

**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. 127 – Christmas A.D. 2012**

***Glory to God in the highest: and on earth peace to men of good will!***



AND it came to pass that in those days there went out a decree from Caesar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. . And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David. To be enrolled with Mary his espoused wife, who was with child. And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her first born son and wrapped him up in swaddling clothes and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And behold an angel of the Lord stood by them and the brightness of God shone round about them: and they feared with a great fear.. And the angel said to them: ***Fear not; for, behold, I bring you good tidings of great joy that shall be to all the people: . For, this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a manger. .*** And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: ***Glory to God in the highest: and on earth peace to men of good will.*** And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord hath shewed to us. . And they came with haste: and they found Mary and Joseph, and the infant lying in the manger.

## December 6 – Feast of Saint Nicholas



The true story of Santa Claus begins with Nicholas, who was born during the third century in the village of Patara. At the time the area was Greek and is now on the southern coast of Turkey. His wealthy parents, who raised him to be a devout Christian, died in an epidemic while Nicholas was still young. Obeying Jesus' words to "sell what you own and give the money to the poor," Nicholas used his whole inheritance to assist the needy, the sick, and the suffering. He dedicated his life to serving God and was made Bishop of Myra while still a young man. Bishop Nicholas became known throughout the land for his generosity to the those in need, his love for children, and his concern for sailors and ships.

Under the Roman Emperor Diocletian, who ruthlessly persecuted Christians, Bishop Nicholas suffered for his faith, was exiled and imprisoned. The prisons were so full of bishops, priests, and deacons, there was no room for the real criminals—murderers, thieves and robbers. After his release, Nicholas attended the Council of Nicaea in AD 325. He died December 6, AD 343 in Myra and was buried in his cathedral church, where a unique relic, called manna, formed in his grave. This liquid substance, said to have healing powers, fostered the growth of devotion to Nicholas. The anniversary of his death became a day of celebration, St. Nicholas Day, December 6th (December 19 on the Julian Calendar).

Through the centuries many stories and legends have been told of St. Nicholas' life and deeds. These accounts help us understand his extraordinary character and why he is so beloved and revered as protector and helper of those in need.

One story tells of a poor man with three daughters. In those days a young woman's father had to offer prospective husbands something of value—a dowry. The larger the dowry, the better the chance that a young woman would find a good husband. Without a dowry, a woman was unlikely to marry. This poor man's daughters, without dowries, were therefore destined to be sold into slavery. Mysteriously, on three different occasions, a bag of gold appeared in their home—providing the needed dowries. The bags of gold, tossed through an open window, are said to have landed in stockings or shoes left before the fire to dry. This led to the custom of children hanging stockings or putting out shoes, eagerly awaiting gifts from Saint Nicholas. Sometimes the story is told with gold balls instead of bags of gold. That is why three gold balls, sometimes represented as oranges, are one of the symbols for St. Nicholas. And so St. Nicholas is a gift-giver.

One of the oldest stories showing St. Nicholas as a protector of children takes place long after his death. The townspeople of Myra were celebrating the good saint on the eve of his feast day when a band of Arab pirates from Crete came into the district. They stole treasures from the Church of Saint Nicholas to take away as booty. As they were leaving town, they snatched a young boy, Basilios, to make into a slave. The emir, or ruler, selected Basilios to be his personal cupbearer, as not knowing the language, Basilios would not understand what the king said to those around him. So, for the next year Basilios waited on the king, bringing his wine in a beautiful golden cup. For Basilios' parents, devastated at the loss of their only child, the year passed slowly, filled with grief. As the next St. Nicholas' feast day approached, Basilios' mother would not join in the festivity, as it was now a day of tragedy. However, she was persuaded to have a simple observance

at home—with quiet prayers for Basilios' safekeeping. Meanwhile, as Basilios was fulfilling his tasks serving the emir, he was suddenly whisked up and away. St. Nicholas appeared to the terrified boy, blessed him, and set him down at his home back in Myra. Imagine the joy and wonderment when Basilios amazingly appeared before his parents, still holding the king's golden cup. This is the first story told of St. Nicholas protecting children—which became his primary role in the West.

Another story tells of three theological students, traveling on their way to study in Athens. A wicked innkeeper robbed and murdered them, hiding their remains in a large pickling tub. It so happened that Bishop Nicholas, traveling along the same route, stopped at this very inn. In the night he dreamed of the crime, got up, and summoned the innkeeper. As Nicholas prayed earnestly to God the three boys were restored to life and wholeness. In France the story is told of three small children, wandering in their play until lost, lured, and captured by an evil butcher. St. Nicholas appears and appeals to God to return them to life and to their families. And so St. Nicholas is the patron and protector of children.

Several stories tell of Nicholas and the sea. When he was young, Nicholas sought the holy by making a pilgrimage to the Holy Land. There as he walked where Jesus walked, he sought to more deeply experience Jesus' life, passion, and resurrection. Returning by sea, a mighty storm threatened to wreck the ship. Nicholas calmly prayed. The terrified sailors were amazed when the wind and waves suddenly calmed, sparing them all. And so St. Nicholas is the patron of sailors and voyagers.

Other stories tell of Nicholas saving his people from famine, sparing the lives of those innocently accused, and much more. He did many kind and generous deeds in secret, expecting nothing in return. Within a century of his death he was celebrated as a saint. Today he is venerated in the East as wonder, or miracle worker and in the West as patron of a great variety of persons—children, mariners, bankers, pawn-brokers, scholars, orphans, laborers, travelers, merchants, judges, paupers, marriageable maidens, students, children, sailors, victims of judicial mistakes, captives, perfumers, even thieves and murderers! He is known as the friend and protector of all in trouble or need.

Sailors, claiming St. Nicholas as patron, carried stories of his favor and protection far and wide. St. Nicholas chapels were built in many seaports. As his popularity spread during the Middle Ages, he became the patron saint of Apulia (Italy), Sicily, Greece, and Lorraine (France), and many cities in Germany, Austria, Switzerland, Italy, Russia, Belgium, and the Netherlands (see list). Following his baptism, Grand Prince Vladimir I brought St. Nicholas' stories and devotion to St. Nicholas to his homeland where Nicholas became the most beloved saint. Nicholas was so widely revered that thousands of churches were named for him, including three hundred in Belgium, thirty-four in Rome, twenty-three in the Netherlands and more than four hundred in England.

Nicholas' tomb in Myra became a popular place of pilgrimage. Because of the many wars and attacks in the region, some Christians were concerned that access to the tomb might become difficult. For both the religious and commercial advantages of a major pilgrimage site, the Italian cities of Venice and Bari vied to get the Nicholas relics. In the spring of 1087, sailors from Bari succeeded in spirited away the bones, bringing them to Bari, a seaport on the southeast coast of Italy. An impressive church was built over St. Nicholas' crypt and many faithful journeyed to honor the saint who had rescued children, prisoners, sailors, famine victims, and many others through his compassion, generosity, and the countless miracles attributed to his intercession. The Nicholas shrine in Bari was one of medieval Europe's great pilgrimage centers and Nicholas became known as "Saint in Bari." To this day pilgrims and tourists visit Bari's great Basilica di San Nicola.

Through the centuries St. Nicholas has continued to be venerated by Catholics and Orthodox and honored by Protestants. By his example of generosity to those in need, especially children, St. Nicholas continues to be a model for the compassionate life. Widely celebrated in Europe, St. Nicholas' feast day, December 6th, kept alive the stories of his goodness and generosity. In Germany and Poland, boys dressed as bishops begged alms for the poor—and sometimes for themselves! In the Netherlands and Belgium, St. Nicholas arrived on a steamship

from Spain to ride a white horse on his gift-giving rounds. December 6th is still the main day for gift giving and merrymaking in much of Europe. For example, in the Netherlands St. Nicholas is celebrated on the 5th, the eve of the day, by sharing candies (thrown in the door), chocolate initial letters, small gifts, and riddles. Dutch children leave carrots and hay in their shoes for the saint's horse, hoping St. Nicholas will exchange them for small gifts. Simple gift-giving in early Advent helps preserve a Christmas Day focus on the Christ Child.

