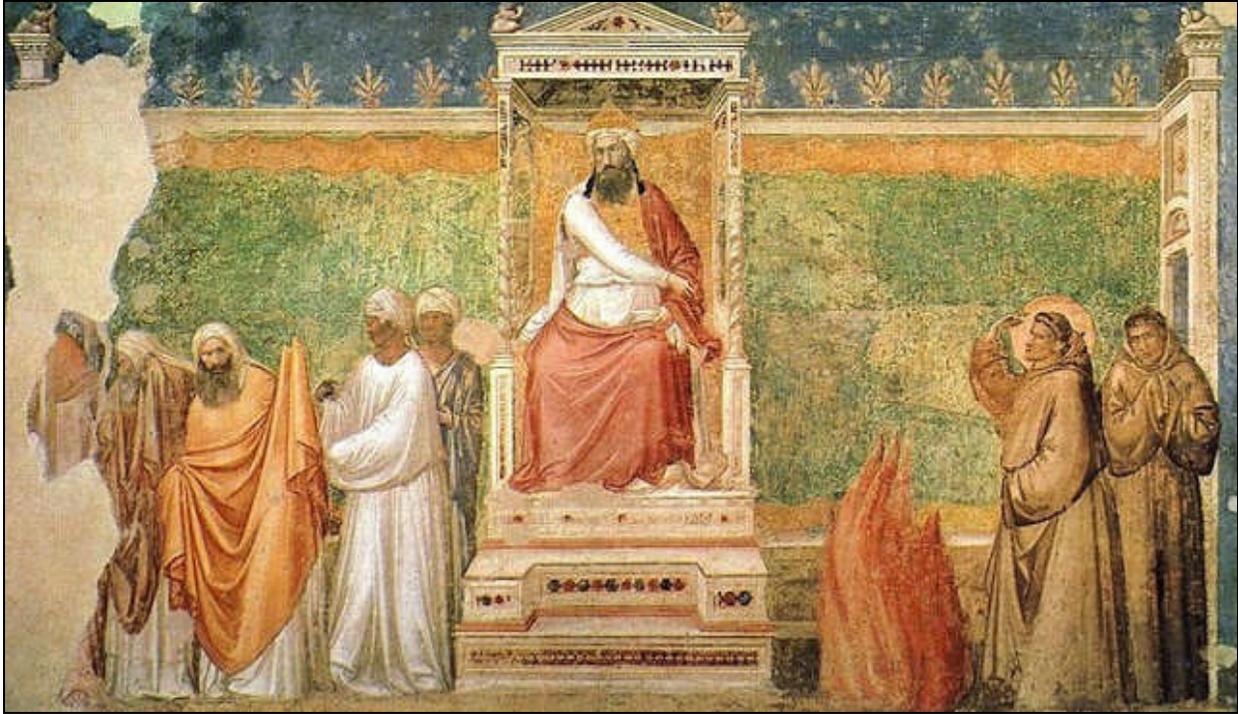
Those who believed in him were brutal men and desert wanderers, utterly ignorant of all divine teaching, through whose numbers Mohammed forced others to become his follower's by the violence of his arms.

*Nor do divine pronouncements on part of preceding prophets offer him any witness. **On the contrary, he perverts almost all the testimony of the Old and the New Testaments by making them into a fabrication of his own, as can be seen by anyone who examines his law.** It was, therefore, a shrewd decision on his part to forbid his followers to read the Old and New Testaments, lest these books convict him of falsity. **It is thus clear that those who place faith in his words believe foolishly"***

- Summa Contra Gentiles, Book 1, Chapter 16, Art. 4.

Footnote: 1. Sura 21:5, Sura 44:14; Sura 16:103, Sura 37:36

The Glorious Francis and the *True Spirit of Assisi*: Conversion of Muslims to the Catholic Faith



Being urged in the spirit to martyrdom by the intense ardour of his charity, [Francis] sought a third time **to spread the faith in the Holy Trinity** by the shedding of his blood, and endeavoured again to make his way to the land of the infidels.

In the thirteenth year after his conversion he went into Syria, and boldly exposed himself to many dangers to gain admittance to the Sultan of Babylon. At that time so implacable a warfare was raging between the Christians and the Saracens, the armies of both nations being encamped over against each other, that it was impossible to pass from one to the other without peril of death. For the Sultan had made a cruel decree, that whoever should bring him the head of a Christian should receive a gold bezant as his reward.

