

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. 124 – September 8, A.D. 2012

"The Word of God is the Power of God and the Power of God is Love"

The Nativity of the Blessed Virgin Mary



Tuesday, May 31 A.D. 1927, after receiving Holy Communion in bed, Fr. Annibale beheld a vision of the Baby Mary. "Oh, the Baby Mary," he exclaimed. "How beautiful she is! How beautiful she is! Behold, the 12 stars, her little face, her feet!"

Feast of Maria Bambina



The celebration the birth of Mary, the Mother of our Lord. This feast is observed on September 8 in both the Roman and Byzantine rites. The Gospel appointed for the feast, in the Roman Rite, is [Matthew 1:1-16](#). This passage, like [Luke 3:23-38](#), presents the genealogy of Jesus. It is curious that both Evangelists chose to feature Joseph, rather than Mary, as the penultimate link in the chain of the generation of Jesus, since each of them makes it clear that Joseph was not the biological father of Jesus. Nor was any other man. Mary is presented as the only human parent of our Lord, which is a mystery that Christians traditionally refer to as “the Virgin Birth”. The parents of Mary were Joachim and Anna, neither of whom is mentioned in the genealogies.

How can Jesus Christ be called “son of David”, if the Blessed Virgin is not a daughter of David? (a) If by virtue of Joseph’s marriage with Mary, Jesus could be called the son of Joseph, he can for the same reason be called “son of David” (St. Augustine, *On the Harmony of the Gospels*, II, i, 2). (b) Tradition tells us that Mary too was a descendant of David. According to [Numbers 36:6-12](#), an only daughter had to marry within her own family so as to secure the right of inheritance. After St. Justin (*Adv. Tryph.* 100) and St. Ignatius (*Letter to the Ephesians* 18), the Fathers generally agree in maintaining Mary’s Davidic descent, whether they knew this from an oral tradition or inferred it from Scripture, e.g. [Romans 1:3](#); [2 Timothy 2:8](#). St. John Damascene (*De fid. Orth.*, IV, 14) states that Mary’s great-grandfather, Panther, was a brother of Mathat; her grandfather, Barpanther, was Heli’s cousin; and her father, Joachim, was a cousin of Joseph, Heli’s levirate son. Here Mathat has been substituted for Melchi, since the text used by St. John Damascene, Julius Africanus, St. Irenæus, St. Ambrose, and St. Gregory of Nazianzus omitted the two generations separating Heli from Melchi. Tradition presents the Blessed Virgin as descending from David through Nathan.

The Gospel reading for this feast thus underscores Jesus’ identity as an Israelite, a son of Abraham and son of David. The Evangelists’ parenthetical comments at the end and beginning, respectively, of the genealogies does not negate the significance of Joseph in this lineage. Rather, they indicate that Jesus is more than the legal or covenantal “son of God.” Jesus’ Father really is God; therefore, Jesus really is God, the Son. Likewise, the significance of the mention of Mary in Matthew’s genealogy, and in these narratives more generally, is that Jesus is really, not just legally, human, a descendant of Abraham and of David. The Son of God really is the offspring of the Virgin Mary. The earliest source of material on the birth of Mary is the apocryphal “[Protoevangelium of James](#),” written around 145 A.D. The Catholic Encyclopedia summarizes some of the evidence that, with the guidance of the Holy Spirit, gave rise to the Catholic tradition concerning Mary’s parentage and birth:

According to [Luke 1:26](#), Mary lived in Nazareth, a city in Galilee, at the time of the Annunciation. A certain tradition maintains that she was conceived and born in the same house in which the Word became flesh. Another tradition based on the Gospel of James regards Sephoris as the earliest home of Joachim and Anna, though they are said to have lived later on in Jerusalem, in a house called by St. Sophronius of Jerusalem *Probatrica*. *Probatrica*, a name probably derived from the sanctuary’s nearness to the pond called *Probatrica* or *Bethsaida* in [John 5:2](#). It was here that Mary was born.

About a century later, about A.D. 750, St. John Damascene repeats the statement that Mary was born in the Probatica. It is said that, as early as in the fifth century the empress Eudoxia built a church over the place where Mary was born, and where her parents lived in their old age. The present Church of St. Anna stands at a distance of only about 100 Feet from the pool Probatica. In 1889, 18 March, was discovered the crypt which encloses the supposed burying-place of St. Anna. Probably this place was originally a garden in which both Joachim and Anna were laid to rest. At their time it was still outside of the city walls, about 400 feet north of the Temple. Another crypt near St. Anna's tomb is the supposed birthplace of the Blessed Virgin; hence it is that in early times the church was called St. Mary of the Nativity.... (Source)

These traditions, together with the opening chapters of Matthew and Luke, witness to the Church's love for and devotion to Mary, because of her special role in the plan of God for the redemption of mankind. May all Christians, who confess that the Virgin's Son is Lord and Christ, join together today in the celebration of her birth. Out of love, we make sure to celebrate the birthdays of our family members and closest friends. How shall we do less for the Mother of God's family, the Church?

