

**The Pious Universal Union of the Children of the Divine Will**  
Official Newsletter for "The Pious Universal Union of the 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. 177-- February 2 A.D. 2017**  
**Purification of the Blessed Virgin Mary**



*‘And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.’ (Luke 2 34:35)*

## **Christmas season concludes with the Feast of the Purification of the Blessed Virgin Mary, also known as Candlemas**



According to Mosaic Law, a mother who had given birth to a son remained unclean for 40 days after birth, in which time she completed her purification in blood. After the 40 days, the new mother was to “bring to the temple a lamb for a holocaust and a young pigeon or turtle dove for sin” (Leviticus 12), where a priest prayed for her and she was cleansed.

Mary complied with this precept of the Mosaic Law, and redeemed Our Lord from the temple according to the law established by God, “Whatsoever is firstborn of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall belong to thee: only for the firstborn of man thou shalt take a price, and every beast that is unclean thou shalt cause to be redeemed...” (Numbers 18) In this act, Mary’s Immaculate Heart is pierced with a sword of sorrow by the prophecy of Simeon.

The celebration of the Purification of Mary is known to have been celebrated from the times of persecution, for we see its celebration in the Church at Jerusalem in the time of Constantine’s conversion. At first celebrated 40 days after Epiphany, when Epiphany celebrated the Nativity of Our Lord, the Feast settled on February 2 after the Feast of the Nativity was established on December 25. In the Eastern Church it was called Hypapante tou Kyriou, the meeting of the Lord and His mother with Simeon and Anna.

During the Feast today, the priest offers five prescribed orations before he blesses beeswax candles by sprinkling and incensing. The candles are then distributed while the Cantic of Simeon is sung with the antiphon “Lumen ad revelationem gentium et gloriam plebis tuæ Israel,” “A Light to the revelation of the Gentiles, and the glory of thy people Israel,” repeated after every verse. Then follows the procession, and at which all the partakers carry lighted candles in their hands, the choir sings the antiphon “Adorna thalamum tuum, Sion”, composed by St. John of Damascus.

The solemn procession represents the entry of Christ, the Light of the World, into the Temple.

**Book of Heaven - September 8 A.D. 1927**

***Meaning of the forty days in the desert***

... I was following the Holy Divine Volition in the act in which my sweet Jesus separated from the Sovereign Queen to go into the desert; and while compassionating both one and the other, I thought to myself: ‘How could the Sovereign Queen separate from Her dear Son for as many as forty days? She who loved Him so much – how could She endure being without Him? I, who do not have Her love, suffer so much for a few days that He deprives me of Himself; what must it have been for my Mama?’ Now, while I was thinking of this, my adored Jesus moved in my interior and told me:

*“My daughter, We both suffered in separating from each other, but Our sorrow was suffered in a divine way, not in a human way, and therefore it did not separate either from happiness or from imperturbable peace. Happy, I departed for the desert – happy, the height of my Celestial Mama stayed. In fact, the sorrow suffered in a divine way has no virtue of shading even slightly the divine happiness, which contains endless seas of joys and of peace. Sorrows suffered in a divine way are like little drops of water in the immense sea, the power of whose waves has the virtue of changing them into happiness. The sorrow suffered in a human way has the virtue of breaking true happiness and of disturbing the peace; the divine way – never. More so, since my Queen Mama possessed the Sun of my Will by grace, and I possessed It by nature. So, the Sun remained in Her and remained in Me, but Its rays did not separate, because light is indivisible; therefore, in that same light She remained in Me and followed my acts, and I remained in Her as Her center of life. So, the separation, while true, was apparent; in substance We were fused together and inseparable, because the light of the Divine Will placed Our acts in common as if they were one alone. And besides, I went to the desert to call back that same Divine Will of Mine which, for forty centuries, creatures had deserted from their midst; and I, for forty days, wanted to remain alone, to repair for the forty centuries of human will during which Mine had not possessed Its Kingdom in the midst of the human family; and with my very Divine Will I wanted to call It back again into their midst, so that It might reign. Upon returning from the desert, I deposited It in my Mama, with all those acts of Divine Will which creatures had rejected and had kept as though in a desert, so that She might be the faithful depository, the repairer and the impetrator of the Kingdom of my Will. Only the Sovereign Lady could possess this deposit so great, because She possessed within Herself the very Divine Will which could contain the Will deserted by creatures. How could We occupy Ourselves with Our sorrow of being separated for forty days, when it was about reintegrating - about calling back Our Divine Will to reign in the midst of creatures? In Our sorrow We were more than happy, because We wanted to place the Kingdom of the Supreme Fiat in safety, and the Celestial Queen was waiting with yearnings for my return, in order to receive the deposit of the new Sun, so as to requite with Her love all of Its acts, which the human ingratitude had rejected. She acted as true Mama to my Divine Will, acting as true Mother also for creatures, impetrating for all the life, the happiness, the joy of possessing the Kingdom of the Eternal Fiat.*

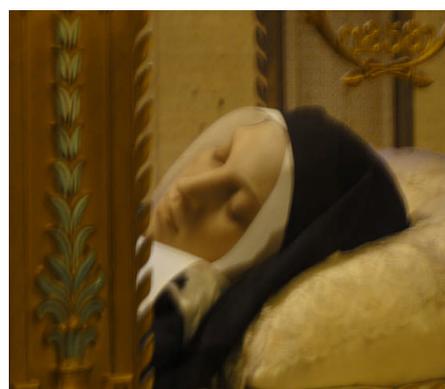
*My daughter, the number of forty days is symbolic and significant in my life down here. When I was born, for forty days I wanted to remain in the grotto of Bethlehem - symbol of my Divine Will which, while being present in the midst of creatures, was as though hidden and outside of the city of their souls. And I, in order to repair for the forty centuries of human will, wanted to remain outside of the city for forty days, in a miserable hut, crying, moaning and praying, to call back my Divine Will into the city of souls, so as to give It Its dominion. And after forty days I went out to present Myself to the temple, and reveal Myself to the holy old Simeon. He was the first city I was calling to the knowledge of my Kingdom; and his joy was so great, that he closed his eyes to the earth to open them to eternity. Forty days I spent in the desert, and then, immediately, I did my public life, to give them the remedies and the means in order to reach the Kingdom of my Will. For forty days I wanted to remain on earth after my Resurrection, to confirm the Kingdom of the Divine Fiat and Its forty centuries of Kingdom which It was to possess. So, in everything I did down here, the first act was the restoration of the Kingdom; all other things entered into the secondary order, but the first link of connection between Me and creatures was the Kingdom of my Will. Therefore, when it is about my Will, I hold nothing back, neither light, nor sacrifices, nor manifestations, nor happiness – they are seas that I release from Myself so as to make It known, to make It reign, and to make It loved.”*