## December 8 – Feast of the Immaculate Conception

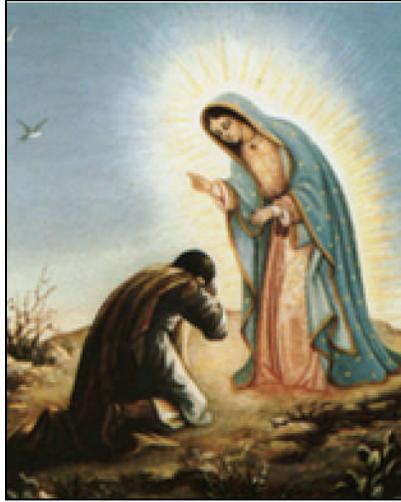


It is important to understand what the doctrine of the Immaculate Conception is and what it is not. Some people think the term refers to Christ's conception in Mary's womb without the intervention of a human father, but that it is the Virgin Birth. Others think the Immaculate Conception means Mary was conceived "by the power of the Holy Spirit," in the way Jesus was, but that too, is incorrect. The Immaculate Conception means that Mary, whose conception was brought about in the normal way, was conceived without original sin or stain – that is what "immaculate" means: without stain. The essence of original sin consists in the deprivation of sanctifying grace, and its stain is a corrupt nature. Mary was preserved from these defects by God's grace; from the first instant of her existence she was in the state of sanctifying grace and was free from the corrupt nature original sin brings.

When discussing the Immaculate Conception, an implicit reference may be found in the angel's greeting to Mary. The angel Gabriel said, "Hail, full of grace, the Lord is with you" (Luke 1:28). The phrase "full of grace" is a translation of the Greek word *kecharitomene*. It therefore expresses a characteristic quality of Mary.

The traditional translation, "full of grace," is better than the one found in many recent versions of the New Testament which give something along the line of "highly favored daughter". Mary is indeed a highly favored daughter of God, but the Greek implies more than that (and it never mentions the word for "daughter"). The grace given to Mary is at once permanent and of a unique kind. *Kecharitomene* is so perfect passive participle of *charitoo*, meaning "to fill or endow with grace." Since this term is in the perfect tense, it indicates that Mary was graced in the past but with continuing effects in the present. So, the grace Mary enjoyed was not the result of the angel's visit. In fact, Catholics hold, it extended over the whole of her life, from conception onward. She was in a state of sanctifying grace from the first moment of her existence.

## Saint Juan Diego – Feast Day December 9th A Model of Humility – A Saint for Nobodies



“I give praise to you, Father Lord of Heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will.” (Mt. 11, 25-26)

In April of 1990 Juan Diego was declared Blessed by Pope John Paul II at the Vatican. The following month, in the Basilica of Our Lady of Guadalupe in Mexico City, during his second visit to the shrine, John Paul II performed the beatification ceremony. On July 2002 he was canonized by the Church, during a ceremony celebrated by John Paul II, again in the Basilica of Guadalupe. Who was this Juan Diego?

Most historians agree that Juan Diego was born in A.D. 1474 in the *calpulli* or ward of Tlayacac in Cuauhtitlan, which was established in 1168 by Nahua tribesmen and conquered by the Aztec lord Axayacatl in 1467; and was located 20 kilometers (14 miles) north of Tenochtitlan (now Mexico City).

His native name was Cuauhtlatoatzin, which could be translated as "One who talks like an eagle" or "eagle that talks".

The [Nican Mopohua](#) describes him as a '*macehualli*' or "poor Indian", one who did not belong to any of the social categories of the Empire, as priests, warriors, merchants,...but not a slave; a member of the lowest and largest class in the Aztec Empire. When talking to Our Lady he calls himself "*a nobody*", and refers to it as the source of his lack of credibility before the Bishop.

He devoted himself to hard work in the fields and manufacturing mats. He owned a piece of land and a small house on it. He was happily married but had no children.

Between 1524 and 1525 he was converted and baptized, as well as his wife, receiving the Christian name of Juan Diego and her wife the name of Maria Lucia. He was baptized by a Franciscan priest, Fr Peter da Gand, one of the first Franciscan missionaries.

According to the first formal investigation by the Church about the events, the *Informaciones Guadalupanas* of 1666, Juan Diego seems to have been a very devoted, religious man, even before his conversion. He was a solitary, mystical character, prone to spells of silence and frequent penance and used to walk from his village to Tenochtitlan, 14 miles away, to receive instruction on the doctrine.

His wife Maria Lucia became sick and died in 1529. Juan Diego then moves to live with his uncle Juan Bernardino in Tolpetlac, which was closer (9 miles) to the church in Tlatelolco -Tenochtitlan.

**H**e walked every Saturday and Sunday many miles to church, departing early morning, before dawn, to be on time for Mass and religious instruction classes. He walked on naked feet, as all the people of his class, the *macehualli*. Only the higher social classes of the Aztecs wore *cactlis*, or sandals, made with vegetal fibers or leather. He used to wear in those chilly mornings a coarse-woven cactus cloth as a mantle, a *tilma* or *ayate* made with fibers from the maguay cactus. Cotton was only used by the upper Aztec classes.

**D**uring one of this walks to Tenochtitlan, which used to take about three and a half hours between villages and mountains, the First apparition occurred, in a place that is now known as the "Capilla del Cerrito", where the Blessed Virgin Mary talked to him in his language, Nahuatl. She called him "**Juanito, Juan Dieguito**", "**the most humble of my sons**", "**my son the least**", "**my little dear**".

**H**e was 57 years old, certainly an old age in a time and place where the male life expectancy was barely above 40.

**A**fter the miracle of Guadalupe and with the Bishop's permission, Juan Diego moved to a room attached to the chapel that housed the sacred image, after having given his business and property to his uncle, spending the rest of his life as a hermit. There he cared for the church and the first pilgrims who came to pray to the Mother of Jesus, and propagating the account of the apparitions to his countrymen.

**H**e died on May 30, 1548, at the age of 74.

**J**uan Diego deeply loved the Holy Eucharist, and by special permission of the Bishop he received Holy Communion three times a week, a highly unusual occurrence in those times.

**P**ope John Paul II praised Juan Diego for his simple faith nourished by catechesis and pictured him (who said to the Blessed Virgin Mary: "***I am a nobody, I am a small rope, a tiny ladder, the tail end, a leaf***") as a model of humility for all of us.



## OUR LADY OF GUADALUPE– December 12



December 8, 1922 – Book of Heaven – Luisa Piccarreta – Description of Our Lady of Guadalupe

*“This is the reason We made Her Queen of everyone (when We act, We do so with reason, wisdom and justice): She never gave life to her human will. ... All created things, ..., seeing this sublime Virgin Who, almost as though She were their sister, had never wanted to know her own will but only that of God, they not only celebrated but felt honored in having Her for their Queen. They ran about Her, paying Her homage by putting the moon beneath her feet as her footstool, the stars as her crown, the sun as her diadem, with angels as servants, and with men attending Her. Absolutely everyone honored Her and paid Her homage. There is no honor or glory that cannot be given to our Will, whether It acts in Us, Its own home, or whether It dwells in creatures.*

**1492**

*Columbus discovered America 40 years, before Our Lady of Guadalupe came in 1531. It was customary before sea journeys, to stop at the Lady's shrine (Guadalupe Spain )for a blessing. But it was unusual for ships to be renamed at this point. Columbus named his three ships: **The Nina (little girl) The Pinta (paints) and The Santa Maria (St Mary)***

**1521**

*From the time of Montezuma's death, under Cortez in 1521, until the apparitions of the Blessed Virgin of Guadalupe ten years later, the Franciscans were teaching the Aztecs about the mysteries of the Lord's life as prayed in the rosary. We may also read that progress was very slow. The language barrier and vastness of the land was overwhelming for these dedicated men of God.*