But Francis, the valiant soldier of Christ, hoping shortly to attain the end which he had set before him, determined to undertake the adventure, not terrified by the fear, but rather excited by the desire, of death. Having, then, prayed to the Lord, and being strengthened by Him, he sang with great confidence those words of the prophet, "***Though I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me.***" He took with him, therefore, as his companion, a brother named Illuminatus — a man, indeed, of virtue and illumination — and on their way they met two sheep, which, when the holy man saw, he said to his companion, "***My brother, trust in the Lord, for in us is fulfilled those words of the Gospel, 'Behold I send you forth as sheep in the midst of wolves.'***" When they had gone a little farther, they met with a band of Saracens, who, quickly falling upon them, like wolves upon a flock of sheep, cruelly seized and bound the servants of God, dealing fiercely and contemptuously with them, and with many vile words and hard blows carried them along in cruel bonds. Lastly, having in many ways afflicted and oppressed them, they were by the Divine disposal, and according to the holy man's desire, brought into the presence of the Sultan.

And being questioned by that prince whence and for what purpose they had come, by whom they had been sent, and by what means they had come thither, **Francis, the servant of God, made answer with a heart void of fear, that they had been sent, not by man, but by the Most High God, to show to him and his people the way of salvation, and make known to them the truth of the Gospel.** And truly with such constancy of mind, such fortitude of soul, and such fervour of spirit did he preach to that Sultan **One God in Three Persons, and Jesus Christ the Saviour of all men, that in him was gloriously fulfilled that promise of the Gospel: "I will give to you a mouth and wisdom, which none of your adversaries shall be able to resist or contradict."**

The Sultan, therefore, admiring the courage and fervour of spirit which he beheld in the man of God, listened to him willingly, and earnestly besought him to remain with him. But the servant of Christ, being enlightened from on High, answered him thus : **"If thou and thy people will be converted to Christ, for His love I will willingly abide with thee. But if thou art doubtful whether or not to forsake the law of Mahomed for the faith of Christ, command a great fire to be lighted, and I will go into it with thy priests, that it may be known which faith should be held to be the most certain and the most holy."**

To whom the Sultan made answer: "I do not believe that any of my priests would be willing to expose himself to the fire, or to endure any manner of torment in defence of his faith. For he had just seen one of the most aged among his priests, and of greatest credit and authority, depart from his presence at the words which Francis had spoken. Then said the holy man, **"If thou wilt promise me for thyself and thy people that thou wilt embrace the worship of Christ if I come forth unharmed, I will enter the fire alone. And if I shall be burnt, let it be imputed to my sins. But if the Divine Power shall protect me, then let all of you acknowledge Christ to be the Power and Wisdom of God, the true God and the Lord and Saviour of all men."** But the Sultan answered that he dared not accept this challenge, because he feared a sedition of the people. Nevertheless, he offered him many precious gifts, which the man of God, who coveted not worldly things, but sought only the salvation of souls, despised as so much dust. The Sultan, beholding in this holy man so perfect a contempt of all worldly things, was moved to admiration, and conceived a still greater veneration for him. And although he would not, or perhaps dared not, embrace the Christian faith, yet he devoutly besought the servant of Christ that he would receive the aforesaid gifts for his salvation, and either distribute them amongst the poor of Christ, or employ them in the building of churches. But he who ever avoided the burden of money, and saw no root of true piety in the Sultan's soul, would by no means consent to his desire.