**February 11th A.D. 2017 – Our Lady of Lourdes  
Calendar for the Traditional Roman Rite**

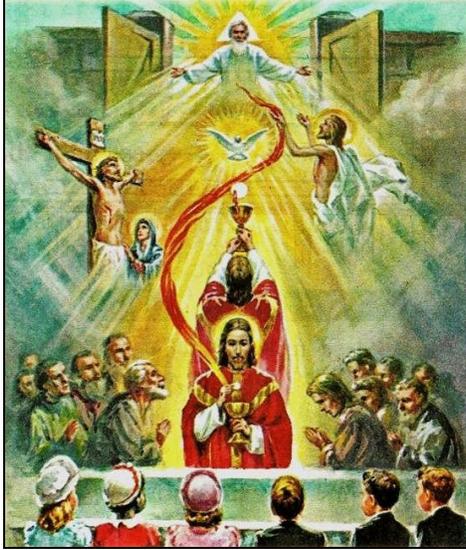


At age 14, the poverty-stricken, asthmatic Bernadette Soubirous saw a vision of a beautiful Lady in a grotto on the banks of the Gave River near Lourdes, France. Though Bernadette was despised, disbelieved, and harrassed by local French authorities, crowds began to gather when news spread and when she wouldn't recant the story of her vision.

On 25 February, Bernadette was told to dig in the earth, which she did to much mockery, but there, the healing waters of the now-famous Lourdes shrine were discovered where the Lady had appeared, and on 25 March, the Lady of the vision announced that she was the Immaculate Conception and that a church should be built at the site. Bernadette became a nun at Nevers, France and, suffering much from physical ailments, died young. Her body remains [incorrupt](#) at her convent to this day. St. Bernadette's story can be seen in the 1943 movie, "The Song of Bernadette," starring Jennifer Jones, who won an Oscar for her portrayal of the Saint.



**February 12<sup>th</sup> A.D. 2017 – Septuagesima Sunday**  
**Calendar for the Traditional Roman Rite**



Septuagesima Sunday turns to the themes of exile and banishment -- our expulsion from Eden, the captivity in Babylon, the fate of death -- rooted in sin. The Divine Office today begins with the first chapter of Genesis and recounts man's Fall, and the fourth and fifth lessons -- written by St. Augustine -- explain things:

**Lesson Four:**

The Lord had foretold that if man should sin, he would bring upon himself the penalty of death. Thus it was that, albeit God endowed man with free-will, he asserted his dominion over him by urging on him the danger of self-destruction through sin. And so God placed him in that happy Garden (as it were, in a sheltered nook of life), whence he might have attained unto an even better life, if he had remained righteous.

But this first man sinned, and was therefore driven out of his paradise. And by his sin, he infected all his offspring with the disease of sin, since he himself (their source), was poisoned therewith; whereby he brought upon all mankind the very sentence of death and damnation which he had earned for himself. So it is that all who descend by fleshly generation from Adam and his wife Eve (which latter had urged him to sin, and therefore shared in the sentence passed upon him), inherit original sin; whereby we are drawn on, through divers errors and sorrows, toward the final ruin that fallen man doth share with the fallen angels, which same are our corrupters, masters, and partakers in this doom.

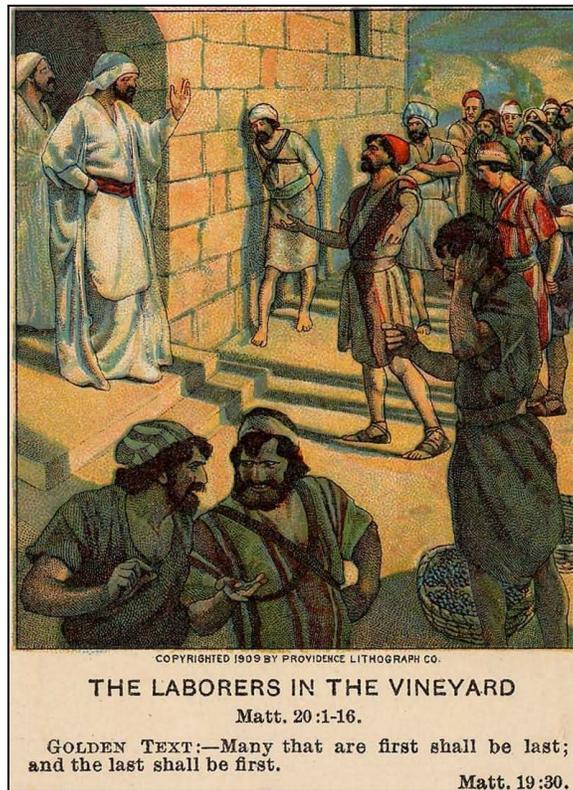
**Lesson Five:**

By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. In this sentence, by the word world the Apostle signifieth all mankind. Thus then did the matter stand? All of doomed humanity lay in misery, (or rather was blundering on, and plunging from bad to worse), together with that part of the Angels which had sinned, until both together should suffer the condign punishment of their vile treason.

This Season, then, is a prelude to the penitential mortifications of Lent -- a time that ends with the Passion of Christ and leads to the glorious Resurrection and Ascension that end our exile. It's as if during Septuagesima, we recognize our exile and the reasons for it; during Lent we repent of those reasons; during Passiontide, Our Lord assuages the Father's wrath at those reasons; and then, during Easter, we rejoice that, through the Cross, we can avoid the eternal price of sin.