Excerpt from Day Ten
The Queen of Heaven in the Kingdom of the Divine Will
The Dawn that rises to put to Flight the Night of the Human Will
Her Glorious Birth

Lesson of the Newborn Queen:

Child of my Heart, my birth was prodigious; no other birth can be said to be similar to mine. I enclosed in Myself the heaven, the Sun of the Divine Will, and also the earth of my humanity – a blessed and holy earth, which enclosed the most beautiful flowerings. And even though I was just newly born, I enclosed the prodigy of the greatest prodigies: the Divine Will reigning in Me, which enclosed within Me a heaven more beautiful, a Sun more refulgent than those of Creation, of which I was also Queen, as well as a sea of graces without boundaries, which constantly murmured: "Love, love to my Creator..." My birth was the true dawn that puts to flight the night of the human will; and as I kept growing, I formed the daybreak and called for the brightest daylight, to make the Sun of the Eternal Word rise over the earth.

My child, come to my cradle to listen to your little Mama. As soon as I was born, I opened my eyes to see this low world, to go in search of all my children so as to enclose them within my Heart, give them my maternal love and, regenerating them to the new life of love and of grace, give them the step which would let them enter into the Kingdom of the Divine Fiat, which I possessed. I wanted to act as Queen and Mother, enclosing everyone in my Heart, to bring everyone to safety, and to give them the great gift of the Divine Kingdom. In my Heart I had a place for everyone, because for one who possesses the Divine Will there are no constraints - only infinite expanses. I looked also at you, my child - no one escaped Me. And since on that day everyone celebrated my birth, it was also feast for Me. But upon opening my eyes to the light, I had the sorrow of seeing the creatures in the thick night of the human will.

Oh, what an abyss of darkness envelops the creature who lets herself be dominated by her will! It is the true night, but a night with no stars – with, at most, a few fleeting lightnings – lightnings easily followed by thunders which, in roaring, thicken the darkness even more, and unload the storm over the poor creature – storms of fear, of weakness, of danger, of falling into evil.

My poor Heart was pierced in seeing my children in this horrible storm, in which the night of the human will had overwhelmed them.

Now listen to your little Mama: I am still in the cradle, I am little - look at the tears I shed for you! Every time you do your will, it is a night that you form for yourself; and if you knew how much this night harms you, you would cry with Me! It makes you lose the light of the day of the Holy Will; it turns you upside down; it paralyzes you to good; it breaks true love in you, and you remain like a poor ill one, who lacks the necessary things to be healed. Ah, my child, dear child, listen to Me: never do your will; give Me your word that you will make your little Mama content.

September 12, A.D. 2012

The Most Holy Name of Mary



Most Holy Name of Mary

In accordance with Jewish custom our Lady's parents named her eight days after her birth, and were inspired to call her Mary. The feast of the Holy Name of Mary therefore follows that of her Birthday, as the Feast of the Holy Name of Jesus follows Christmas. The feast originated in Spain and was approved by the Holy See in 1513; Innocent XI extended its observance to the whole Church in 1683 in thanksgiving to our Lady for the victory on September 12, 1683 by John Sobieski, king of Poland, over the Turks, who were besieging Vienna and threatening the West. This day was commemorated in Vienna by creating a new kind of pastry and shaping it in the form of the Turkish half-moon. It was eaten along with coffee which was part of the booty from the Turks.

The ancient *Onomastica Sacra* have preserved the meanings ascribed to Mary's name by the early Christian writers and perpetuated by the Greek Fathers. "Bitter Sea," "Myrrh of the Sea," "The Light Giver," "The Enlightened One," "Lady," "Seal of the Lord," and "Mother of the Lord" are the principal interpretations. These etymologies suppose that the Hebrew form of the name is Maryām, not Miryām. From the time of St. Jerome until the 16th century, preferred interpretations of Mary's name in the West were "Lady," "Bitter Sea," "The Light Giver," and especially "Star of the Sea." *Stella Maris* was by far the favored interpretation. The revival of Hebraic studies, which accompanied the Renaissance, led to a more critical appraisal of the meanings assigned to Our Lady's name. Miryām has all the appearance of a genuine Hebrew name, and no solid reason has been discovered to warrant rejecting the Semitic origin of the word. The Hebrew name of Mary, Miryām, (in Latin *Domina*) means lady or sovereign; this Mary is in virtue of her Son's sovereign authority as Lord of the World. We call Mary our Lady as we call Jesus our Lord, and when we pronounce her name we affirm her power, implore her aid and place ourselves under her protection.

Excerpted from *Mariology* by Juniper B. Carol, O.F.M.

Book of Heaven - August 15 A.D. 1899

Charity orders all virtues. The Virgin Mary assumed into Heaven. The 'Hail Mary' together with Jesus.

...I said to Him: 'My sole and only treasure, You didn't even let me watch the feast of our Queen Mama, or listen to the first canticles that the Angels and the Saints sang as She entered Paradise.'