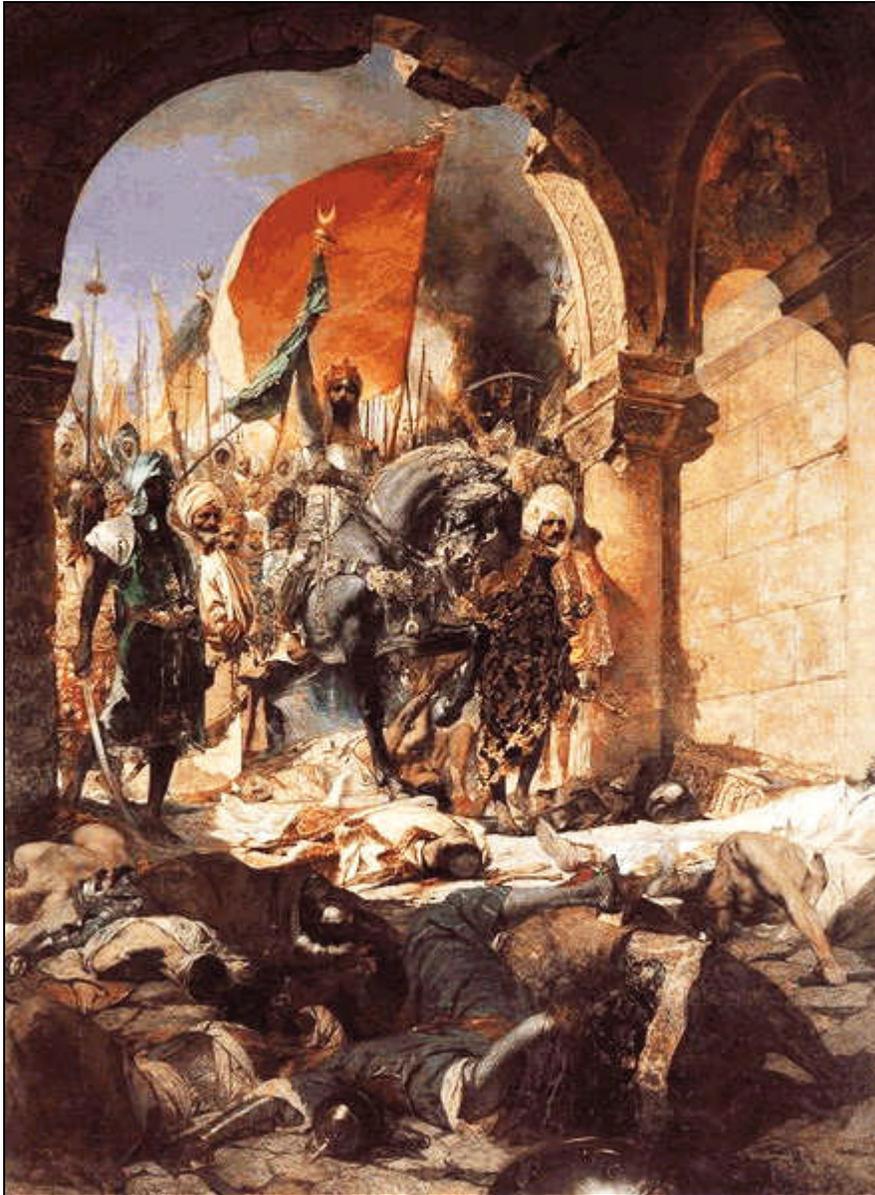
Seeing, also, that he made no progress in the conversion of this people, nor could attain his desire of martyrdom, being admonished by Divine revelation, he returned into the region of the faithful; the clemency of God thus ordaining most mercifully and marvellously, to the greater advance of the holy man in virtue, that this friend of Christ should seek death with all his power, and yet be unable to find it; that he should not want the merit of the martyrdom of the will, and yet should be preserved hereafter to receive the singular privilege of the Stigmata. And so it was that the fire of Divine love was kindled more and more perfectly in his heart, till it was mightily manifested in his flesh. Oh, truly blessed man, who, if his flesh felt not the tyrant's steel, wanted not the likeness of the Lamb that was slain! Oh, truly and fully blessed, I say, who, if his life perished not under the sword of persecution, yet missed not the palm of martyrdom!

Saint Bonaventure

Legenda Maior Sancti Francisci [Life of Saint Francis]



Antonio Primaldo and Companions



Antonio Pezzulla, called Primaldo, is the only name that has been recorded of the 800 fishermen, artisans, shepherds and farmers of the small Italian city of Otranto, in the region of Apulia, whose blood was shed out of fidelity to Christ, during an incursion of the Ottoman army on July 29, 1480.

The martyrdom of Antonio Primaldo and his companions is set historically in the warlike context that lasted for a long time in Europe's relations with the Ottoman Empire. After the fall of Constantinople in 1453, and the siege of Belgrade in 1456, Mehmed the Conqueror tried in vain to conquer the Island of Rhodes in 1479. He then went to the end of the Italian coast, closest to the ports of Albania, already under his dominion.