For now, though, exile it is, and to indicate this, we eliminate the *alleluia* -- which means "All hail to Him Who is" -- from the Mass. Just as at Requiem Masses (and also the Mass for the Holy Innocents), the *alleluia* isn't heard and will be heard no more until the Easter Vigil on Holy Saturday.

Even during this somber season there is great hope, as always with God. The Gospel reading on Septuagesima Sunday recounts the [parable](#) of the laborers in the vineyard:



### **Matthew 20:1-16**

The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going about the third hour, he saw others standing in the market place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way.

And again he went out about the sixth and the ninth hour, and did in like manner.

But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle?

They say to him: Because no man hath hired us.

He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.

When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, Saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.

But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

**February 22nd , A.D. 2016 – The Chair of Saint Peter the Apostle  
Calendar for the Traditional Roman Rite**



The Latin-rite liturgy celebrates the Feast of the Chair of St Peter. This is a very ancient tradition, proven to have existed in Rome since the fourth century. On it we give thanks to God for the mission he entrusted to the Apostle Peter and his Successors.

"Cathedra" literally means the established seat of the Bishop, placed in the mother church of a diocese which for this reason is known as a "cathedral"; it is the symbol of the Bishop's authority and in particular, of his "magisterium", that is, the evangelical teaching which, as a successor of the Apostles, he is called to safeguard and to transmit to the Christian Community.

When a Bishop takes possession of the particular Church that has been entrusted to him, wearing his mitre and holding the pastoral staff, he sits on the *cathedra*. From this seat, as teacher and pastor, he will guide the journey of the faithful in faith, hope and charity.

So what was the "Chair" of St Peter? Chosen by Christ as the "rock" on which to build the Church (cf. Mt 16: 18), he began his ministry in Jerusalem, after the Ascension of the Lord and Pentecost. The Church's first "seat" was the Upper Room, and it is likely that a special place was reserved for Simon Peter in that room where Mary, Mother of Jesus, also prayed with the disciples.

Subsequently, the See of Peter was Antioch, a city located on the Oronte River in Syria, today Turkey, which at the time was the third metropolis of the Roman Empire after Rome and Alexandria in Egypt. Peter was the first Bishop of that city, which was evangelized by Barnabas and Paul, where "the disciples were for the first time called Christians" (Acts 11: 26), and consequently where our name "Christians" came into being. In fact, the Roman Martyrology, prior to the reform of the calendar, also established a specific celebration of the Chair of Peter in Antioch.

From there, Providence led Peter to Rome. Therefore, we have the journey from Jerusalem, the newly born Church, to Antioch, the first centre of the Church formed from pagans and also still united with the Church that came from the Jews.

Then Peter went to Rome, the centre of the Empire, the symbol of the "Orbis" - the "Urbs", which expresses "Orbis", the earth, where he ended his race at the service of the Gospel with martyrdom.

So it is that the See of Rome, which had received the greatest of honours, also has the honour that Christ entrusted to Peter of being at the service of all the particular Churches for the edification and unity of the entire People of God.

The See of Rome, after St Peter's travels, thus came to be recognized as the See of the Successor of Peter, and its Bishop's "cathedra" represented the mission entrusted to him by Christ to tend his entire flock.

This is testified by the most ancient Fathers of the Church, such as, for example, St Irenaeus, Bishop of Lyons, but who came from Asia Minor, who in his treatise *Adversus Haereses*, describes the Church of Rome as the "greatest and most ancient, known by all... founded and established in Rome by the two most glorious Apostles, Peter and Paul"; and he added: "The universal Church, that is, the faithful everywhere, must be in agreement with this Church because of her outstanding superiority" (III, 3, 2-3).

Tertullian, a little later, said for his part: "How blessed is the Church of Rome, on which the Apostles poured forth all their doctrine along with their blood!" (*De Praescriptione Hereticorum*, 36). Consequently, the Chair of the Bishop of Rome represents not only his service to the Roman community but also his mission as guide of the entire People of God.

Celebrating the "Chair" of Peter, therefore, as we are doing today, means attributing a strong spiritual significance to it and recognizing it as a privileged sign of the love of God, the eternal Good Shepherd, who wanted to gather his whole Church and lead her on the path of salvation.

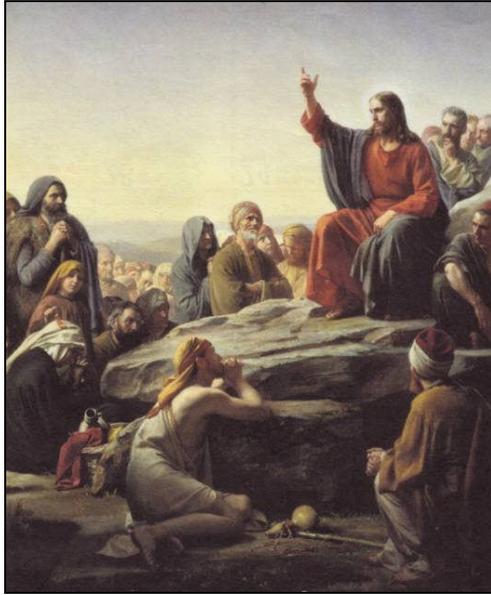
Among the numerous testimonies of the Fathers, here is a quote St Jerome's. It is an extract from one of his letters, addressed to the Bishop of Rome. It is especially interesting precisely because it makes an explicit reference to the "Chair" of Peter, presenting it as a safe harbour of truth and peace.

This is what Jerome wrote: "I decided to consult the Chair of Peter, where that faith is found exalted by the lips of an Apostle; I now come to ask for nourishment for my soul there, where once I received the garment of Christ. I follow no leader save Christ, so I enter into communion with your beatitude, that is, with the Chair of Peter, for this I know is the rock upon which the Church is built" (cf. *Le lettere* I, 15, 1-2).

In the apse of St Peter's Basilica, is the monument to the Chair of the Apostle, a mature work of Bernini. It is in the form of a great bronze throne supported by the statues of four Doctors of the Church: two from the West, St Augustine and St Ambrose, and two from the East: St John Chrysostom and St Athanasius.