And Jesus: ***"The first canticle that they sang to my Mama was the 'Hail Mary', because in the 'Hail Mary' there are the most beautiful praises, the greatest honors; and the joy which She felt in being made Mother of God is renewed. Therefore, let us recite it together to honor Her, and when you come to Paradise I will let you find it as if you had recited it together with the Angels and the Saints for the first time in Heaven."***

So, we recited the first part of the 'Hail Mary' together. Oh, how tender and moving it was to hail our Most Holy Mama together with Her beloved Son! Each word He said carried an immense light, through which one could comprehend many things about the Most Holy Virgin. But who can say them all – especially because of my inability? Therefore I let them pass in silence.

September 14, A.D. 2012
The Exaltation of the Holy Cross



The feast of the Exaltation of the Holy Cross. This feast is also called the Triumph of the Cross, Elevation of the Cross, Holy Cross Day, Holy Rood Day, or Roodmas

The public veneration of the Cross of Christ originated in the fourth century, beginning with the miraculous discovery of the cross on September 14, 326, by Saint Helen, mother of Constantine, while she was on a pilgrimage to Jerusalem -- the same day that two churches built at the site of Calvary by Constantine were dedicated.

In the Western Church, the feast came into prominence in the seventh century, after Emperor Heraclius of Constantinople recaptured the cross of Christ from the Persians and returned it to Jerusalem.

On this feast day, we honor the Holy Cross by which Christ redeemed the world. The Cross -- because of what it represents -- is the most potent and universal symbol of the Christian faith. We revere the instrument by which Jesus Christ, Our Lord, saved us. Once an object of scorn, the cross has become our "glory."

Saint Quotes on Suffering and the Cross

"From here on earth, Love cannot live without suffering. It is through loving the cross that we discover His Heart, for divine Love never lives without suffering. I want my whole life to be inspired by love. He who loves, does all things easily, or, if he suffers, he suffers bravely. Why is suffering necessary? Because on earth, pure love cannot exist without suffering. O Jesus, Jesus, I no longer feel my cross when I think of yours!"

~ St. Bernadette Soubirous

"Jesus said to me; 'How many times would you have abandoned Me, my son, if I had not crucified you. Beneath the cross, one learns love, and I do not give this to everyone, but only to those souls who are dearest to Me.'"

~ St. Pio of Pietrelcina

"We are co-redeemers of the world. And souls are not redeemed without the cross."

~ St. Teresa of the Andes

One morning – it was the day of the Exaltation of the Cross – my sweet Jesus transported me to the holy sites; and first, He told me many things about the virtue of the cross. I don't remember all, but just a few things: *“My beloved, do you want to be beautiful? The cross will give you the most beautiful features that can possibly be found, both in Heaven and on earth; so much so, as to enamor God, who contains all beauties within Himself.”*

Jesus continued: *“Do you want to be filled with immense riches - not for a short time, but for all eternity? Well then, the cross will administer to you all kinds of riches - from the tiniest cents, which are the little crosses, up to the greatest amounts, which are the heavier crosses. Yet, men are so greedy to earn a temporal penny, which they soon will have to leave, but do not give a thought to earning one eternal cent. And when I, having compassion for them, in seeing their carelessness for all that regards eternity, kindly offer them the opportunity - instead of cherishing it, they get angry and offend Me. What human madness – it seems that they understand it upside down. My beloved, in the cross are all the triumphs, all the victories, and the greatest gains. You must have no aim other than the cross, and it will be enough for you, in everything. Today I want to make you content; that cross which until now has not been enough to lay you on and crucify you completely, is the cross that you have carried up to now. But since I have to crucify you completely, you need new crosses which I will let descend upon you. So, the cross you have had until now, I will bring to Heaven, to show it to the whole celestial court as pledge of your love, and I will make another one descend from Heaven – a larger one, to be able to satisfy the ardent desires I have upon you.”*

While Jesus was saying this, that cross which I had seen the other times made itself present before me. I took it and I laid myself on it. As I was in this way, the Heavens opened and Saint John the Evangelist came down, carrying the cross that Jesus had indicated to me. The Queen Mother and many Angels, when they arrived near me, lifted me from that cross and placed me over the one which they had brought me, which was much larger. Then, an Angel took the cross I had before and took it to Heaven with him. After this, with His own hand, Jesus began to nail me to that cross; Queen Mama assisted me, while the Angels and Saint John were handing the nails. My sweet Jesus showed such contentment, such joy in crucifying me, that just to be able to give that contentment to Jesus, I would have suffered not only the cross, but yet more pains. Ah! it seemed to me that Heaven was making new feast for me, in seeing the contentment of Jesus. Many souls were freed from Purgatory and took flight toward Heaven, and quite a few sinners were converted, because my Divine Spouse let everyone participate in the good of my sufferings. Who can tell, then, the intense pains I felt while being stretched so well over the cross, and pierced through by the nails in my hands and feet? But especially the feet – the atrocity of the pains was such that they cannot be described. When they finished crucifying me and I felt I was swimming in the sea of pains and sufferings, Queen Mama said to Jesus:

“My Son, today is a day of grace - I want You to let her share in all of your pains. There is nothing left but to pierce her heart through with the lance, and to renew for her the crown of thorns.”