In the Hands of the Ottoman Army

The Turks approached the city of Otranto, with some 150 ships and more than 15,000 men, led by the Gedik Ahmed Pasha. The city had 6,000 inhabitants and had been abandoned by the Aragonese militias, committed in Tuscany. No sooner has the siege began, which lasted 15 days, they were ordered to surrender, and ordered to renounce their faith in Christ and convert to Islam. As the inhabitants refused, the city was bombed and fell into the hands of the invaders on August 12. The inflamed army killed them mercilessly, striking them with scimitars.

Arriving at the cathedral, where a good part of the inhabitants had sought refuge, the Ottomans knocked down the door and encircled Archbishop Stefano Pendinelli, who was celebrating Holy Mass and distributing the Eucharist to those

present. Archbishop Pendenelli was horribly quartered on the spot. In addition to the prelate, they killed canons, Religious and other faithful who were in the church.

Death Rather than Apostasy

The next day, the Ahmed Pasha ordered that all the survivors, some 800 men, be taken to the Turkish camp and forced to apostatize. Antonio Primaldo, a humble cloth shearer, answered firmly and immediately on behalf of all. He said they *“regarded Jesus Christ as Son of God, their true Lord and God, and preferred to die a thousand times rather than deny him and become Muslims.”* Commander Ahmed then ordered their execution.

Youths, adults, the elderly were led with ropes around their neck and their hands tied behind their back to the hill of Minerva, on the outskirts of the city. Before they were martyred, they comforted one another.

Primaldo, the first to suffer decapitation, stood up miraculously and stayed that way until the end of the killings. The miracle so impressed Berlabei, one of the executioners, that he flung his scimitar, confessed himself a Christian and was then impaled.

The inert bodies were left out in the open for a year in the place of execution, where they were found uncorrupted by the troops sent to liberate Otranto. In June of 1481, their remains were taken to the nearby church , “to the source of Minerva,” and on October 13 they were moved to the Cathedral. At the beginning of 1500 a chapel was built inside the Cathedral to house the relics definitively, constant object of pilgrimages.

Popular Recognition

Antonio Primaldo and his companions were recognized immediately as martyrs by the people. Every year on August 14, the local church devoutly celebrates their memory. On December 14, 1771 the decree of confirmation was issued of devotion ab immemorabili, accorded to the martyrs.

In 1988, the then archbishop of Otranto, Archbishop Vincenzo Franco, appointed the historical commission. The diocesan investigation was carried out from 1991-1993. It was recognized as valid by the Congregation for the Causes of Saints on May 27, 1994. On July 6, 2007, Benedict XVI approved the decree recognizing that Blessed Antonio Primaldo and companions had been killed for their fidelity to Christ.

Canonization

“Our diocese has awaited this moment for a long time. At a time of profound crisis, the imminent canonization of our martyrs is a strong invitation to live daily martyrdom to the utmost, made of fidelity to Christ and to His Church,” writes the Archbishop Donato Negro of Otranto. The recognized miracle, needed for the mentioned decree, refers to the cure from cancer of Sister Francesca Levote, professed religious of the Poor Sisters of Saint Clare.

Benedict XVI fixed the date of the canonization in the Ordinary Public Consistory of last February 11, the day he announced his resignation from the Petrine Ministry



November 3, A.D. 2014 – All Souls Day

Calendar for the Traditional Roman Rite



Though we should daily pray for the dead in Purgatory, above all for our ancestors, today is *especially* set aside for hanging that "unfailing lamp before the sepulchres of our dead" as we are told to do by Sacred Scripture:

II Machabees 12: 43-46

And making a gathering, [Judas] sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

At the three Masses offered today, the glorious Sequence "Dies Irae" (also used in Requiem Masses, i.e., Masses for the Dead) will be recited after the Epistle, Gradual, and Tract ("Dies Irae" means "Day of Wrath").

Between Noon of November 1 and Midnight tonight, a person who has been to confession and Communion can gain a plenary indulgence, under the usual conditions, for the poor souls each time he visits a church or public oratory and recites the Our Father, the Hail Mary and the Glory be to the Father six times. This is a special exception to the ordinary law of the Church according to which a plenary indulgence for the same work can be gained only once a day. Because of this, some of the customs described below may be begun on All Saints Day.