## *The Book of Heaven and the Baltimore Catechism No. 3*



### ***LESSON FIFTH: On our First Parents and the Fall – Part 2 of 3***

***Q. 244. What was the Garden of Paradise?***

*A. The Garden of Paradise was a large and beautiful place prepared for man's habitation upon earth. It was supplied with every species of plant and animal and with everything that could contribute to man's happiness.*

***Volume 15 - May 29 A.D. 1923***

***God created His true personal Eden in the soul and in the body of man – an Eden all celestial; and then He gave him the terrestrial Eden as residence. Everything was harmony and happiness in the human nature, and even though sin upset this harmony and happiness, it did not completely destroy all the good which God had created in man.***

***Q. 245. Where was the Garden of Paradise situated?***

*A. The exact place in which the Garden of Paradise -- called also the Garden of Eden -- was situated is not known, for the deluge may have so changed the surface of the earth that old landmarks were wiped out. It was probably some place in Asia, not far from the river Euphrates.*

***Volume 33 - December 10 A.D. 1933***

***Whence turning in the works of the Divine Fiat I detained myself in Eden, in which was made present to me the Creation of man and I thought to myself: what could be the first word that Adam said when he was created by God...“My daughter, I also feel the desire to tell you what was the first word pronounced from the lips of the first creature created by Us. You should know that no sooner than Adam felt life, motion, reason, he saw his God before himself and understood that He had formed him, he felt in himself, in all his yet fresh being the impressions, the touch of his created and thankful hands, in an impetus of love he pronounced his first word: ‘I love you my God, my Father, author of this my life’, but it was not only the word, but the breath, the heartbeat, the drops of his blood, that raced in his veins, the motion, all his being, united together they said as in chorus: ‘I love you, I love you, I love you.’ So that the first lesson that he learned from his Creator, the first word that he learned to say, the first thought that had life in his mind, the first beat that formed in his heart, it was I love you, I love you, he felt himself loved, and he loved. I could say that his I love you never ended, it was so long that then it was interrupted when he had the misfortune to fall into sin...“Therefore my daughter, there is no greater sorrow for Us, than to see our love as broken in the creature and our Will impeded, smothered, without his working life and as subject to the human volition. Hence be attentive and in all things have for beginning love and my Divine Will.”***

**Q. 246. What was the tree bearing the forbidden fruit called?**

A. The tree bearing the forbidden fruit was called "the tree of knowledge of good and evil."

**Volume 19 - April 9 A.D. 1926**

*On the other hand, in the human will there is not a creative power which, if one wants to exercise the virtues, might be able to create patience, humility, obedience, etc. This is why one feels hardship, fatigue, in order to be able to practice the virtues: because the divine strength that sustains them, the creative power that nourishes them and gives them life, is missing. And so inconstancy appears, and one passes easily from virtues to vices, from prayer to dissipation, from church to amusements, from patience to impatience - all this mix of good and evil produces unhappiness in the creature. On the other hand, one who lets my Will reign within herself feels firmness in good; she feels that all things bring her happiness and joy. More so, since all the things created by Us carry the mark - the seed of the joy and the happiness of the One who created them; and they were created by Us so that all of them might bring happiness to man. Each created thing has the mandate from Us to bring to the creature the happiness and the joy it possesses*

**Q. 247. Do we know the name of any other tree in the garden?**

A. We know the name of another tree in the Garden called the "tree of life." Its fruit kept the bodies of our first parents in a state of perfect health.

**Volume 4 - October 8 A.D. 1901**

*"Ah, my daughter, the operating of the creature is empty, be it even a great work; rather, it is the union with Me and the simple aim at pleasing Me that fills it. And since my operating, be it even a breath, accesses all the works of creatures together in an infinite way, this is why it renders it so great. Besides, don't you know that one who makes use of my Humanity as the means to do his actions comes to nourish himself from the fruits of my own Humanity, and to feed himself from my own food? Furthermore, is it perhaps not the good intention that makes a man holy, and the evil intention that makes him perverted? One does not always do different things, but with the same actions one is sanctified and another becomes perverted."*

*Now, while He was saying this, I saw a flourishing tree inside Our Lord, filled with beautiful fruits, and I saw that those souls who operated to please God alone and through His Humanity were inside of Him, upon that tree, and His Humanity served as dwelling of these souls. But how so very scarce was their number.*

**Q. 248. Which were the chief blessings intended for Adam and Eve had they remained faithful to God?**

A. The chief blessings intended for Adam and Eve, had they remained faithful to God, were a constant state of happiness in this life and everlasting glory in the next.

**Volume 34 - August 2 A.D. 1937**

*"My daughter, our Supreme Being possesses the font of happiness, therefore from us can not go forth things or beings that were not happy. So that all the Creation possesses such fullness of happiness as to be able to give to all the earth perfect terrestrial happiness. Whence Adam enjoyed the fullness of happiness, all things rained upon him joys and happiness and then in his interior possessing my Volition, he contained seas of contentments, of beatitudes and joys without end, for Him everything was happiness within and without. As he sinned removing himself from my Will, the joy departed from him and all created things retired the joys that they possessed in their bosom, giving to man only the necessary means, not as to (a) proprietor, but as to (an) ungrateful servant. You see therefore from us unhappiness didn't go forth, nor can we give it, because we don't hold any, to give that which one doesn't hold is impossible. Hence it was sin that cast the seed in man of unhappiness, of sorrow and of all the evils that encircle him within and without.*

**Q. 249. Did Adam and Eve remain faithful to God?**

A. Adam and Eve did not remain faithful to God, but broke His command by eating the forbidden fruit.

**Volume 25 - February 17 A.D. 1929**

*"My daughter, you must know that in my Divine Will there is the permissive act and the wanted act. In the fall of Adam there was the permissive act, but not wanted by It; and in the permissive act, the light, the heat and the multiplicity of colors of my Divine Will place themselves aside and remain untouchable, without meddling in the*