**1526**

*In 1526, the Franciscans were joined by the Dominicans in New Spain under the command of King Charles V.. Father Gonzalaz, a Dominican, was assigned to Oaxaca, south of Tenochtitlan (Mexico City). He found the Indians as difficult to reach as had the Franciscans. So, he had the rosary painted on canvas. The rosary was done in pictorial form for those who could not read in his home country and all over Europe. This visual, he believed, would help the Indians overcome the language barrier. It worked. It would also be easy to carry from village to village. The Indians brought their families to hear the story of the life of Jesus through this pictorial rosary. One has to wonder. The Indians learned about Jesus from a picture story on cloth - was it not by chance - that the Indians understood when the image of Our Lady of Guadalupe and the picture message it held for them - just a few years later - again appeared on cloth.*

**1531**

*40 years after Columbus landed in his 3 ships - remember the new names - Nina (little girl) Pinta (paint), and the Santa Maria (St Mary) - the cloth on which her young image would appear to be painted on was the simple work apron or tilma of Juan Diego was that of Mary. The Franciscan Bishop prelate, don Juan de Zumarraga, had prayerfully and secretly asked our lady for a sign - Castilian Roses. When Juan Diego opened his tilma to release the fragrant roses, the image began to appear on his garment. The Bishop fell to his knees knowing the Lady had heard him. Over the next 10 years, her image would bring millions of Indians to the Lord. But its evangelizing power would not stop there, as for some unknown mystery, this simple cloth made of cactus fiber did not rot away after its normal life-span of 20 some years It still exists today over 470 years later and may be seen at the Basilica of Our Lady of Guadalupe in Mexico City.*

## 1571

*The Battle of Lepanto would be fought only 40 years after this apparition of the Blessed Virgin of Guadalupe. Andria Doria would carry a small image of her in his cabin. The lopsided victory of this battle at sea, kept Europe Christian. The Lord was given the victory through the image of Our Lady of Guadalupe and the power of the rosary.*

*Four decades after the Virgin appeared to St. Juan Diego, one of her most devout clients was the Genoese Admiral, Andrea Doria. He was one of the three admirals despatched to repulse the Turkish fleet which was menacing the Mediterranean at the time. The Pope, St. Pius V, had mobilized the Catholics of Europe to say the Rosary for the victory of the Christian ships; defeat would result in untold horror for the coasts nearest the Ottoman-held lands, including Italy itself (bear in mind that so late as the 18th century, whole Irish and Icelandic villages were raided and carried off into slavery by the Barbary pirates; a small taste of what was in store in the event of a Turkish victory).*

*Doria carried a small copy of the Tilma of Guadalupe into battle, when the two fleets met at Lepanto on October 7, 1571. The resulting fight was an overwhelming victory for the heavily outnumbered Christians. St. Pius V was supernaturally aware of the triumph when it occurred, before messengers could arrive, and ordered the Te Deum sung. He declared the day of the battle to be the Feast of Our Lady of Victories, altered a few years later to Our Lady of the Rosary — this observance would be extended to the whole Church in 1716, in gratitude to Our Lady for the victory over the Turks at Peterwardein that year. Don Andrea donated the image of the Virgin of Guadalupe to the church of St. Stephen, in the town of Santo Stefano d'Aveto where his family owned a castle; it is enshrined there over the High Altar to this day. Cementing the connection between the two independent shrines, a Turkish warship lantern was donated to the Shrine of Our Lady of Guadalupe in Spain.*

## 1737 - Present

*In Mexico, in 1737, she was made patroness of the capital, and a decade later of the whole Viceroyalty of New Spain — which in time would include all of Spanish America from Costa Rica north to Oregon, the Spanish West Indies, the Philippines, and the Marianas. Benedict XIV composed a proper liturgy for her feats, promulgating it in 1754. In the Wars of Independence in Mexico, both Royalists and Republicans appealed to her patronage, and during his short lived rule as Emperor of Mexico, Maximilian named his highest order of Knighthood after her (one of its medals is on display at the Treasure Chamber of the Hofburg in Vienna). Leo XIII not only had the image crowned, as we have seen, but extended her feast to all of Latin America. Several dioceses in the United States also took it up, including Monterey-Los Angeles. St. Pius X made Our Lady of Guadalupe patroness of all of Latin America in 1910, and Pius XI placed the Philippines under her patronage a quarter century later. All of his successors have honored her Empire over the Americas since.*

*But of course, one cannot see the Virgin of Guadalupe in isolation; during the Mexican wars of independence, although devotees of Guadalupe were to be found on both sides, the Royalists were particularly fond of Our Lady of Remedies. This image had been brought from Spain in 1519, and had served as protectress of the Conquest. After many adventures (she had been set up on the altar for the first Mass in Mexico City, hidden by the Spanish when they were forced to flee the Aztec capital, found twenty years later and venerated by local Indians, and solemnly processed whenever drought threatened Viceregal Mexico), Our Lady of Remedies was considered particularly Spanish. To some of the less educated on both sides, the Revolution was seen as a war between the two Madonnas!*

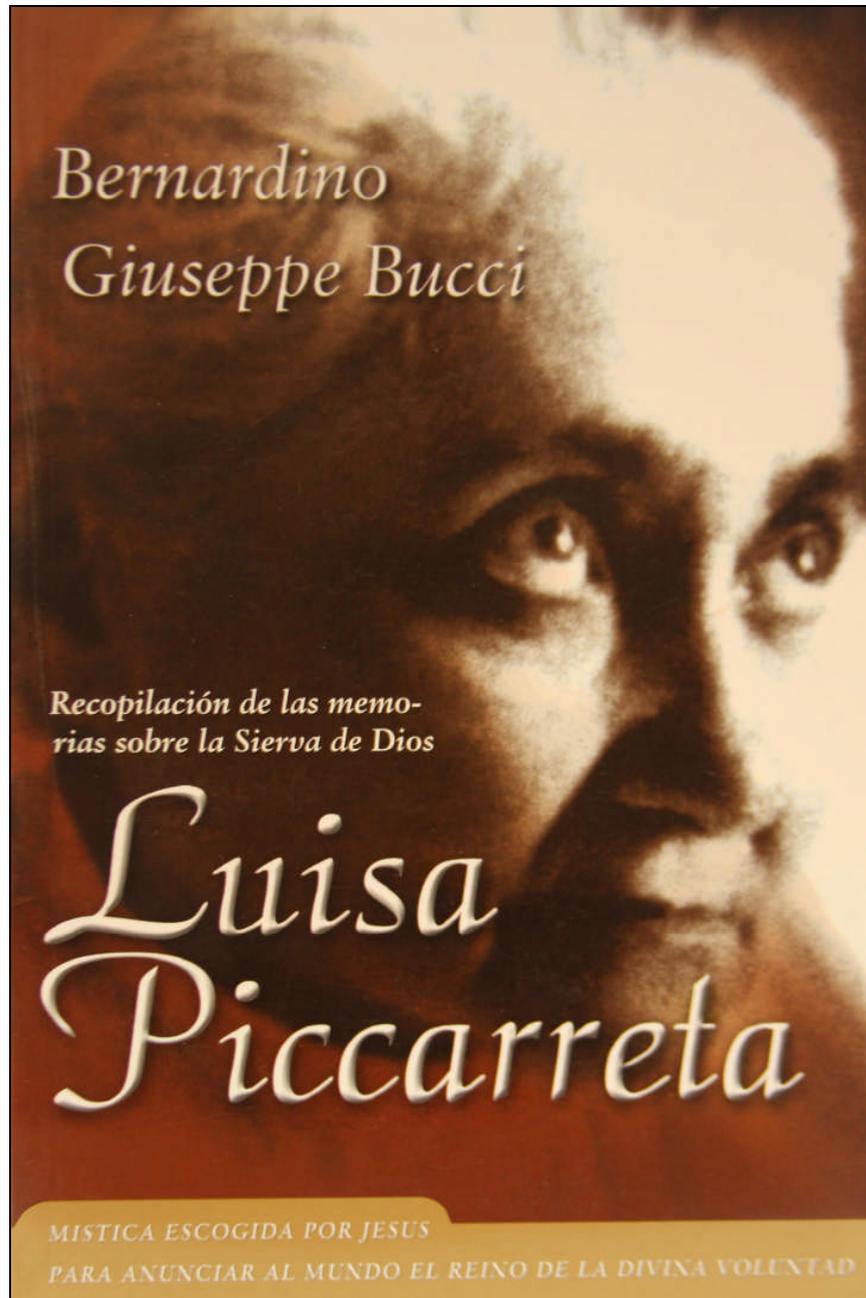
*Today, of course, the devotees of the two shrines are reconciled. But what is important to remember is that all forms of Marian devotion are inseparable, as the battle of Lepanto shows so clearly: the two shrines, Spanish and Mexican, of Guadalupe; Our Lady of Victories (to whom churches were dedicated in Rome, Paris, and Quebec); and Our Lady of the Rosary.*