Also, the faithful who, during the period of eight days from All Saints Day, visit a cemetery and pray for the dead may

gain a plenary indulgence, under the usual conditions, on each day of the Octave, applicable only to the dead. Here is a simple invocation for the dead, called the "Eternal Rest" prayer:

Eternal rest grant unto him/her (them), O Lord; and let perpetual light shine upon him/her (them). May he/she (they) rest in peace. Amen.

Latin version:

Réquiem ætérnam dona ei (eis) Dómine; et lux perpétua lúceat ei (eis). Requiéscat (Requiéscant) in pace. Amen.

Catholics also pray this prayer for the dead anytime throughout the year, and whenever they pass a cemetery. Many families pray a Rosary nightly for the dead throughout the Octave of All Saints, replacing the Fatima prayer with the Eternal Rest prayer.

Letter of Luisa

51. To Mrs. Concettina Camoniero, from S. Giovanni a Teduccio, Napoli

Fiat

May the Holy Will of God bind us so much as to put every worry to flight.

Good daughter,

It takes trust and love with blessed Jesus; the braver we are, the more He loves us. Your fear of receiving Communion comes from the enemy; he would be pleased if we formed more firewood for hell, otherwise he would not have told you this, nor caused so many fears within you. *On the contrary, I tell you that when you abstain because of fear, you form firewood for Purgatory, and the Communions you do not receive on earth, you will receive them with fire in Purgatory, because Jesus burns with love in the Most Holy Sacrament and wants to come into our hearts in order to pour His flames out; while if we abstain, He burns more, becoming fidgety and delirious, and with Justice He will make us burn more in Purgatory.* Therefore, think only of loving Jesus, of how to make Him happier, and love will destroy all the wood and, as celestial dew, will cover you and purify you from everything. Fears, doubts, agitation, are laces which bind us to ourselves, and take the freshness of love away from us; even more, they make it wither and snatch us from the arms of Jesus.

I recommend you "The Hours of the Passion". Form continuous chains of reparation around Jesus; unite all your actions to them, so that this sweet chain of reparation may never be broken. These times require it; if we don't want to be spectators of worse evils, promote it as much as you can. Commending myself to your prayers, I pray to Jesus that He may bless you and give you peace.

The little daughter of the Divine Will



Purgatory



Book of Heaven - March 13 A.D. 1907

Luisa prays to Jesus for her mother, that she may not go to Purgatory after her death.

It continues almost always in the same way; at the most, He makes Himself seen in silence. In these last days, when He made Himself seen, He would caress me and kiss me, and since my mama was sick, He made me understand that He would take her. I would say to Him: 'My Lord, You want her, and I give her to You as gift before You take her; I do not want to wait until You take her, without giving her to You before. But I want from You the recompense for the gift I give You, giving me as reward your taking her straight to Paradise, without letting her touch Purgatory, at the cost of making me suffer the purgatory that mama should have.' And blessed Jesus would say to me: "My daughter, let Me do."

Returning to pray Him again, I would say: 'But, my sweet love, who will have the heart to see my mama suffer in Purgatory, she who suffered so much, and who cried so much because of me. It is the weight of gratitude that pushes me, that urges me, and gives me strength. As for all other things, do whatever You want, but in this – no, I do not give up. You will content me and will do what I want.' And He: "My beloved, do not render yourself too importune - you are truly untiring, and by being untiring, You force Me to content you." However, He would not give me a definitive answer. I would return to storm Him and would cry like a child, and praying Him and praying Him again, I kept offering what He suffered in His Passion, minute by minute, hour by hour, applying it to the soul of my mother, that she might be purged - purged and embellished, and I might obtain my intent. And He would add, drying my tears: "But, my dear beloved one, do not cry, you know that I love you; can I not content you? See, with the continuous offering of my Passion, as you let nothing escape you of what I suffered for your mother, her soul is inside an immense sea, and this sea washes her, embellishes her, enriches her, inundates her with light. And to assure you that I will content you, when your mother dies you will be surprised by a fire and will feel burned." I remained content, but not certain, because He had not yet told me whether He would take her straight to Paradise.

Book of Heaven - May 9, 1907

Death and Purgatory of Luisa's parents

It has been a few months since I wrote, and with great repugnance, and only to obey I begin to write again. Oh, what a weight I feel! Only at the thought that I could say to my beloved Jesus: 'See how I love You more, and how my love grows, since for love of You alone I submit myself to this sacrifice, and for as long as it lasts, I can also say that I love You more' – thinking that I can say to my Jesus that I love Him more, I feel the strength to make the sacrifice to obey.