*human act. On the other hand, in the wanted act, they form one single act and one single thing. Does the light of the sun become stained because it passes over rubbish? Certainly not. Light remains always light, and rubbish remains rubbish. On the contrary, the light triumphs over everything and remains untouchable by anything, regardless of whether they trample upon it, or whether it invests the dirtiest things; because things extraneous to light do not enter into its life of light. My Divine Will is more than light; like light, It flows in all human acts, but It remains untouchable by all the evils of creatures, and only those who want to be light, heat and colors – that is, those who want to live only and always of Its Divine Will – can enter into It; anything else does not belong to It. Therefore, you can be sure that you did not enter into the fall of Adam, because his fall was not an act of light, but of darkness, and one shuns the other.”*

**Q. 250. Who was the first to disobey God?**

A. Eve was the first to disobey God, and she induced Adam to do likewise.

**Volume 15 - June 6 A.D. 1923**

*Why did Adam sin? Because he removed his gaze from the divine attraction, and as Eve presented to him the fruit to let him eat of it, he looked at the fruit, and his sight took pleasure in looking at it, his hearing took delight in hearing the words of Eve - that if he ate the fruit he would become like God; and His palate took pleasure in eating it. So, taste was the first act of his ruin. On the other hand, had he felt displeasure in looking at it, tedium and bother in hearing the words of Eve, disgust in eating it, Adam would not have sinned. On the contrary, he would have done the first heroic act of his life, by resisting and correcting Eve for having done that, and he would have remained with the everlasting crown of faithfulness toward the One to whom he owed so much, and who had all the rights for his subjection. Oh! how careful must one be with the different tastes which arise in the soul. If they are purely divine tastes, one must give them life; but if they are human tastes, or of passions, one must give them death; otherwise there is the risk of falling into the current of evil.”*

**Q. 251. How was Eve tempted to sin?**

A. Eve was tempted to sin by the devil, who came in the form of a serpent and persuaded her to break God's command.

**Volume 29 - May 19 A.D. 1931**

*“My daughter, my Love was not extinguished because of the fall of man, but became more ignited; and even though my Justice justly punished him and condemned him, my Love, kissing my Justice, without delay promised the future Redeemer, and said to the deceitful serpent, with the empire of my Power: ‘You have made use of a woman to snatch man from my Divine Will, and I, by means of another woman, who will have in Her power the Power of my Fiat, will knock down your pride, and with Her immaculate foot, She will crush your head.’ These words burned the infernal serpent more than hell itself, and he stored so much rage in his heart, that he could no longer stay still – he would do nothing but go round and round the earth, to discover She who was to crush his head - not in order to let it be crushed, but so as to be able, with his infernal arts, with his diabolical tricks, to make fall She who was to defeat him, debilitate him and bind him in the dark abysses. So, for four thousand years he kept always wandering; and when he would see women who were more virtuous and good, he would arm his battle, he would tempt them in every way, and only then would he leave them, when he would be assured, by means of some weakness or defects, that they were not the One through whom he was to be defeated. And he would continue his wandering.*

**Q. 252. Which were the chief causes that led Eve into sin?**

A. The chief causes that led Eve into sin were:

- 1.(1) She went into the danger of sinning by admiring what was forbidden, instead of avoiding it.
- 2.(2) She did not fly from the temptation at once, but debated about yielding to it.

*Similar conduct on our part will lead us also into sin.*

**Volume 26 - April 7 A.D. 1929**

*Look and listen, my daughter: in the beginning, when Adam and Eve were created, Eden was given to them as their dwelling, in which they were happy and holy. This garden is a simile of that Eden, though it is not as beautiful and flowery. Now, know that I have permitted your coming to this house, which is surrounded by a garden, for you to be the new Eve; not Eve the tempter, who deserved to be put out of happy Eden, but Eve the reformer and the restorer, who will call again the Kingdom of my Divine Will upon earth. Ah! yes, you will be the seed, the cement on the wood worm that the human will has; you will be the beginning of a new happy era, and this is why I centralize in you the joy, the goods, the happiness of the beginning of Creation, and I love to repeat the conversations, the lessons, the instructions which I would have given if man had not withdrawn from Our Divine Will. Therefore, be attentive, and let your flight in It be continuous.”*

**Q. 253. What befell Adam and Eve on account of their sin?**

*A. Adam and Eve, on account of their sin, lost innocence and holiness, and were doomed to sickness and death.*

**Volume 21 - April 8 A.D. 1927**

*‘How is it that, by withdrawing from the Divine Will, Adam fell from such a height to such a low level?’ And Jesus, moving in my interior, told me: “My daughter, in the natural order, one who falls from a very high point, either perishes completely, or remains so wrecked and disfigured that it is impossible for him to recover his original state of health, of beauty and of stature. He will remain as a poor cripple, bent over and lame; and if he is a father, from him will come the generation of the cripple, of the blind, of the hunchback, and of the lame. In the same way, in the supernatural order, Adam fell from a point which was extremely high. He had been placed by his Creator at a point so high as to surpass the height of the heavens, of the stars, of the sun. By living in the Divine Will, he dwelled above everything – within God Himself. Do you see, then, from what level Adam fell? Given the height from which he fell, it was a miracle that he did not perish completely; but even though he did not perish, the blow he received with the fall was so violent, that it was inevitable for him to remain crippled, wrecked, and disfigured of his rare beauty. He remained shattered in all his goods, numb in working, dazed in his intellect. A continuous fever debilitated him, and weakened all of his virtues; therefore he no longer felt the strength to dominate himself. The most beautiful character of man – the dominion of himself – had vanished, while passions took its place, to tyrannize him, and to render him restless and sad. And since he was father and head of the generations, from him came the family of the cripple. They think that not doing my Will is something trivial, but instead, it is the total ruin of the creature; and as many acts as she does from her own will, so many times does she increase her evils, her ruin, digging the most profound abyss in which to fall.”*

**Q. 254. What other evils befell Adam and Eve on account of their sin?**

*A. Many other evils befell Adam and Eve on account of their sin. They were driven out of Paradise and condemned to toil. God also ordained that henceforth the earth should yield no crops without cultivation, and that the beasts, man's former friends, should become his savage enemies.*