*Every nation of the Americas has a national shrine or apparition site dedicate to Our Lady — and there are hundreds of local ones. These are not different “incarnations” or anything of that sort; instead, just as the Mother of God works with us as individuals to foster our own salvation, so too does she work with different peoples, nations, and provinces.*

*As John Paul II prayed on December 8, 1993: “Allow us, Mary, to join your pilgrimage through the countries of Central America and South America, where you are so well known and revered. From Guadalupe, Mexico, to Aparecida, Brazil, from Lujan in Argentina to Caridad de Cobre, Cuba, from Coromoto in Venezuela, to Copacabana in Bolivia and many other places ... Mary is a pilgrim with us along the paths of the world...”*

**LUISA PICCARRETA**  
Memoir on the Servant of God

Volume 2



**To my sister Gemma,  
Luisa's favorite**

**BERNARDINO JOSEPH BUCCI**  
Friar Minor Capuchin

## PRESENTATION



With great enthusiasm I have accepted the invitation of Father Bernardino to collaborate on this book, that I further have the honor of presenting to the readers.

I found it unusual - the request of the author to entrust a young layman of 33 years with the presentation of a book concerning a person considered by all holy, and who perhaps one day will rise to honor of the altars, but the desire of Father Bernardino is that of making be born in the youth the seed of the spirituality of the Servant of God Luisa Piccarreta.

His aim was to introduce me slowly to the knowledge of this great little woman, about whom initially I knew very little. In fact, only through a television service at the close of the diocesan process for her beatification did I learn of the existence of Servant of God, and the curiosity was born in me to know what the events of her life were that led the people of Corato to acclaim her a Saint.

A few months ago, I met Father Bernardino, who gave me the first volume of testimonies about Luisa Piccarreta.

My desire was indulged when I got to know the humanity of this mystical woman who has had a special love relationship with God.

Besides the extraordinary events that have led a soul to holiness, every Christian also wants to know the details of her daily life, the places where she lived, and what examples of holy life she bequeathed to all the people of God.

This book, along with the first volume published in 2000, fulfills this desire by providing the memories of those who have personally known Luisa Piccarreta, and who recounted with impressive photographic memory many important stories of her life.

From their testimony, beyond the extraordinary events that help to confirm the sanctity of Piccarreta, emerges also the role she has had in the city of Corato for the social advancement of many girls belonging to the disadvantaged.

Piccarreta had personally trained many embroiderers (high in demand for the styling of bridal outfits), and most importantly, her spiritual personality was reflected in the many people who chose to consecrate their lives to Christ.

In this regard, in this book are collected the testimonies of some nuns born in Corato, still

living, who under the guidance of Piccarreta entered the Congregation of the Sacro Costato in Gravina.

Among them is Sister Adelinda Piombino, a sprightly 87 year old nun of gentle manners and a sweet look that instills peace, who I had the pleasure of knowing, having confirmed through her that everything written in the book is true.

Luisa Piccarreta has been for many, the great counselor and spiritual guide of many religious; it is impressive to note that Father Annibale Maria Di Francia, already risen to the honor of the altars, was one of the first people to be convinced of the sanctity of the Servant of God Luisa Piccarreta, to such a point as to ask her, a few days before his death, to pray to God that He might heal him.

Other holy souls have visited Luisa. Among them one cannot forget the Servant of God Antonio Maria Losito of Canosa, the Servant of God Eustachio Montemurro of Gravina, and Jesuit Father Gennaro Bracale.

It seems that in those years, God had wanted to concentrate in Puglia a large number of holy souls, in order to create a spiritual yeast that would then spread out over all Christians.

More than a few lay people, in fact, have lived their faith in God; in this volume there are many testimonies of lay people, and in particular the Bucci family, who had the honor of meeting and visiting Piccarreta through Rosaria Bucci, Luisa's faithful assistant. Every moment of the life of this family has been permeated by the fragrance of holiness of the Servant of God

Finally, it is not possible to forget the extensiveness of writings that Luisa has left us.

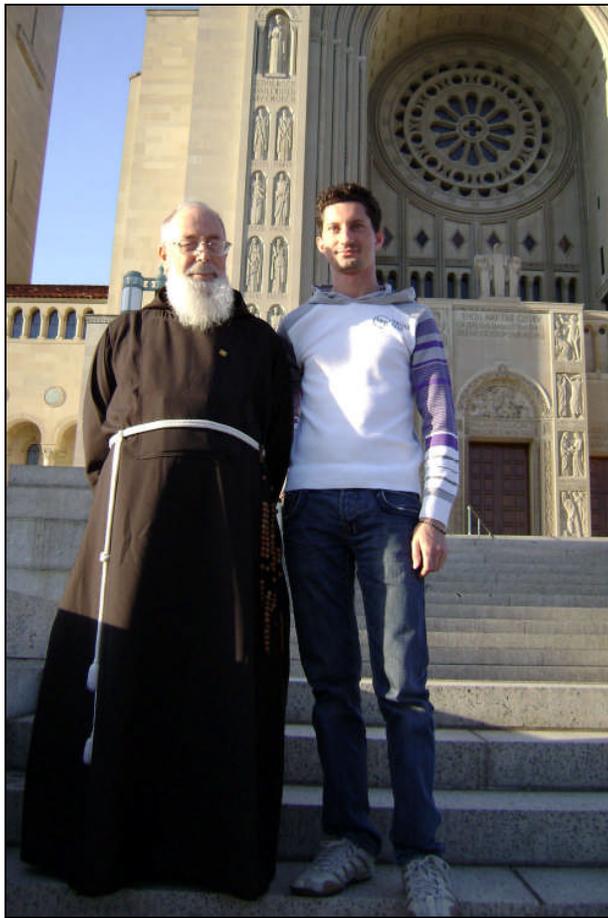
As always, for His plans of salvation, God chooses the people most humble and lacking of education (Luisa did not complete second grade), to make us understand that these souls are acting under the action of the Holy Spirit.

Luisa Piccarreta is "*the apostle of the Divine Will*"; through her, God leaves us an important message: He invites us to consecrate our lives to His Divine Will, to live the Divine Will in all our actions.

This is the path for our holiness.

*Mr. Giuseppe Lacerenza*

## AUTHOR'S PREFACE



It is with great pleasure that I offer to the devotees of the Servant of God Luisa Piccarreta more testimony about her life.

The book builds on the success achieved by the first volume that has been very appreciated and is still in great demand; it has been translated into 15 languages and has had widespread dispersion mainly in English and Spanish.

From different parts of the world I have received requests for additional information on the Servant of God, especially by the United States, where I often go to give conferences on Luisa Piccarreta.

Many have pointed out the lack of information about Luisa in her daily life, and how valuable they are in order to know her personality.

Some priests have told me: "We have the writings of Luisa, but know little of the person of Piccarreta in her everyday life: the people are hungry for information about her, also because they are waiting for her writings to be officially published by competent authorities".

In response I have written this second volume, not hiding the difficulties in finding new testimonies on the Servant of God: in fact, the people who have directly known Luisa are almost all dead. The information gathered in the first volume was made easier because some people were still living, although very old; at present there are very few people who, in the last years of the life of Piccarreta, were still children - including myself.

When Piccarreta died I was just 12 years old (at present I am 72), so you can imagine the lack of witnesses still living who have directly known Luisa.

Of my family, from whom I drew most of the information published in this book, two siblings have already died, including the favorite of Luisa, my sister Gemma - who by a providential chance gave me her personal notes.