Now, since I do not remember everything distinctly, I will tell of the past, all together and confusedly, starting from where I left when I was praying that He would take my mother to Paradise without her touching Purgatory. Then, on March 19, the day dedicated to Saint Joseph, in the morning, while I was in my usual state, my mother passed from this life into the sphere of eternity; and blessed Jesus, allowing me to see her as He was taking her, told me: "My daughter, the Creator takes his creature."

At that moment, I felt I was being invested, inside and out, with a fire so alive that I felt my bowels, my stomach and all the rest burning; and if I would have something, it would convert into fire, and I would be forced to bring it up immediately after I had swallowed it. This fire consumed me and kept me alive. Oh, how I understood the devouring fire of Purgatory which, while consuming the soul, gives her life! The fire does the office of food, of water, of death and of life; but I was happy in that state. However, since I had only seen that Jesus had taken her, but He had not showed me where He had taken her, my happiness was not full, and from my very sufferings I would draw concern, since those would be the sufferings of my mother if she was in Purgatory. And seeing blessed Jesus, who in these days has almost never left me, I would cry and say to Him: 'My sweet love, tell me – where did You take her? I am content that You have taken her away from us, because You keep her with Yourself; but if You do not have her with Yourself, this I do not tolerate, and I will cry so much until You content me.' And He seemed to enjoy my crying; He would embrace me, He would sustain me, He would dry my tears, and would say to me: "My daughter, do not fear, calm yourself; and once you have calmed yourself I will let you see her, and you will be very pleased. Besides, you can have the certainty that I have contented you from the fire that you feel."

But I would continue to cry, especially when I would see Him, since I felt in my interior that something was still lacking to the beatitude of my mother; so much so, that the people who surrounded me, who had come because of the death of my mother, in seeing me cry so much, thinking that I was crying because of the death of my mother, were almost scandalized, thinking that I had moved away from the Divine Will, when, more than ever, I was swimming in this sphere of the Divine Will. But I do not appeal to any human tribunal, because it is false – only to the divine, which is full of truth. And good Jesus was not condemning me; on the contrary, He would compassionate me, and in order to sustain me, He would come more often, almost giving me a reason to cry more, because if He would not come, with whom was I to cry to impetrate what I wanted? The people were right because they judged from the outside; and then, after all, since I am so very *cattiva* [bad], it is no wonder that the others would be scandalized by me.

Then, after quite a few days, as good Jesus came, He told me: "My daughter, be consoled, for I want to tell you and show you where your mother is. Since before and after she passed away, you have suffered continuously that which I earned, did and endured for her good in the course of my life, she partakes in what I did and enjoys my Humanity. Only the Divinity is concealed from her, but It will shortly be unveiled to her as well, and the fire you feel, and your prayers, have served to exempt her from any other pain of senses, which all must have, because my justice, receiving satisfaction from you, could not take it from both." At that moment, I seemed to see my mother within an immensity which had no boundaries, and in it there were many delights and joys - for as many words, thoughts, sighs, works, sufferings, heartbeats...; in sum, for everything that the Most Holy Humanity of Jesus Christ contained. I understood that It is a second Paradise for the Blessed, and in order to enter the Paradise of the Divinity, all must pass through this Paradise of the Humanity of Christ. Therefore, the fact of having touched no other purgatory had been a most singular privilege for my mother, reserved for very few. However, I understood that even though she was not amid torments, but rather, amid delights, her happiness was not perfect, but almost halved. May the Lord be always thanked.

I continued to suffer for twelve days, so much so, that I reduced myself to a thread of life, but since obedience intervened so that this thread of life might not break, I returned to my natural state. I don't know, it seems that this obedience has a magic art over me, and that soon the Lord will make it lose its prestige in order to take me with Himself. I felt discontentment because obedience places itself in the middle so as not to let me pass into Heaven; and good Jesus told me; "My daughter, the Blessed in Heaven give me much glory because of the perfect union of their will with Mine, for their life is a product of my Will. There is so much harmony between them and Myself that their breath, their breathing, their movements, their joys and everything that constitutes their beatitude is the effect of my Will. However, I tell you that for the soul who is still a pilgrim, if she is united to my Will in such a way that she never detaches from It, her life is of Heaven, and I receive from her the same glory. Or rather, I take more pleasure and delight because what the Blessed do, they do without sacrifice and amid delights, while what the pilgrim souls do, they do with sacrifice and amid sufferings, and wherever there is sacrifice, I take more pleasure and I am more delighted. And the very Blessed, who live in my

Volition, since the soul who is still a pilgrim and lives in my Will forms one Life with them, participate in the pleasure I take from the pilgrim soul."