**Volume 24 - July 7 A.D. 1928**

*“My daughter, you must know that the body did nothing evil, but all the evil was done by the human will. Before sinning, Adam possessed the complete life of my Divine Will in his soul; one can say that he was filled to the brim with It, to the extent that It overflowed outside. So, by virtue of my Will, the human will transfused light outside, and emitted the fragrances of its Creator – fragrances of beauty, of sanctity and of full health; fragrances of purity, of strength, which came out from within his will like many luminous clouds. And the body was so embellished by these exhalations, that it was delightful to see him beautiful, vigorous, luminous, so very healthy, with an enrapturing grace. Now, as Adam sinned, his human will remained alone, and he no longer had the one who would diffuse in his will the light, the varieties of so many fragrances which, being transfused outside, preserved the soul and the body as it had been created by God. Instead, thick clouds, putrid air, perfumes of weakness and of miseries began to emanate from within his human will, in such a way that the body also lost its freshness, its beauty. It became debilitated and remained subject to all evils, sharing in all the evils of the human will, just as it had shared in the good. So, if the human will is healed by receiving again the life of my Divine Will, all the evils of the human nature will have life no more, as if by magic.*

**Q. 255. Were we to remain in the Garden of Paradise forever if Adam had not sinned?**

*A. We were not to remain in the Garden of Paradise forever even if Adam had not sinned, but after passing through the years of our probation or trial upon earth we were to be taken, body and soul, into heaven without suffering death.*

**Volume 23 - November 10 A.D. 1927**

*You must know that the first model in Creation was the Supreme Being, within which was man to model all his acts with his Creator. The second was to be Adam, within which all his descendants were to model themselves. But because he withdrew from my Will, since my Will and Its unity were missing in him, he lacked the brushes, the colors and the raw material to be able to make the models in the likeness of his Creator. Poor one, how could he form models with the very divine form, if he was no longer in possession of that Will which administered to him the ability to do it, as well as everything that was needed to be able to form the very models of God? By rejecting my Divine Fiat, he rejected the power which can do everything and knows how to do everything. It happened to Adam as would happen to you, if you had neither paper nor pens nor ink with which to write. If these were lacking to you, you would not be able to write a single word. In the same way, he was no longer able to form the models on the divine mold. The third model must be formed by the one who must make the Kingdom of my Will return. Therefore, your duties are great; on your models will all those of others be modeled. So, let the life of my Divine Will flow in all your acts, that It may administer to you everything that is needed. In this way, everything will go well, and your Jesus will be together with you, to make you execute His divine models well.”*

**Q. 256. What evil befell us on account of the disobedience of our first parents?**

*A. On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.*

**Volume 21 - April 8 A.D. 1927**

*His fall brought graver consequences, because he was the head of all generations; therefore, as though naturally, all the members were to feel the effects of the evil of their head. See, then: when my Will has been expressed, wanted and commanded, the sin is graver and the consequences are irreparable; and only my Divine Will Itself can make up for such a great evil, as that which occurred to Adam. On the other hand, when It is not expressed, even though the creature has the duty to pray to Me in order to know my Will in her work – whether there is any good in her act, and my glory alone - the evil is not so grave, and it is easier to find a remedy. And I do this with each creature, in order to test their loyalty, and also to secure the love which they say they have for Me. Who would not want to be sure about a property he has acquired, to the point of writing the deed? Who would not want to be sure about the faithfulness of a friend, or about the true loyalty of a servant? So, in order to be sure, I let them know that I want some little sacrifices, which will bring all goods and sanctity to them, and they will fulfill the purpose for which they were created. But if they are reluctant, everything will be upset in them, and all evils will swoop down upon them. Therefore, not doing my Will is always evil – more or less evil, according to the knowledge one possesses of It.”*

## *How Adam was the holiest one before he sinned...*



**Book of Heaven – October 2, 1927**

*How Adam was the holiest one before he sinned.*

I was doing my round in the Creation, to follow all the acts of the Divine Will which are in It, and as I arrived at Eden, in which God created the first man, Adam, in order to unite myself, with him, to that unity of wills which he possessed with God, in which he did his first acts in his first period of creation, I thought to myself: **‘Who knows what sanctity my first father Adam possessed; what value his first acts done in the Kingdom of the Divine Fiat contained. And how can I impetrate a Kingdom so holy upon earth again, as I am the only one occupied with obtaining a good so great?’** But while I was thinking of this, my always lovable Jesus came out from within my interior, sending rays of light; and that light converted into words, and He told me: **“My daughter, firstborn daughter of my Will, I want to reveal to you, as daughter of my Will, the sanctity of he who possessed the Kingdom of my Divine Fiat. At the beginning of Creation, this Kingdom had Its life, Its perfect dominion and Its complete triumph. So, It is not completely foreign to the human family; and because It is not foreign, there is all the sure hope for It to return again into their midst to reign and dominate.**

**Now, you must know that Adam possessed such sanctity when he was created by God, and his acts, even the slightest, had such value, that no Saint, either before or after my coming upon earth, can be compared to his sanctity; and all of their acts together do not reach the value of one single act of Adam, because, in my Divine Will, he possessed the fullness of sanctity, the totality of all the divine goods. And do you know what fullness means? It means to be filled to the brim, to the point of overflowing with light, sanctity, love – with all the divine qualities, in such a way as to be able to fill Heaven and earth, over which he had dominion, and through which his Kingdom extended. Therefore, each one of his acts done in this fullness of divine goods had such value, that no one else - as much as he might sacrifice himself, suffer and do good, but does not possess the Kingdom of my Will and Its total dominion - can be compared to one alone of these acts in the Kingdom of my Will. Therefore, the glory, the love that Adam gave Me as long as he lived in the Kingdom of my Divine Volition, no one – no one has given Me, because in his acts he gave Me fullness and totality of all goods, and only in my Will can these acts be found – outside of It they do not exist. Therefore, Adam had his riches, his acts of infinite value, which my Eternal Will communicated to him before the Divinity; because, in creating him, God had left nothing empty within him, but everything was divine fullness, as much as a creature could contain. And when he fell into sin, these acts, these riches of his, this glory and perfect love which he had given to his Creator, were not destroyed; on the contrary, it is by virtue of them and of his operating done in my Divine Fiat that he earned the Redemption. No, one who had possessed the Kingdom of my Will, even for a short time, could not remain without Redemption. One who possesses this Kingdom enters into such bonds and rights with God, that God Himself feels with him the strength of His own chains that bind Him, and He cannot get rid of him. Our adorable Majesty with Adam was in the same condition as a father who has a son who has been for him the cause of many conquests, of great riches, of incalculable glory; there is nothing the father possesses in which he does not find the acts of his son – he feels the glory and the love of his son resound everywhere. Now, to his misfortune, this son falls into poverty. Can the father ever not have compassion for his son, as he feels, everywhere and in every place, the love, the glory, the riches with which his son has surrounded him?**