So, Jesus Himself took the lance and pierced my heart through; the Angels took a crown of thorns, well thickened, and handed it to the Most Holy Virgin – and She Herself drove it into my head.

What a memorable day that was for me – of sufferings, yes, but of contentments, of unspeakable pains, but also of joy. It is enough to say that the intensity of the pains was such, that for that entire day Jesus did not move from my side, but remained close to me in order to sustain my nature, which was failing at the liveliness of the pains. Those souls from Purgatory who had flown up to Heaven, descended together with the Angels and surrounded my bed, cheering me with their canticles, and thanking me affectionately because through my sufferings I had freed them from those pains.

It happened, then, that after five or six days of those intense pains, to my great regret, they began to diminish, and so I would solicit my beloved Jesus to renew the crucifixion. And He, sometimes quickly, and sometimes with some delay, would be pleased to transport me to the holy sites and to let me share in the pains of His Sorrowful Passion... now the crown of thorns, now the scourging, now the carrying of the cross to Calvary, now the crucifixion – sometimes one mystery per day, and sometimes everything in one day, as He pleased. This would be of highest pain and contentment for my soul. But it would become very bitter for me when the scene would change, and instead of I being the one who suffered, I would be the spectator, watching most loving Jesus suffer the pains of His Sorrowful Passion. Ah! how many times I found myself in the midst of the Jews together with Queen Mama, seeing my beloved Jesus suffer. Ah! yes, it is indeed true that it is easier for one to suffer himself, than to see the beloved suffer....

September 15, A.D. 2012 Our Lady of Sorrows



The Blessed Virgin Mary revealed to St. Bridget of Sweden (1303-1373) that seven graces are granted to the souls who honor her daily by saying seven Hail Mary's and meditating on her tears and dolors.

- 1) I will grant peace to their families.
- 2) They will be enlightened about the divine mysteries.
- 3) I will console them in their pains and I will accompany them in their work.
- 4) I will give them as much as they ask for as long as it does not oppose the adorable will of my divine Son or the sanctification of their souls.
- 5) I will defend them in their spiritual battles with the infernal enemy and I will protect them at every instant of their lives.
- 6) I will visibly help them at the moment of their death, they will see the face of their Mother.
- 7) I have obtained (This Grace) from my divine Son, that those who propagate this devotion to my tears and dolors, will be taken directly from this earthly life to eternal happiness since all their sins will be forgiven and my Son and I will be their eternal consolation and joy.

Book of Heaven - July 11, A.D. 1926

Just as it was necessary to make known who They were who suffered more than anyone to form the Kingdom of Redemption, so it is necessary to make known she who has suffered for the Kingdom of the Supreme Fiat.

For quite a few days my sweet Jesus had not told me anything about His Most Holy Will; rather, He would make Himself seen sad, in the act of striking the creatures. Today, as though wanting to go out of His sadness – because when He speaks about His Will it seems He puts Himself in feast, coming out from within my interior, He told me: **“My daughter, I want to cheer Myself up – let Me speak of the Kingdom of my Supreme Will.”** And I: ‘My Love and my Life, Jesus, if You do not tell me all the secrets that are in It, not knowing everything, I will not enjoy the fullness of the goods that this Kingdom possesses, nor will I be able to give You the return of love for the goods that You hide; and I would feel unhappy in the midst of so much happiness, because my “I Love You” would not be flowing in everything that You possess in It. It may be small, but it is the “I love You” of your little daughter, whom You love so much.’

And Jesus, taking my own words, told me: **“My little daughter, you yourself are saying how necessary knowledge is. If it is necessary for you, much more so for others. Now, you must know that in order to form the Kingdom of Redemption, those who distinguished themselves the most in suffering were my Mama and I. And even though apparently She suffered none of the pains that the other creatures knew, except for my death which was known by all, and which was the fatal and harrowing blow for Her maternal Heart, more than any most sorrowful death, however, since She possessed the unity of the light of my Will, this light brought to Her pierced Heart, not only the seven swords told by the Church, but all swords, spears and pricks of all sins and pains of creatures, which martyred Her maternal Heart in a harrowing way. But this is nothing. This light brought Her all my pains, my humiliations, my torments, my thorns, my nails, the most intimate pains of my Heart. The Heart of my Mama was the true Sun: though one can see nothing but light, this light contains all the goods and effects that the earth receives and possesses; so, one can say that the earth is enclosed in the Sun.**