I had to again question all my living siblings who knew and visited Piccarreta:

- Luisa Bucci (called Lisette), born in 1926, married to Pasquale Petruzzi and living in Trieste;
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- Mary Bucci, born in 1929, married to Dominic Ventura and living in Orzolo (Bologna);
- 
- Augustine Bucci, born in 1931 and living in Zurich (Switzerland).
- 

There is also another relative of mine, Sister Adelinda Piombino, born in 1920, still living, who is in the convent of the Sisters of the Sacro Costato in Gravina in Puglia.

Another relative of mine, a Sister, Sister Ofelia Marzocca, is the Mother General of the Congregation of the Most Precious Blood, and she lives in the General House in Rome.

The above-mentioned have patiently given me information that has been invaluable in the writing of this second volume.

The rest I borrowed from my personal notes patiently gathered from conversations with my Aunt Rosaria in the '70s.

All the information that I received from Aunt Rosaria, is found almost entirely in the various archives and documents existing in the Congregation of Rogationists and Sisters of Divine Zeal, as well as the archives of the Sisters of the Sacro Costato founded by the Servant of God Eustachio Montemurro.

Some unpublished information published in this second volume of mine, may be confirmed by the consultation of other archives, including:

- The archives of the Jesuit Fathers of Puglia, on the relations between Luisa and the Servant of God Father Gennaro Bracale;
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- The archives of the Congregation of the Redemptorists, concerning the Servant of God Father Antonio Maria Losito;
- 
- The archives of the various dioceses to which the bishops of Monterisi and Dell'Aquila belonged.
- 
- The archives of the family of Cardinal Ferdinando Cento, major visitor and admirer of Luisa Piccarreta since the beginning of his priesthood.
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There may also be other files belonging to private families, and therefore they are not easy to consult, or they may have been destroyed.

It was a hard enough labor that took a long time to complete.

Most of the protagonists belong to the family of Rosaria Bucci.

What I could detect, especially by the testimony of Mrs. Ventura and others, is the human aspect of Luisa. In fact, the Servant of God was also known to be cheerful and smile, and also there is the highly social aspect of Piccarreta who with her school of embroidery made a strong contribution to the social advancement of many girls of Corato.

The house of Piccarreta was also a breeding ground of vocations, and about this I received confirmation by nuns still living and residents of Gravina, in the Congregation founded by the Servant of God Eustachio Montemurro.

It is important to note that many famous men of the time, now Servants of God or already recognized Saints, visited Piccarreta and often asked for her advice.

Among these is the figure of Saint Annibale Mary Di Francia, who was the ecclesiastical reviewer of Piccarreta's writings.

In the first chapter of this book I thought I should bring back the biography of the Servant of God, the significant dates of her life, the list of her confessors and bishops from her era to the present day, and the list of her diaries, so that the reader who had no way of reading the first volume on the collected memories may have a complete picture about the life of Luisa Piccarreta.

The book is essentially divided into the following parts:

- The first part lists all the memories of my Aunt Rosaria Bucci, transcribed by me during various interviews in the '70s, and of the still living nuns of the Sacro Costato who knew Piccarreta and were questioned by me;

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- The second part gathers the testimonies of the Bucci family members, who on my urging sent me their memories.

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The testimonies of Luisa Bucci and Gemma Bucci Bucci are very interesting.

As also are the testimonies of Sister Giovannina of the Sisters of Divine Zeal Ferrara and of the Ferrara brothers.

Some testimonies are the result of my personal memories.

- In the third part (Appendix) are published some significant excerpts taken from the diaries of Piccarreta and from two conferences held in the United States on the Blessed Virgin and on the Most Holy Trinity in the Divine Will.

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I did not believe it appropriate to express any opinion, let alone make reflections on, some of the excerpts given, out of respect for the Cause in progress for Beatification of the Servant of God in Rome.

I have thought it appropriate to focus on a few passages in which the attack on the Holy Father is prophesied. These prophecies were written early in the last century, when such an event was unthinkable.

I also repeat that of all that is extraordinary in the aforementioned excerpts, solely and only is human faith required. This is not intended to interfere in the unquestionable judgment of the Ecclesiastical Tribunal.

***Father Bernardino Giuseppe Bucci - Capuchin Friar***

## First Part

### *"Brief Biography of the Servant of God"*

## CHAPTER I

### ***Brief biography of the Servant of God***

The Servant of God Luisa Piccarreta was born in Corato in the Province of Bari, on April 23, 1865 and died there in the odor of sanctity on March 4, 1947.

Luisa had the good fortune to be born into one of those patriarchal families that still survive in our realm of Puglia and like to live deep in the country, peopling our farmhouses.

Her parents, Vito Nicola and Rosa Tarantino, had five children: Maria, Rachele, Filomena, Luisa and Angela.

Maria, Rachele and Filomena married. Angela, commonly called Angelina, remained single and looked after her sister until she died.

Luisa was born on the Sunday after Easter and was baptized that same day. Her father – a few hours after her birth – wrapped her in a blanket and carried her to the parish church where holy Baptism was administered to her.

Nicola Piccarreta was a worker on a farm belonging to the Mastrorilli family, located at the middle of Via delle Murge in a neighborhood called *Torre Disperata*, 27 kilometers from Corato. Those who know these places, set among the sunny, bare and stony hills, can appreciate the solemnity of the silence that envelops them. Luisa spent many years of her childhood and adolescence on this farm. In front of the old house, the impressive, centuries-old mulberry tree still stands, with the great hollow in its trunk where Luisa used to hide when she was little in order to pray, far from prying eyes. It was in this lonely, sunny spot place that Luisa's divine adventure began which was to lead her down the paths of suffering and holiness. Indeed, it was in this very place that she came to suffer unspeakably from the attacks of the devil who at times even tormented her physically. Luisa, to be rid of this suffering, turned ceaselessly to prayer, addressing in particular the Virgin Most Holy, who comforted her by her presence.

Divine Providence led the little girl down paths so mysterious that she knew no joys other than God and his grace. One day, in fact, the Lord said to her: ***"I have gone round and round the world again and again, and I looked one by one at all My creatures to find the littlest one of all. Among so many I found you. Your littleness pleased Me and I chose you; I entrusted you to My angels so that they would care for you, not to make you great, but to preserve your littleness, and now I want to begin the great work of fulfilling My Will. Nor will you feel any greater through this, indeed it is My Will to make you even smaller, and you will continue to be the little daughter of the Divine Will"*** (cf. Volume XII, March 23, 1921).

When she was nine, Luisa received Jesus in the Eucharist for the first time and Holy Confirmation, and from that moment learned to remain for hours praying before the Blessed Sacrament.

When she was eleven she wanted to enroll in the Association of the Daughters of Mary – flourishing at the time – in the Church of San Giuseppe. At the age of eighteen, Luisa became a Dominican Tertiary taking the name of Sr. Maddalena. She was one of the first to enroll in the Third Order, which her parish priest was promoting. Luisa's devotion to the Mother of God was to develop into a profound Marian spirituality, a prelude to what she would one day write about Our Lady.

Jesus' voice led Luisa to detachment from herself and from everyone. At about eighteen, from the balcony of her house in Via Nazario Sauro, she had a vision of Jesus suffering under the weight of the Cross, who raised his eyes to her saying: "*O soul, help Me!*" From that moment an insatiable longing to suffer for Jesus and for the salvation of souls was enkindled in Luisa. So began those physical sufferings which, in addition to her spiritual and moral sufferings, reached the point of heroism.

The family mistook these phenomena for sickness and sought medical help. But all the doctors consulted were perplexed at such an unusual clinical case. Luisa was subject to a state of corpse-like rigidity – although she showed signs of life – and no treatment could relieve her of this unspeakable torment. When all the resources of science had been exhausted, her family turned to their last hope: priests. An Augustinian priest, Fr. Cosma Loiodice, at home because of the Siccardian\* laws, was summoned to her bedside: to the wonder of all present, the sign of the Cross which this priest made over the poor body, sufficed to restore her normal faculties instantly to the sick girl. After Fr. Loiodice had left for his friary, certain secular priests were called in who restored Luisa to normality with the sign of the Cross. She was convinced that all priests were holy, but one day the Lord told her: "*Not because they are all holy – indeed, if they only were! – but simply because they are the continuation of My priesthood in the world you must always submit to their priestly authority; never oppose them, whether they are good or bad*" (cf. Volume I). Throughout her life, Luisa was to be submissive to priestly authority. This was to be one of the greatest sources of her suffering. Her daily need for the priestly authority in order to return to her usual tasks was her deepest mortification. In the beginning, she suffered the most humiliating misunderstandings on the part of the priests themselves who considered her a lunatic filled with exalted ideas, who simply wanted to attract attention. Once they left her in that state for more than twenty days. Luisa, having accepted the role of victim, came to experience a most peculiar condition: every morning she found herself rigid, immobile, huddled up in bed, and no one was able to stretch her out, to raise her arms or move her head or legs.