Another time, I remember that since I feared that my state might be a work of the devil, good Jesus told me: "My daughter, the devil can also speak about virtue, but while speaking about virtue, he casts repugnance and hatred for virtue itself into the interior of the soul. So, the poor soul finds herself in contradiction, and without the strength to practice good. On the other hand, when it is I who speak, since I am the truth, my word is full of life; it is not sterile, but fecund, therefore while I speak I infuse love for virtue, and I produce that very virtue in the soul. In fact, the truth is strength, it is light, it is support and a second nature for the soul who lets herself be guided by the truth."

I continue by saying that only about ten days had passed from the death of my mother, when my father fell gravely ill, and the Lord made me understand that he too would die. I gave him to Him as a gift in advance, and I repeated the same pleas which I made for my mother – that He should not let him touch Purgatory. But the Lord showed Himself more reluctant, and would not listen to me. I feared greatly, not for his salvation, because good Jesus had made me a solemn promise almost fifteen years before that, of my family and of those who belong to me, no one would be lost; but I feared very much about Purgatory. I kept praying, but good Jesus would hardly come. Only on the day my father died, that is, after about fifteen days of illness, did blessed Jesus make Himself seen, all benign, clothed in white, as if He were in feast, and He told me: "Today I am waiting for your father, and for love of you I will let Myself be found, not as a judge, but as a benign father. I will welcome him in my arms." I insisted about Purgatory, but He did not listen to me, and He disappeared. After my father died, I did not have any new suffering as had happened with my mother, and from this I understood that he had gone to Purgatory. I prayed and prayed again, but Jesus would make Himself seen flashing by, without giving me time; and what's more, I could not even cry because I had no one with whom to cry, and the One who, alone, could listen to my crying, would run away from me. Adorable judgments of God, in His ways.

Then, after two days of interior pains, while I was seeing blessed Jesus and asking Him about my father, I felt he was behind the shoulders of Jesus Christ, as though bursting into tears and asking for help; and then they disappeared. I was left lacerated in my soul, and I kept praying. Finally, after six days, as I was in my usual state, I found myself outside of myself, inside a church, and there were many purging souls. I was praying to Our Lord that He would at least let my father come inside a church to make his purgatory, because I could see that the souls in the churches receive continuous reliefs from the prayers and Masses that are said, and much more, from the real presence of Jesus in the Sacrament; it seems that that is a continuous refreshment for them. At that moment, I saw my father, venerable in his appearance, and Our Lord let me place him near the Tabernacle. So it seems I was left less lacerated in my interior.

I remember confusedly that, on another day, when blessed Jesus came, He made me comprehend the preciousness of suffering, and I prayed that He would let everyone comprehend the good contained in suffering. And He said to me: "My daughter, the cross is a thorny fruit, which is bothering and prickly on the outside, but once the thorns and the cortex are removed, one finds a precious and delicious fruit. But only one who has the patience to bear the bothers of the prickings, can arrive at discovering the secret of the preciousness and flavor of that fruit. And only one who has come to discover this secret, looks at it with love, and goes in search of this fruit with avidity, without caring about the prickings, while all the others look at it with contempt, and despise it." And I: 'But, my sweet Lord, what is this secret contained in the fruit of the cross?' And He: "It is the secret of eternal beatitude, because in the fruit of the cross there are many little coins which circulate only to enter into Heaven, and with these little coins the soul is enriched and makes herself blessed for eternity."

The rest I remember confusedly, and I feel it is not orderly in my mind, therefore I move on, and I stop here.