*My daughter, by living in the Kingdom of Our Will, Adam had penetrated into Our boundaries, which are interminable, and he had placed his acts, his glory, his love for his Creator everywhere; and, as Our child, with the acts he emitted, he brought Us Our riches, Our joys, Our glory and love; his echo resounded in Our whole Being, as Ours did in his. Now, in seeing him fallen into poverty, how could Our love bear not having compassion on him, if Our Divine Will Itself lovingly waged war on Us and pleaded for the one who had lived in It? Do you see, then, what living in my Divine Will means - its great importance? In It there is fullness of all divine goods and totality of all possible and imaginable acts. The soul embraces the whole of the Divine Being, she is in my Will like the eye before the sun, which remains all filled with its light; and while the whole sun is reflected in the pupil of the eye, its light remains also outside of it, investing the whole person and covering the earth without departing from within the pupil. And while its light remains in the eye, it would want to bring the pupil into the sun, to let it go round the earth with itself, to let it do what the light does and receive its acts everywhere as attestation of love and glory. This is an image of the soul who lives in my Will. My Will fills her with such fullness as to leave no empty space within her; and since she is incapable of possessing the whole divine immensity, It fills her for as much as the creature can contain, and without separating from her, It remains outside of her, bringing the pupil of the will of the soul into the endlessness of Its light, to let her do what my Divine Will does and receive the requital of her acts and of her love.*

*Oh! power of my Divine Fiat operating in the creature who, letting herself be invested by Its light, does not refuse Its dominion and Its Kingdom. And if Adam deserved compassion, it was because the first period of his life was in the Kingdom of the Divine Will. If the Celestial Sovereign Lady, though She was alone, was able to obtain the coming of the Word upon earth, it was because She gave free field to the Kingdom of the Divine Fiat within Herself. If my very Humanity was able to form the Kingdom of Redemption, it was only because It possessed the whole entireness and immensity of the Kingdom of the Eternal Volition; because wherever It extends, It embraces everything, It can do anything, and there is no power against It that can constrain It. So, one alone who possesses the Kingdom of my Will is worth more than everything and everyone, and can earn and impetrate what all others together can neither earn nor obtain; because all others together, however good, but without the life of my Will in them, are always the little flames, the little plants, the little flowers which, at the most, serve to adorn the earth; they are subject to being extinguished and to wither, and the divine goodness can neither place great entrustments upon them, nor concede such portents as to do good to the entire world.*

*On the other hand, one who lives in my Will is more than sun, and just as the sun invests everyone with the empire of its light, it rules over the plants and gives life, color, fragrance, sweetness to each one of them; it imposes itself on everything with its tacit empire, to give it its effects and the goods it possesses, and no other sphere does so much good to the earth as the sun does – in the same way, those in whom my Will lives are more than sun, and with the light which they contain they lower themselves and then rise with rapidity, they penetrate everywhere – into God, into His acts; with the Divine Will which they possess, they rule over God Himself, and over creatures; they are capable of overwhelming everything to hold out the life of the light they possess to all; they are the bearers of their Creator, and they let the light walk ahead of them to impetrate, and obtain, and give, whatever they want. Oh! if creatures knew such a great good, they would compete among themselves and all passions would change into passion of light for living, only and always, in that Divine Fiat which sanctifies everything, gives everything and rules everything...”*

Fiat!!!

## 17 YEARS



**Saint Annibale Maria Di Francia and the Servant of God, Luisa Piccarreta,  
The Little Daughter of the Divine Will  
Seventeen Years (A.D. 1910-1927)**

*Saint Annibale Maria Di Francia wanted to open in Trani male and female branches of his newly founded congregation. When he heard about Luisa Piccarreta, he paid her a visit and from that time these two souls were inseparably linked by their common aims. Saint Annibale became her extraordinary confessor and edited her writings, which were little by little properly examined and approved by the ecclesiastical authorities. In about 1926, St. Annibale ordered Luisa to write a book of memoirs of her childhood and adolescence. He published various writings of Luisa's, including the book *L'orologio della Passione*, which acquired widespread fame and was reprinted four times.*

## 1897 – 1898



**Padre Hannibal and Melanie Calvat with Daughters of Divine Zeal**

In the beginning, Saint Hannibal entrusted the girls' orphanage to a distinguished widow who had been converted to a life of piety through one of his sermons: Laura Jensen Bucca was a genuine help to him for several years, but then she resigned. The priest turned to various religious communities, only in vain. So he decided to found his own congregation of nuns whom he called Daughters of Divine Zeal, patterned after the inspiration of the *Rogate* - the expression of the zeal burning in the Sacred Heart of Jesus for the glory of the Father and the salvation of souls.

The budding community was not without its headaches: tribulation goes hand in hand with all the works of God. Not only that, it is the bright badge of divine favor. In the light of a schism which occurred, the Institute was suppressed by Church authority. Thanks to the offices of a venerable Friar Minor, Fr. Bernard of Portosalvo, a one-year stay on the decree was given to the Fr. Hannibal. The Institute was put on trial. During that year, he had as a cooperator for his work none other than Melanie Calvat, the famous young shepherdess to whom the Mother of God appeared on the mountain of La-Salette.

Melanie remained at the Institute for one year, from September 1897 to September 1898 - a year which, in the words of Saint Hannibal, was a year of blessing. The trial period was weathered successfully, having a healthy and vigorous effect on the community, and the women's congregation was put on a safe footing.