As we know, it required the presence of a priest who, by blessing her with the sign of the Cross, dispelled that corpse-like rigidity and enabled her to return to her usual tasks (lace-making). She was a unique case in that her confessors were never spiritual directors, a task that Our Lord wanted to keep for himself. Jesus made her hear his voice directly, training her, correcting her, reprimanding her if necessary and gradually leading her to the loftiest peaks of perfection. Luisa was wisely instructed and prepared during many years to receive the gift of the Divine Will.

The archbishop at that time, Giuseppe Bianchi Dottula (December 22, 1848-September 22, 1892), came to know of what was happening in Corato; having heard the opinion of several priests, he wished to exercise his authority and assume responsibility for this case. After mature reflection he thought it right to delegate to Luisa a special confessor, Fr. Michele De Benedictis, a splendid figure of a priest, to whom she opened every nook and cranny of her soul. Fr. Michele, a prudent priest with holy ways, imposed limits on her suffering and instructed her to do nothing without his permission. Indeed, it was Fr. Michele who ordered her to eat at least once a day, even if she immediately threw up everything she had swallowed. Luisa was to live on the Divine Will alone. It was under this priest that she received permission to stay in bed all the time as a victim of expiation. This was in 1888. Luisa remained nailed to her bed of pain, sitting there for another 59 years, until her death. It should be noted that until that time, although she had accepted her state as a victim, she had only occasionally stayed in bed, since obedience had never permitted her to stay in bed all the time. However, from New Year 1889 she was to remain there permanently.

In 1898 the new prelate, Archbishop Tommaso de Stefano (March 24, 1898 - 13 May 1906) delegated as her new confessor Fr. Gennaro Di Gennaro, who carried out this task for twenty-four years. The new confessor, glimpsing the marvels that the Lord was working in this soul, categorically ordered Luisa to put down in writing all that God's grace was working within her. None of the excuses made by the Servant of God to avoid obeying her confessor in this were to any avail. Not even her scant literary education could excuse her from obedience to her confessor.

Fr. Gennaro Di Gennaro remained cold and implacable, although he knew that the poor woman had only been to elementary school. Thus on February 28, 1899, she began to write her diary, of which there are thirty-six large volumes! The last chapter was written on December 28, 1939, the day on which she was ordered to stop writing.

Her confessor, who died on September 10, 1922, was succeeded by the canon, Fr. Francesco De Benedictis, who only assisted her for four years, because he died on January 30, 1926. Archbishop Giuseppe Leo (January 17, 1920 - January 20, 1939) delegated a young priest, Fr. Benedetto Calvi, as her ordinary confessor. He stayed with Luisa until she died, sharing all those sufferings and misunderstandings that beset the Servant of God in the last years of her life.

At the beginning of the century, our people were lucky enough to have Saint Annibale Maria Di Francia present in Puglia. He 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. Other famous priests also visited Luisa, such as, for example, Fr. Gennaro Braccali, the Jesuit, Fr. Eustachio Montemurro, who died in the odor of sanctity, and Fr. Ferdinando Cento, Apostolic Nuncio and Cardinal of Holy Mother Church. 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, Saint 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. On October 7, 1928, when the house of the sisters of the Congregation of Divine Zeal in Corato was ready, Luisa was taken to the convent in accordance with the wishes of Saint Annibale. Saint Annibale had already died in the odor of sanctity in Messina.

In 1938, a tremendous storm was unleashed upon Luisa Piccarreta: she was publicly disowned by Rome and her books were put on the Index. At the publication of the condemnation by the Holy Office, she immediately submitted to the authority of the Church.<sup>1</sup>

A priest was sent from Rome by the ecclesiastical authorities, who asked her for all her manuscripts, which Luisa handed over promptly and without a fuss. Thus all her writings were hidden away in the secrecy of the Holy Office.

On October 7, 1938, because of orders from above, Luisa was obliged to leave the convent and find a new place to live. She spent the last years of her life in a house in Via Maddalena, a place which the elderly of Corato know well and from where, on March 8, 1947, they saw her body carried out.

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<sup>1</sup> This is the text that the Servant of God sent to her bishop on this occasion.

***Fiat! In the Will of God! I, the undersigned, having learned of the decree, dated July 13, 1938, with which the Supreme Congregation of the Holy Office has condemned on the Index the books written by me and published:***

1. The Hours of the Passion of Our Lord Jesus Christ, with a treatise about the Divine Will;
2. In the Kingdom of the Divine Will;
3. The Queen of Heaven in the Kingdom of the Divine Will;
- 4.

***spontaneously and promptly fulfill my duty of Christian soul to humbly offer my unconditional, prompt, full and absolute submission to the judgment of the Holy Roman Church, whereby, without any restriction, I disapprove and condemn what the Supreme Congregation of the Holy Office disapproves and condemns in my aforementioned published writings, in the same way that the same Supreme Congregation intends. This humble declaration of mine is also to my beloved Archbishop Monsignor D. Giuseppe M. Leo, imploring of his paternal charity to send it, through his means, to the Holy Office.***

Personally signed,  
Luisa Piccarreta from Corato

Luisa's life was very modest; she possessed little or nothing. She lived in a rented house, cared for lovingly by her sister Angela and a few devout women. The little she had was not even enough to pay the rent. To support herself she worked diligently at making lace, earning from this the pittance she needed to keep her sister, since she herself needed neither clothes nor shoes. Her sustenance consisted of a few grams of food, which were prepared for her by her assistant, Rosaria Bucci. Luisa ordered nothing, desired nothing, and instantly vomited the food she swallowed. She did not look like a person near death's door, but nor did she appear perfectly healthy. Yet she was never idle, she spent her energy either in her daily suffering or her work, and her life, for those who knew her well, was considered a continuous miracle.

Her detachment from any payments that did not come from her daily work was marvelous! She firmly refused money and the various presents offered to her on any pretext. She never accepted money for the publication of her books. Thus one day she told Saint Annibale that she wanted to give him the money from her author's royalties: "*I have no right to it, because what is written there is not mine*" (cf. Preface of *The Hours of the Passion*, Messina, 1926). She scornfully refused and returned the money that pious people sometimes sent her.

Luisa's house was like a monastery, not to be entered by any curious person. She was always surrounded by a few women who lived according to her own spirituality, and by several girls who came to her house to learn lace-making. Many religious vocations emerged from this "upper room". However, her work of formation was not limited to girls alone, many young men were also sent by her to various religious institutes and to the priesthood.

Her day began at about 5.00 a.m., when the priest came to the house to bless it and to celebrate Holy Mass. Either her confessor officiated, or some delegate of his: a privileged granted by Leo XIII and confirmed by St. Pius X in 1907. After Holy Mass, Luisa would remain in prayer and thanksgiving for about two hours. At about 8.00 a.m. she would begin her work which she continued until midday; after her frugal lunch she would stay alone in her room in meditation. In the afternoon – after several hours of work – she would recite the holy Rosary. In the evening, towards 8.00 p.m., Luisa would begin to write her diary; at about midnight she would fall asleep. In the morning she would be found immobile, rigid, huddled up on her bed, her head turned to the right, and the intervention of priestly authority would be necessary to recall her to her daily tasks and allow her to sit up in bed.