Book of Heaven - March 8 A.D. 1914

One who lives in the Divine Will cannot go to Purgatory

...Another day He told me: ***"My daughter, one who does my Will can by no means go to Purgatory, because my Will purges the soul of everything. After keeping her jealously during her life - in the custody of my Volition - how could I allow the fire of Purgatory to touch her? At the most she may lack some clothing, but my Will, before unveiling the Divinity, will clothe her with all that she may lack. Then, I reveal Myself."***

November 21, A.D. 2014 – Presentation of the Blessed Virgin Mary

Calendar for the Traditional Roman Rite



The Presentation of the Blessed Virgin Mary, celebrated every year on November 21, commemorates (in the words of the Liturgy of the Hours, the daily prayer of the Roman Rite of the Catholic Church) "that dedication of herself which Mary made to God from her very childhood under the inspiration of the Holy Spirit who filled her with grace at her Immaculate Conception." Also known as the Dedication of the Blessed Virgin Mary, the feast originated in the East, where it is called the Entry of the Most Holy Theotokos Into the Temple.

While the Presentation of the Blessed Virgin Mary was not generally celebrated in the West until the 11th century, it appears in most of the earliest calendars of the Eastern Churches. Derived from accounts in apocryphal literature, especially the Protoevangelium of James, the feast seems first to have appeared in Syria, where the Protoevangelium and other apocryphal books, such as the Infancy Gospel of Thomas and the Gospel of Pseudo-Matthew originated. The Presentation of the Blessed Virgin Mary first rose to prominence, however, in Jerusalem, where it was associated with the dedication of the Basilica of Saint Mary the New.

That basilica was built near the ruins of the Temple in Jerusalem, and the Protoevangelium of James and other apocryphal works told the story of Mary's presentation at the Temple at the age of three. In gratitude for being granted a child after years of infertility, Mary's parents, Saints Joachim and Anna, had vowed to dedicate Mary to the service of God at the Temple. When they presented her at the Temple at the age of three, she stayed willingly, showing her dedication to God even at that young age.

The Protoevangelium of James, while an extrabiblical document, is the source of many details of Mary's life that became universally accepted by the Church, including the names of her parents, the story of her birth (see The Nativity of the Blessed Virgin Mary), her age at her betrothal to Saint Joseph, and Saint Joseph's advanced age and his status as a widower with children by his first wife (see Reader Question: Who Took Care of Saint Joseph's Children?). It also played a large role among Christians, both Eastern and Western, in recognizing Mary as the new Temple, the true Holy of Holies. When Mary left the Temple at the age of 12 after her betrothal to Joseph, she remained pure and chaste, and at the Annunciation God came to dwell in her.

The Feast of the Presentation of the Blessed Virgin Mary first made its way to the West through monasteries in Southern Italy in the ninth century; by the 11th century, it had spread to other locales, but was by no means universally celebrated. Under the influence of a French nobleman, Philippe de Mazières, Pope Gregory XI began celebrating the feast during the Avignon papacy.

Pope Sixtus IV first placed the Presentation of the Blessed Virgin Mary on the universal calendar in 1472, but in the Tridentine reform of the calendar in 1568, Pope Pius V removed the feast. It was restored 17 years later by Pope Sixtus V, and remains in the Roman calendar today as a memorial.

**Winter and Christmas is coming soon so let us all please remember
The Benedictine Daughters of Divine Will**



Have you ever felt called to the religious life? Are you ready to give your “yes”?

Please contact us via email at daughtersofdivinewill@gmail.com or drop us a note on the “Vocations” page of our website if you are interested in exploring a possible vocation with the Benedictine Daughters of Divine Will.

If you feel the Lord calling you to make a donation to our community, checks or money orders can be sent to the following address...

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Prayer Requests – November 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.”**

Pray for the return of the last two original hand written volumes of Luisa.

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), Msgr. J. Anthony Luminais (SI), **Walter Zimmerman** (SI), **Br. Walter** (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, Rhoda R** (SI), **Lillian** (eyes), **Kayleigh** (allergies/conv), **Sara, Rachel, James, Holly, Norman, Mariette & Jacques** (SI), **Mary Y.** (depression), **Silvia Tovar** (cancer), **Willie Rubacaldo** (SI), **Ada** (SI), **Nina Pham** (ebola), **Michelle Nemece** (SI), **Lori Cope** (SI), **Sr. Connie** (travel), **Mason Green** (tumor), **Gary Ruiz** (heart attack), **Clint** (SI), **Ann Holman** (SI), **Karin** (SI), **Marguerite Nelson** (SI), **Jim** (emphazema), **Gevevive** (SI), **MJ** (SI),

Pray for the souls of – **Robert, Fr. Groeschel**

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.”

DE O 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.

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