Melanie died at the age of 72, alone and unattended, on December 14, 1904, at Altamura, near Bari, Italy. She is buried beneath a marble column with a bas-relief depiction of Our Lady welcoming her into heaven. In spite of her unapproved writings, Melanie was always faithful to her original account of the apparition and message of La Salette. She demonstrated this at the Shrine of La Salette during her last visit there September 8-19, 1902.



1906



In the magazine of the Monfort Fathers “Queen of All Hearts” Saint Annibale had discovered the True Devotion of St. Louis de Montfort in 1906 and had it practiced in all of his institutes.

From “[True Devotion to the Blessed Virgin](#)”

46. . . . This means that the greatest saints, those richest in grace and virtue will be the most assiduous in praying to the most Blessed Virgin, looking up to her as the perfect model to imitate and as a powerful helper to assist them.

47. *I said that this will happen especially towards the end of the world, and indeed soon, because Almighty God and his holy Mother are to raise up great saints who will surpass in holiness most other saints as much as the cedars of Lebanon tower above little shrubs.* This has been revealed to a holy soul whose life has been written by M. de Renty.

48. These great souls filled with grace and zeal will be chosen to oppose the enemies of God who are raging on all sides. They will be exceptionally devoted to the Blessed Virgin. Illumined by her light, strengthened by her food, guided by her spirit, supported by her arm, sheltered under her protection, they will fight with one hand and build with the other. With one hand they will give battle, overthrowing and crushing heretics and their heresies, schismatics and their schisms, idolaters and their idolatries, sinners and their wickedness. With the other hand they will build the temple of the true Solomon and the mystical city of God, namely, the Blessed Virgin, who is called by the Fathers of the Church the Temple of Solomon and the City of God. By word and example they will draw all men to a true devotion to her and though this will make many enemies, it will also bring about many victories and much glory to God alone.

***“The Sanctity of living in the Divine Will is symbolized by the Sun”***

*Lessons from the Letters of Servant of God Luisa Piccarreta*

**THE LITTLE DAUGHTER OF THE DIVINE WILL**



**Luisa Letter - 110. To Federico Abresch**

**In Voluntate Dei!**

Dearest son in the Divine Volition,

(...) what you say seems good to me, and also the Lord is pleased, because those who today love to live in the Divine Will and to know It, form the seed, the conception, and maybe even the birth of this Divine Volition within their souls – also, to make It be conceived in other creatures. So, if It does not expand, how can It be reborn in others?

You must know that the sanctity of living in the Divine Will is nothing other than a birth which the Divine Sanctity makes in the creatures. It is the greatest miracle It can perform in the creatures; it is the miracle which can give all to God, which can love Him for all, even for those who do not yet exist, and which can receive all from God. In fact, finding His Most Holy Will in us, He finds the space in which to place His Sanctity, His Goodness, His Beauty, His graces, and also His divine works. So, He is able to form His own Divine Generation in all our acts. Oh, how glorified and loved is God, in seeing the generation of His Divine Life in our tiny acts - even in the breath, in the motion, in the step!

The Sanctity of living in the Divine Will is symbolized by the Sun, which does good to all, gives Itself to all, denies Itself to no one, and while almost holding the earth on Its lap (giving to each plant - to some color, to some sweetness, to some fragrance – things which are all different and distinct among each other), yet, while doing so much good, the Sun never says a word; It allows Its light to be trodden by our steps; It follows us everywhere, and all the glory and honor is of God, who made It Sun. Such is the soul who lives in the Divine Will, whom the Lord uses to do good to all, and from whom He receives glory and honor, as if all had loved Him.

Therefore, love very much that the Divine Will be known in order to form His divine Generation upon earth, that He may abound even more with His beloved creatures. He feels so much the need to love and to be loved, but does not find His Will; His Love remains hampered, and He is not able to give or receive what He wants... The Divine Will has such surprises in the soul that the Heavens are astonished and the Angels remain mute in seeing our Creator enclosed in our tiny act.

Beloved son, I recommend to you – never go out of the Divine Will. I commend myself to your prayers, and leaving you bound to the Divine Family to live together with Them, I send you my regards from the heart,

Most affectionately yours,  
The little daughter of the Divine Will.

Corato, January 2 A.D. 1942

## Prayer Requests – February A.D. 2017



*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 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), Father Dullea. (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), Fr. Omar (health), Fr. Tom (freedom), Msr. J. Anthony Luminais (SI), Walter Zimmerman (SI), Br. Walter (SI), Eugenie (SI), Brother David & the Knights (SI), Fr. Selvaraj (SI), Dave Gottlib (SI), George (SI), Dr. Ramon Sanchez (SI), Peter Holiday (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), Liz Ann Garcia (SI), Aida Garcia (Health), Anna Pfeil (SI), Ana Ramos (SI), Christina (SI), robert (SI), Ninfa (stroke recovery), Sylvester (SI), Sandy, Karen, Kurt, Olivia (SI), Ann, Scott, Jacob & Samuel (SI), Jerry, Donsey & family (SI), Frank Pollock (SI), Jennifer Raczck (SI), Linda Burke (SI), Hilda Lopez & family (SI), Unice & David (SI), Meg & Tony (SI), Carol Braun (SI), Fran & Judy O’Brien (SI), Diane (SI), Charlotte & Rose Hafley (SI), Earl Duque Family John & Aniela (SI), Nicholette Gottlinger and family (SI), Anita Ramos (SI), Helen (SI), Troy (SI), Jennie (SI), Teresa (SI), Frank Ramirez. (SI), Sara (SI), Celine Powers (SI), Anita Sabin (SI) Kelly Bowring & Family (SI), Marry Noon (recovery), Frank Rega (SI), Rhonda Ricco (SI), ... Fr. Joseph Cazenavettez (Chemo), Dalia (SI), Jordan Keith Hillan (SI), Marguerite’s pregnant granddaughter (SI), Rosemary (heart transplant), Clarice Bostick (stroke), Michael (SI), Katie (ovarian cancer), Claudia (SI), Julie Meir (SI), Ed Neidhardt (Chemo), Adriana (SI), Tamita (cancer),

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

**Adriana Pallotti, Mike Sheehan, Fr. Jack Vessels**

*“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.*

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