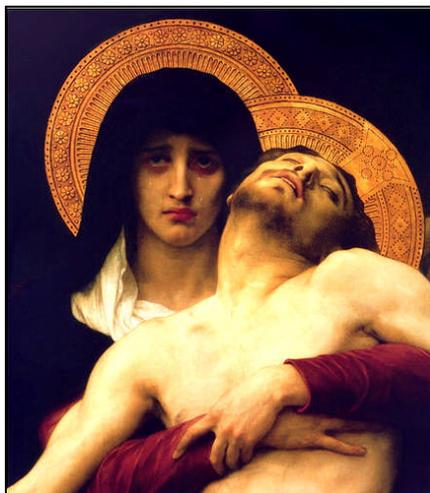
The same for the Sovereign Queen: one could only see Her person, but the light of my Supreme Will enclosed in Her all possible imaginable pains; and the more intimate and unknown these pains were, the more valuable and powerful they were over the Divine Heart, to impetrate the longed for Redeemer; and more than solar light, they descended into the hearts of creatures, to conquer them and bind them in the Kingdom of Redemption.

So, the Church knows so very little of the pains of the Celestial Sovereign Queen, that one can say that She knows only the visible pains, and this is why She gives the number of the seven swords. But if She knew that Her maternal Heart was the refuge, the deposit of all pains, and that the light of my Will brought everything to Her, sparing Her nothing, the Church would not speak of seven swords, but of millions of swords. More so, since they were intimate pains, and therefore God alone knows the intensity of the sorrow. This is why, by right, She was constituted Queen of martyrs and of all sorrows. Creatures can give a weight, a value to exterior pains, but they do not know enough of the interior ones to be able to attribute to them the right price. Now, in order to form in my Mama, first the Kingdom of my Will, and then that of Redemption, so many pains were not necessary because, since She had no sin, the inheritance of pains was not for Her – Her inheritance was the Kingdom of my Will. But in order to give the Kingdom of Redemption to creatures, She had to submit Herself to so many pains. So, the fruits of Redemption were matured in the Kingdom of my Will possessed by Me and by my Mama. There is nothing beautiful, good or useful, which does not come from my Will.

Now, united to the Sovereign Queen came my Humanity. She remained hidden in Me, in my sorrows, in my pains, therefore little was known about Her; but as for my Humanity, it was necessary that what I did, how much I suffered and how much I loved be known. If nothing were known, I could not form the Kingdom of Redemption. The knowledge of my pains and of my love is magnet and spur, incitement and light to draw souls to taking the remedies, the goods contained in It. Knowing how much their sins and their salvation cost Me is chain that binds them to Me and prevents new sins. If, on the other hand, they had known nothing of my pains and of my death, not knowing how much their salvation cost Me, no one would have given a thought to loving Me and saving his soul. See then, how necessary it is to make known how much he or she who has formed within him or herself a universal good to give it to others, has done and suffered.

Now, my daughter, just as it was necessary to make known to creatures who He and She were, and how much it cost Them to form the Kingdom of Redemption, so it is necessary to make known she whom my paternal goodness has chosen, first, to form the Kingdom of the Supreme Fiat within her, and then, to give rise to Its transmission to others. Just as it was for Redemption, which was formed between Me and my Celestial Mama first, and then became known to creatures, so it will be for the Supreme Fiat. Therefore, it is necessary to make known how much this Kingdom of my Will costs Me; that - so that man might enter once again into the Kingdom he had lost - I had to sacrifice the littlest of all creatures, keeping her nailed to a bed for forty years and more, without air, without the fullness of the light of the sun that everyone enjoys; how her little heart has been the refuge of my pains and of those of creatures; how she has loved all, prayed for all, defended all; how many times she has exposed herself to the blows of Divine Justice to defend all of her brothers; and then, her intimate pains, and the very privations of Me that martyred her little heart, giving her continuous death. In fact, since she has known no other life but mine, no other Will but mine, all of these pains laid the foundations of the Kingdom of my Will, and, like solar rays, matured the fruits of the Supreme Fiat. So, it is necessary to make known how much this Kingdom cost you and Me, so that, from Its cost, they may know how much I yearn for them to acquire It; and from Its cost they may appreciate It, love It and aspire to enter, to live in the Kingdom of my Supreme Will.”

I wrote this to obey, but the effort has been so great, that I could just barely mention my poor existence, since, because of the great reluctance, I feel my blood freeze in my veins. However, I can but repeat always: ***Fiat! Fiat! Fiat!...***



September 17, A.D. 2012 Saint Robert Bellarmine



St. Robert Bellarmine was baptized Roberto Francesco Romolo Bellarmino in his hometown of Montepulciano in Tuscany in 1542. In 1560 he entered the Jesuit's Roman College and joined the Society of Jesus, being ordained priest in 1570. He was sent to the Catholic University Louvain Belgium in 1570 where he quickly gained a reputation for learning and eloquence. St. Robert moved back to Rome in 1576 where he became professor of controversial theology at the newly founded 'Collegium Romanum'. He was created cardinal in 1599 and from 1602 to 1605 was Archbishop of Capua. His later years were spent in the composition of works of spirituality.