Luisa died at the age of eighty-one years, ten months and nine days, on March 4, 1947, after a fortnight of illness, the only one diagnosed in her life, a bad attack of pneumonia. She died at the end of the night, at the same hour when every day the priest's blessing had freed her from her state of rigidity. Archbishop Francesco Petronelli (May 25, 1939 - June 16, 1947) was archbishop at the time. Luisa remained sitting up in bed. It was impossible to lay her out and – an extraordinary phenomenon – her body never suffered *rigor mortis* and remained in the position in which it had always been.

Hardly had the news of Luisa's death spread, like a river in full spate, all the people streamed into her house and police intervention was necessary to control the crowds that flocked there day and night to visit Luisa, a woman very dear to them. A voice rang out: "*Luisa the Saint has died.*" To contain all the people who were going to see her, with the permission of the civil authorities and health officials, her body was exposed for four days with no sign of corruption. Luisa did not seem dead, she was sitting up in bed, dressed in white; it was as though she were asleep, because as has already been said, her body did not suffer *rigor mortis*. Indeed, without any effort her head could be moved in all directions, her arms raised, her hands and all her fingers bent. It was even possible to lift her eyelids and see her shining eyes that had not grown dim. Everyone believed that she was still alive, immersed in a deep sleep. A council of doctors, summoned for this purpose, declared, after attentively examining the corpse, that Luisa was truly dead and that her death should be accepted as real and not merely apparent, as everyone had imagined.

Luisa had said that she was born "upside down," and that therefore it was right that her death should be "upside down" in comparison with that of other creatures. She remained in a sitting position as she had always

lived, and had to be carried to the cemetery in this position, in a coffin specially made for her with a glass front and sides, so that she could be seen by everyone, like a queen upon her throne, dressed in white with the *Fiat* on her breast. More than forty priests, the chapter and the local clergy took part in the funeral procession; the sisters took turns to carry her on their shoulders, and an immense crowd of citizens surrounded her: the streets were incredibly full; even the balconies and rooftops of the houses were swarming with people, so that the procession wound slowly onwards with great difficulty. The funeral rite of the little daughter of the Divine Will was celebrated in the main church by the entire chapter. All the people of Corato followed the body to the cemetery. Everyone tried to take home a keepsake or a flower, after having touched her body with it; a few years later, her remains were transferred to the parish of Santa Maria Greca.

In 1994, on the day of the Feast of Christ the King, in the main church, Archbishop Carmelo Cassati, in the presence of a large crowd including foreign representatives, officially opened the beatification cause of the Servant of God Luisa Piccarreta.

#### *Important dates*

1865 - Luisa Piccarreta was born on April 23, the Sunday after Easter, in Corato, Bari, to Nicola Vito and Rosa Tarantino, who had five daughters: Maria, Rachele, Filomena, Luisa and Angela. A few hours after Luisa's birth, her father wrapped her in a blanket and took her to the main church for baptism. Her mother had not suffered the pangs of labor: her birth was painless.

1872 - She received Jesus in the Eucharist on the Sunday after Easter, and the sacrament of Confirmation was administered to her on that same day by Archbishop Giuseppe Bianchi Dottula of Trani.

1883 - At the age of eighteen, from the balcony of her house, she saw Jesus, bent beneath the weight of the Cross, who said to her: "*O soul! Help me!*" From that moment, solitary soul that she was, she lived in continuous union with the ineffable sufferings of her Divine Bridegroom.

1885-1947 - She became a Daughter of Mary and a Dominican Tertiary with the name of Sr. Maddalena

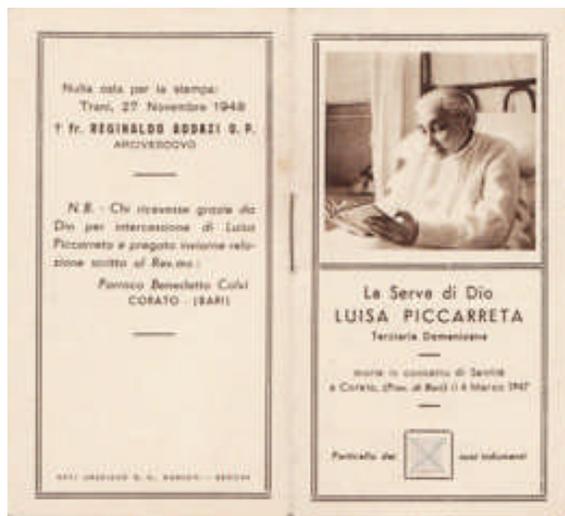
1888 - A chosen soul, a seraphic bride of Christ, humble and devout, whom God had endowed with extraordinary gifts, an innocent victim, a lightening conductor of Divine Justice, bedridden for sixty-two years without interruption, she was a herald of the Kingdom of the Divine Will.

March 4 - Full of merits, in the eternal light of the Divine Will she ended her days as she had lived them, to triumph with the angels and saints in the eternal splendor of the Divine Will.

March 7 - For four days her mortal remains were exposed for the veneration of an immense throng of the faithful who went to her house to have a last look at Luisa the Saint, so dear to their hearts. The funeral was a realm triumph; Luisa passed like a queen, borne aloft on shoulders among the lines of people. All the clergy, secular and religious, accompanied Luisa's body. The funeral liturgy took place in the main church with the participation of the entire chapter. In the afternoon, Luisa was buried in the family Chapel of the Calvi family.

Jul 3. 1963 - Her mortal remains were definitively laid to rest in Santa Maria Greca.

Nov 20, 1994 - Feast of Christ the King: Archbishop Cassati officially opened the 1994 beatification cause of the Servant of God Luisa Piccarreta in the principal church of Corato, in the presence of a huge crowd of people, locals and foreigners.



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

### *Confessors and spiritual advisers*

1. Fr. Cosma Loiodice	friar and first confessor
2. Fr. Michele De Benedictis	Luisa's confessor in childhood, appointed in 1884 as her official confessor by order of Bishop Giuseppe B. Dottula
3. Fr. Gennaro di Gennaro	parish priest of San Giuseppe, her confessor from 1898 to 1922; he ordered the Servant of God to keep a record of what the Lord revealed to her day by day.
4. Fr. Annibale Maria di Francia	from 1919 to 1927, at the bishop's orders, he was her extraordinary confessor, the ecclesiastical editor of the Servant of God's writings; he published some of her works, including <i>The Hours of the Passion</i>
5. Mgr. Ferdinando Cento	Apostolic Nuncio and Cardinal of the Holy Roman Church
6. Fr. Francesco De Benedictis	confessor from 1922 to 1926, successor to Fr. Gennaro di Gennaro
7. Fr. Felice Torelli	parish priest of Santa Maria Greca
8. Fr. Ciccio Bevilacqua	coadjutor of the principal church, occasional confessor
9. Fr. Luca Mazzilli	coadjutor, occasional confessor
10. Fr. Benedetto Calvi	regular confessor, from 1926 to 1947, appointed by Archbishop Giuseppe Leo

Fr. Peppino Ferrara, occasional celebrant.

Fr. Vitantonio Patruno, occasional celebrant.

Fr. Clemente Ferrara, archpriest and occasional celebrant.

Fr. Cataldo Tota, rector of the Seminary of Bisceglie and parish priest of the Church of San Francesco.

Mgr. Michele Samarelli, Vicar General of Bari.

Mgr. Ernesto Balducci, Vicar General of Salerno.

Mgr. Luigi D'Oria, Spiritual Director of the regional Seminary of Molfetta and Vicar General of Trani.

Many other religious and secular priests, who are not listed here, also regularly visited the house of the Servant of God for various reasons.

Fr. Benedetto Calvi, Luisa Piccarreta's last confessor.