The life of St. Robert Bellarmine coincided with the Catholic Reformation, sometimes called the "Counter-Reformation," which immediately followed the ecumenical Council of Trent. As a result, St. Robert's work was largely devoted to scholarship and controversial theology. He proved himself a vigorous and successful opponent of the Protestants, whom he sought to win over to the Catholic position by reason and argument. Even the Protestant King James I of England engaged in controversy with him. His chief work was the *Disputationes de Controversiis Christianae Fidei adversus hujus temporis Haereticos* (3 vols., Ingolstadt, 1586-93), a systematic and clear apologia for the Roman Catholic position. He also took a prominent part in the production of the revised edition of the Vulgate, known as the Sixto-Clementine, in 1592. As regards to the Papacy, he supported Paul V in his struggle against Venice and defended the concept of the temporal authority of the Pope, though saw this power as indirect and limited. The reasonableness and fairness of this great post-Tridentine theologian is demonstrated by his sympathetic interest in Galileo and his scientific views that were harshly rejected as unbiblical by other Roman theologians of the day.

St. Robert Bellarmine was canonized in 1930 and declared to be a Doctor of the Church in 1931. His feast day in the Roman Calendar is September 17th (formerly 13 May).

Here is a St. Robert Bellarmine Quote concerning the role of Mary.

"When we appeal to the throne of grace we do so through Mary, honoring God by honoring His Mother, imitating Him by exalting her, touching the most responsive chord in the sacred heart of Christ with the sweet name of Mary."

September 21, A.D. 2012
Saint Matthew



The Martyrdom of Saint Matthew. The scene shows St. Matthew, who had just been celebrating Mass, seconds before a soldier sent by the King of Ethiopia plunges a sword into him. Legend has it that St. Matthew converted the Ethiopian royal family to Christianity, but when Matthew preached a sermon on the virtues of virginity shortly before a prince's wedding, it so enraged the bridegroom that he ordered St. Matthew executed. At the moment of death, an angel appears before Matthew, and extends a palm frond toward him, reassuring the saint of his place in heaven. Contarelli wished to show the effect of the martyrdom on the onlookers. One flees, turning look back with an expression of terror on his face. Others stagger back or cower in fear. One figure to the left of the angel is actually a self-portrait by Caravaggio, notable for the look of sadness in his eyes. One scholar described the look this way: "[he is] contemplating and searching himself for responses to the scene to which he is witness."

The Apostle St. Matthew evangelized Ethiopia, where he disclosed as agents of the Devil the various magicians who misled the King and the people. He resurrected the son of the King, and the admiring people wanted to adore him as a god. But St. Matthew did not permit it and used the gold and silver they brought in his homage to build a great church. He resided there under the protection of the sovereign for 33 years. The king's daughter, St. Ephigenia [Feast day also September 21], consecrated herself to God and founded a convent where she was the superior of more than 200 virgins. The King died, and his successor, Hirtacus, wanted to marry St. Ephigenia since he considered her the only woman worthy of him. The new King asked St. Matthew to convince the Princess to marry and promised him half of his kingdom if he should succeed. The Apostle told him to come to church on Sunday, and that there he would find a response to his request. The King hastened to comply, thinking that the Apostle would persuade Ephigenia to marry him. With the virgins and whole populace present, St. Matthew preached at great length on the excellence of the sacrament of marriage.

Hirtacus was pleased believing that the sermon would make Ephigenia consent to marriage with him. However, at a certain moment, St. Matthew said: "***Since marriage is good as long as the union is kept inviolate, all of you here present know that if a servant dared to usurp the king's spouse, he would deserve not only the king's anger, but death as a penalty.***"

Then he turned to the king and addressed him: "***So it is with you, O King! You know that Ephigenia has become the spouse of the Eternal King and is consecrated with the sacred veil. How can you take the spouse of One who is more powerful than you and make her your wife?***"

Filled with rage and hatred, the King left the church. When the Mass was concluded, he sent a swordsman with the order to kill St. Matthew. Finding St. Matthew standing before the altar with his hands raised to Heaven in prayer, he stabbed the Apostle in the back, killing him and making him a martyr.

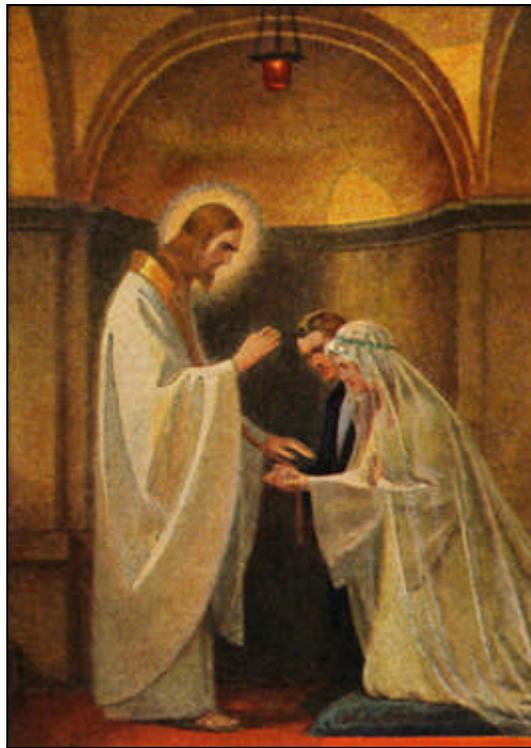
Learning of this, the indignant people ran to the royal palace to take revenge for that crime, but the priests restrained them and advised them to follow the funeral of the Saint instead. Hirtacus then had a huge fire ignited around the convent of St. Ephigenia to kill her and the virgins. But St. Matthew appeared to them and turned the fire away from the convent and towards the royal palace, which was completely consumed along with all in it. Only the King and his son managed to escape.

The Prince immediately ran to the tomb of St. Matthew confessing his father's crimes and asking forgiveness. The King was stricken with a loathsome leprosy and took his life with his own sword. The people chose as king the brother of Ephigenia. He reigned for 70 years spreading the cult of Christ and building churches throughout Ethiopia. (From *the Golden Legend*)

Book of Heaven - August 10, A.D. 1908

The work of Love

Continuing in my usual state, but full of bitteresses and of privations, after I received Communion I was lamenting to blessed Jesus about the way He had left me, and about the uselessness of my state. And He, having compassion on my laments, told me: *“My daughter, nothing has diminished the goods that exist between Me and you, because the whole of good is in the origin of its foundation. When two persons unite themselves with the bond of friendship or with the bond of marriage, and they have exchanged gifts besides, and have loved each other so much as to become inseparable, to the extent that one has taken and copied the other so much as to feel the being of the beloved within herself – if out of bare necessity they are forced to be far away from each other, are those gifts perhaps diminished, or does their love decrease? Not at all. On the contrary, being far away makes them grow more in love, and makes them keep the gifts received with greater care, waiting for some greater unexpected gift at the return of the other. But there is more; since one has copied her beloved within herself, it seems that there is no distance for her, because she feels the voice of the beloved flow within her voice, having imitated him. She feels him flow in her mind, in her works, in her steps... So, he is far and near, she looks at him and he escapes her, she touches him but cannot clasp him; therefore, the soul is in a continuous martyrdom of love. Now, if Justice forces Me to deprive you of Me and to be far away for some time, can you say that I have taken the gifts away from you, and that there is diminution of love?”*



September 29, A.D. 2012

Saints Michael, Gabriel and Raphael



The Sacred Scriptures have revealed the proper names of only three Angels, all of whom belong to the Choir of the Archangels. The names are well known to all, namely: Michael, Gabriel, Raphael. Ancient apocryphal literature of the Old Testament contains several other names of Archangels in addition to the three just mentioned. Like the sources themselves, these other names are spurious. Names like Uriel, Raguel, Sariel, and Jeremiel are not found in the canonical books of Sacred Scripture, but in the apocryphal book of Enoch, fourth book of Esdras, and in rabbinical literature. The Church does not permit proper names of Angels that are not found in the canonical books of the Bible. All such names that were taken from apocryphal writings were rejected under Pope Zachary, in 745. There must have been danger of serious abuses in this regard during that century.

The Church honors the archangels, invokes their intercession and relies on their assistance in the spiritual warfare we daily face. In Hebrew, "**Michael**" means "**Who is like God?**" Saint Michael is mentioned four times in Scripture: Daniel 10 and 12, in Jude and in Revelation. Scripture reveals to us that Saint Michael is known as the "**Prince of the Heavenly Host**," hence, the leader of all angels. It is to the Prince of the Heavenly that we owe a debt of gratitude for casting down to Hell Lucifer and the evil spirits; he is invoked for protection against Satan and all evil.

Sacred Tradition teaches that there are four offices connected to Saint Michael:

- to fight against Satan, his minions and the power of evil
- to rescue and protect the faithful from evil, especially at the hour of death
- to lead the people of God to full communion with God Himself
- to call our souls to judgment before God.

We know the archangel from his announcement of the dawn of salvation to Mary: "**I am Gabriel, who stand before God**" (Luke 1:19). What is crucial to remember about Gabriel are his two announcements in the New Testament: the birth of John the Baptist to his father Zachary and of the Incarnation, the Word made flesh in Mary. Saint Gabriel, whose name means "**God's strength**," is also mentioned four times in Scripture.

Again, sacred Tradition tells us that it is Saint Gabriel who appeared to Saint Joseph and to the shepherds. At the beginning of the Passion it was Gabriel who "**strengthens**" Jesus in his agony of the garden.

"I am the angel Raphael, one of the seven, who stand before the Lord" (Tobit 12:15) Saint Raphael, whose name means "**God has healed**" because of his healing of Tobias' blindness in the Book of Tobit. This book in the Old Testament is the only book in which Raphael is mentioned. He is the archangel of healing and acts of mercy. Tradition tells us that Saint Raphael is the angel in John 5:1-4 who descended upon the pond and bestowed healing powers upon it so that the first to enter it after it moved would be healed of whatever infirmity he was suffering.