*Father Benedetto Calvi – Last confessor of Luisa*

*Bishops<sup>2</sup>*

1. Archbishop Giuseppe Bianchi Dottula	1848-1892
2. Archbishop Domenico Marinangeli	1893-1898
3. Archbishop Tommaso de Stefano [Luisa begins to write her diaries]	1898-1906
4. Archbishop Giulio Vaccaro Administrator	1906
5. Archbishop Francesco P. Carraro	1906-1915
6. Archbishop Giovanni Regime	1915-1918
7. Archbishop Eugenio Tosi Administrator	1918 -1920
8. Archbishop Giuseppe M. Leo	1920-1939
9. Archbishop Francesco Petronelli He died on June 16, 1947, three months after the pious death of Luisa Piccarreta	1939-1947
10. Archbishop Reginaldo G.M. Addazzi He gave Luisa the title of Servant of God and authorized the issue of the picture card with the prayer	1947-1971
11. Archbishop Giuseppe Carata Emeritus. He began the Association of the Divine Will with canonical approval in 1986 after a process that had lasted for ten years. At the same time, he gave orders, at the request of Cardinal Palazzini, Prefect of the Sacred Congregation for the Causes of Saints, for testimonies to be collected regarding the Servant of God.	from 1971
12. Archbishop emeritus Carmelo Cassati He opened Luisa Piccarreta's cause of beatification on the day of the Feast of Christ the King in 1994	
13. Archbishop Giovanni Battista Picchierri current Archbishop of Trani It is he who requested that the cause of beatification of the Servant of God Luisa Piccarreta be continued	

<sup>2</sup> We publish the list of Bishops who succeeded each other in the Diocese of Trani during the life of Luisa Piccarreta, and those interested in her cause for beatification.

**List of Luisa Piccarreta's diaries**

Even in her personal writings, Luisa depended solely on the authority of the Church. Indeed, it was with extreme reluctance and out of obedience that she began to write on February 28, 1899.

**Dates of the diaries written by Luisa Piccarreta out of obedience to her confessors.**

<b>Volumes</b>		<b>Dates</b>
Volume I and II	1 and 2	from February 28, 1899 to October 30, 1899
Volume III	3	from November 1, 1899 to September 4, 1900
Volume IV	4	from September 5, 1900 to March 18, 1903
Volume V	5	from March 19, 1903 to October 30, 1903
Volume VI	6	from November 1, 1903 to January 16, 1906
Volume VII	7	from January 30, 1906 to May 30, 1907
Volume VIII	8	from June 23, 1907 to January 30, 1909
Volume IX	9	from March 10, 1909 to November 3, 1910
Volume X	10	from November 9, 1910 to February 10, 1912
Volume XI	11	from February 14, 1912 to February 24, 1917
Volume XII	12	from March 16, 1917 to April 26, 1921
Volume XIII	13	from May 1, 1921 to February 4, 1922
Volume XIV	14	from February 4, 1922 to November 24, 1922
Volume XV	15	from November 28, 1922 to July 14, 1923
Volume XVI	16	from July 23, 1923 to June 6, 1924
Volume XVII	17	from June 10, 1924 to August 4, 1925
Volume XVIII	18	from August 9, 1925 to February 21, 1926
Volume XIX	19	from February 23, 1926 to September 15, 1926
Volume XX	20	from September 17, 1926 to February 21, 1927
Volume XXI	21	from February 23, 1927 to May 26, 1927
Volume XXII	22	from June 1, 1927 to September 14, 1927
Volume XXIII	23	from September 17, 1927 to March 11, 1928
Volume XXIV	24	from March 19, 1928 to October 3, 1928
Volume XXV	25	from October 7, 1928 to April 4, 1929
Volume XXVI	26	from April 7, 1929 to September 20, 1929
Volume XXVII	27	from September 23, 1929 to February 17, 1930
Volume XXVIII	28	from February 22, 1930 to February 8, 1931
Volume XXIX	29	from February 13, 1931 to October 26, 1931
Volume XXX	30	from November 4, 1931 to July 14, 1932
Volume XXXI	31	from July 24, 1932 to March 5, 1933
Volume XXXII	32	from March 12, 1933 to November 10, 1933
Volume XXXIII	33	from November 19, 1933 to November 24, 1935
Volume XXXIV	34	from December 2, 1935 to August 2, 1937
Volume XXXV	35	from August 9, 1937 to April 10, 1938
Volume XXXVI	36	from April 12, 1938 to December 28, 1938



*The Servant of God writes her diary gazing at the Crucifix*

## Prayer Requests – December 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), Kaeln Boos (recovery), George (SI), Dr. Ramon Sanchez (SI), Edwin J.P. (SI), Peter H. (SI), Sammy and Dewayne (SI), Judith Marie (Family & SI), Clair Marie (SI), Nicole, Carly, Jake, Tad (SI), Nicole’s Father and Lisette (hip, hearing & conversion), Nephew (SI), Frank Kelly (protection/mission), Rose (SI), Jerry (SI), Dannette 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 (back recovery), John Braun (SI), Fran & Judy O’Brien (SI), Diane (SI), Charlotte & Rose Hafley (SI), Earl Duque Family (SI), Nicholette Gottlinger and family (SI), Anita Ramos (SI), Helen (SI), Troy (SI), Fr. Jaavier (SI), Fr. Carlucci (SI), Jennie (SI), Teresa (SI), Sara (SI), Wolfgang (travel), Gail (SI), Sue C (SI), Byradon (SI), Clarisse (SI), Ed H (SI), Barbara K (illness), Kevin (recovery), David & Robert (SI), Pat (SI), Jacquie (SI), John (SI), Muriel (recovery), Isahia (new baby), Pat (SI), Char Yoder (SI), RS (cancer), Ann (SI), Betsy & daughter (SI), Patty (SI), Keith & Jimmy (deployment), Frances Pratt (SI), Rima Starr (transplant), James & Sonya (SI), Nancy C (SI), Focus (prayers), JT (SI), Eleanor (loss), Maryann (SI), Frank (leg), Patty (SI), Carol (cancer), A. & T (Chronic Fatigue Syndrome), John (SI), Andrew Trunfio (cardiac surgery), Roger Cherry (recovery). Bobbi (cancer), Laura and her grandson (SI), Helen (SI), Ellie (chemo), Lauren Klosterman (SI), Logan Dixon (SI), Agnes Anne (pregnancy), Rhonda Ricco (recovery from Sandy), Anna (SI), Aunt Anna (pancreas), Ryan (SI), Jimmy (testing), Ellen Cregan (recovery), Char Yoder (recovery), Scogg Collin (coma), Cliff (pneumonia), Mary (SI), Brandy (SI), Dolores (surgery), Anne (chemo), Sandy (cancer), Agnes (SI), John (SI), Len (recovery), Carol (cancer), Carol Bell (cancer), Mary (SI), Sherry (migraines), Donimic (cnacer), Larry McAneny (cancer), Ruth M (recovery), Phyllis (back), Janice (SI), Mimi (lungs), Sue Walen (SI), Cora Jean (operation), Veterans (SI), Sandy (SI), Manuel Pardo Jr. (SI), Mort (stroke), Jim (back), Nancy (cancer), Len (SI), Brian (headaches), Mary Ann (heart valve), Toni Palka (shingles), Pat R (cancer), Michael (protection), Sarah Ann (eye), Jeanne Gates (eye), Mary Lane (surgery), Paul (recovery), Pat (SI), David (SI), Mikie (courts), Patty (SI), Gian (recovery), Bobbi (Alzheimers), Sue (SI), Eileen (surgery), Yvette (SI), Marilyn Carroll (breathing), Royce (SI), Ruth (pain), Pat Rowe (cancer), Mary (SI), St. Marys Recotory (help), Sameer (surgery), Gerard (surgery), Christina (pain), Michael Berwick (ICU), Agnes Anne (triplets), Haddi (cancer), David L. (chemo), Suzette (SI), Fr. Stefan K (thyroid), Kelbert (rehab), Miles (SI), Mary Ann Fife (pneumonia), Laurie (recovery), Carol (surgery), Jeanne (sight), Jim H. (recovery), Barbara (SI),**

**Pray for the souls of - Filomena Acocella, Autumn Pasquale, Jazah, Maria Manente, Victor Spina, Fr. Bob Grix, Laurie Anne, Kathleen S., Fr. Stephen Schenck, Joan Drabinski, John Stellman, Angela Murolo, Mary Corsi, Bill Morley, Sr. Carolyne, Andrew Carpentier, Jim Luckett, Fr. Filippo Puntrello, Jamar Washington**

**May the souls of all the faithful departed, through the mercy of God, Rest in peace**

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

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

**DEO GRATIAS!**



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

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

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

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