Those familiar with what is called the "old Mass" will remember praying the Prayer to Saint Michael at the conclusion of Mass. In 1899, after a vision of evil, Pope Leo XIII wanted to protect the Church and instructed that his prayer be prayed by all, especially the priest. I can't recommend the prayer enough to you when making your thanksgiving following Mass or the Divine Office. Plus, I would recommend that you pray the Prayer to Saint Michael prior to going to bed.

Saints Michael, Gabriel and Raphael, pray for us.

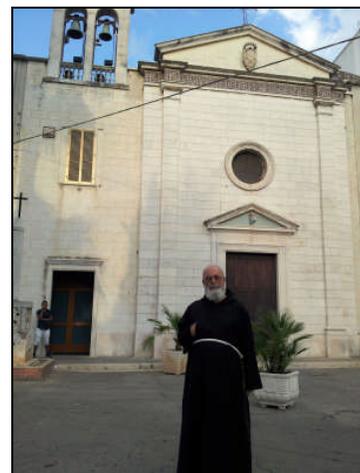
Announcement!

Father Bernardino will be the Father Superior and Treasurer of the convent of Andria



New address of Padre Bernardino is as follows:
Convento Padri Cappuccini - Parrocchia "Sacre stimate"
Piazza dell'Unità d'Italia, 10
76123 ANDRIA (BT) ITALY

(photos where Father Bernardino at the convent of Andria)



Requests – September A.D. 2012



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

Pope Benedict (SI), Luisa Piccarreta (to be declared Blessed – God’s Peace on earth – end to abortion), Mother Gabrielle Marie & Benedictine Daughters (Support & Vocations), Eugenie (SI), Deacon Bill S. (cancer) , Donna, Summer, Dustin & Family (SI), Jack and Gail (SI), George (SI), Dr. Ramon Sanchez (SI), Edwin J.P. (SI), Peter H. (SI), Sammy and Dewayne (SI), Judith Marie (Family & SI), Clair Marie (SI), Nicole, Carly, Jake, Tad (SI), Nicole’s Father and Lisette (hip, hearing & conversion), Nephew (SI), Frank Kelly (protection/mission), Rose (SI), Jerry (SI), Dannette and Mikela (SI), Lifers - Linda – Mura- Mary M, Jeff, Cheryl (SI), Paul S (SI), Fr. Peter D (SI), Fr. Celso (SI), Fr. Lou (SI) Gary Z (SI), Sam Fuma’s mother (cancer), Muriel & Gene (SI -family), JJ Rosana Garcia Family (SI), Liz Ann Garcia (SI), Aida Garcia (Health), Jamie Garcia (SI), Ana Ramos (SI), Christina (SI), robert (SI), Ninfa (SI), Sylvester Lozano (Parkinson’s), Sandy & Karen (SI). Ann , Scott, Jacob & Samuel (SI), Fr. Mancini (SI), Jerry, Donsey & family (SI), Fr. Denis D (SI), Linda Burke (recovery), Hilda Lopez & family (SI), Unice & David (SI), Meg & Tony (SI), Carol Braun (eye), John Braun (SI), Fran & Judy O’Brien (SI), Diane (SI), Charlotte & Rose Hafley (SI), Earl Duque Family (SI), Nicholette Gottlinger and family (SI), Anita Ramos (SI), Loretta (seizure disorder), Don (recovery), Sue (SI), Fred B (fever), E (SI), Charlie Fischer (eye), Joe (surgery), Randy McLaughlin (SI), Rod (brain tumors), Terri (SI), Rosemary Boyd (SI), Deborah (recovery), Doris G (cancer), David Griffiths (surgery), Kathy (pain), Muriel (SI), Jed Hanna Sr. (pain), Cliff Oestreich (pneumonia), Kay (SI), Joe (SI), Carolyn (surgery), Gail (cancer), Anne (cancer), Art (SI), Judy (SI), Sr. Claudine (health), Sean Sovak (surgery), Ruth W (recovery), Ed & Liz (SI), Muriel Trunfio (recovery), Meath (rehab), John Kaiser (ill), Fred (recovery), Michael S. (SI), Joanne Anastoots (biopsy), Roseanne Krygier (cancer), Janice (SI), Joan (SI), Fr. Peter (SI), June P. (surgery), Katie (ill), Adam (SI), Don (therapy), Ruth (hip), Kathy & Rosemary (SI), Alex (strokes), Ryan (SI), Patrick (recovery), Dorothy (SI), Brandon (protection), Marcy (hip replacements),

Pray for the souls of - Pat Sullivan, George Hanses, Fr. John Walsh, Thomas John Guglielmo, Marlene Kaiser, Angelina Colandrucci, Kathryn Doland, Tom Smith,

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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