

**The Pious Universal Union of the Children of the Divine Will**  
Official Newsletter for "The Pious Universal Union of the Children of the Divine Will –USA"  
*Come Supreme Will, down to reign in Your Kingdom on earth and in our hearts!*



**ROGATE!**



**FIAT !**

***“May the Divine Will always be blessed!”***

**Newsletter No. 166 – Luisa’s Death - March 4th A.D. 2016**



*"Luisa's death created an atmosphere of veneration mingled with fear. No one dared touch her. Aunt Rosaria and Angelina had been taken out of Luisa's room crying. I attempted to lay her out on the bed but the task was beyond me. Either her legs would bend or her mouth would open, as if she wanted to say: 'let me be'. Then I suggested to those present, including her niece Giuseppina, that we change her clothes immediately, before the stiffness set in. This is what we tried to do. Then we took her into the next room, where a sort of bier had been prepared, all in white. What astonished me most was that in carrying Luisa I had the impression that she was as light as a feather. Hence I understood how it was that very often when Aunt Rosaria was making her bed, she would carry her with extreme ease to her wheel-chair.*

*A sort of bib was placed on Luisa's breast, with the letters FIAT and the cross of the Dominican Tertiaries".*

## The Holy Death of Luisa



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) 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 translated 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.

### Seventh Hour of the Passion

From 11 PM to Midnight

### Third Hour of Agony in the Garden of Gethsemani

...my sweet Jesus, then You will give your very Most Holy Humanity to my soul, so that, in looking at me, You may see me through Yourself; and in looking at Yourself, You may find nothing for which to judge me. Then You will bathe me in your Blood; **You will clothe me with the white garment of your Most Holy Will; You will adorn me with your Love, and giving me the last kiss, You will let me take flight from earth unto Heaven.** And what I want for myself, do it for all the agonizing; clasp them all in your embrace of love, and giving them the kiss of their union with You, save them all and allow no one to be lost!....

## The White Garment



**Book of Heaven - November 21A.D. 1899**

*Jesus wants to delight in reflecting Himself in Luisa, who is helped by the Most Holy Virgin.*

This morning, as soon as He came, my most beloved Jesus told me: *“My daughter, all your pleasure must be in reflecting yourself in Me. If you do this always, you will portray all of my qualities, my physiognomy and my very features within yourself; and I, in return, will find all my taste and highest contentment in delighting in reflecting Myself in you.”*

Having said this, He disappeared, and I was meditating in my mind on the words He had just spoken to me. All of a sudden He came back, placing His holy hand on my head; and turning my face toward Him, He added: *“Today I want to delight a little bit by reflecting Myself in you.”*

A shiver ran about my whole waist – such a fright as to feel I was dying, because I saw that He was staring at me, wanting to delight in my thoughts, gazes, words, and in all the rest, by reflecting Himself in me. I kept repeating in my interior: ‘Oh! God, am I an object fit for letting You take delight, or for embittering You?’ **In the meantime, our dear Queen Mama came to my help, carrying a pure white garment in Her hands, and all loving, She told me: “Daughter, do not fear; I Myself want to make up for you by clothing you with my innocence, so that, in reflecting Himself in you, my Son may find the greatest delight that can be found in a human creature.” So She clothed me with that garment** and She offered me to my dear Good, Jesus, telling Him: *“Accept her out of regard for me, O dear Son, and delight in her.”* So every fear went away from me, and Jesus delighted in me, and I in Him.

**Book of Heaven - May 20 A.D. 1900**

*All things have their origin from nothing. Necessity of rest and of interior silence.*

..., my beloved Jesus transported me inside a garden in which there were many people preparing themselves to attend a feast, but only those who received a uniform were able to attend, and few were those who received this uniform.

A great yearning arose in me to receive one, and I did so much that I obtained the intent. So, as I reached the place in which one would receive it, a venerable matronly woman clothed me in white first, and then placed on me a pale blue shoulder band on which a medal was hanging with the imprint of the face of Jesus. While being a face, it was also a mirror, and in looking at it, one would detect the slightest stains, which the soul, with the help of a light coming from within that face, could easily remove. It seemed to me that that medal contained a mysterious meaning. Then she took a mantle of finest gold and covered me all over. It seemed to me that dressed in this way I could compete with the virgins in Heaven. While this was happening, Jesus told me: *“My daughter, let us go back to see what men are doing; it is enough for you to be dressed – when the feast begins, I will take you there to attend.”* So, after we went round for a little while, He transported me inside my bed.

**Book of Heaven - March 30A.D. 1902**

*The garment of light of the risen Humanity of Jesus.*

This morning, finding myself outside of myself, for a little while I saw my adorable Jesus in the act of His Resurrection - all clothed with refulgent light, so much so, that the sun remained obscured before that light. I was enchanted, and I said: ‘Lord, if I am not worthy to touch your glorified Humanity, let me at least touch your garments.’ And He told me: *“My beloved, what are You saying? After I rose again I had no more need for material garments; rather, my garments are of sun, of most pure light which covers my Humanity, and which will shine eternally, giving unspeakable joy to all the senses of the Blessed. This has been conceded to my Humanity because there was no part of It which was not covered with opprobrium, with pains, with wounds.”* Having said this, He disappeared, and I could find neither His Humanity nor His garments; or rather, as I would take His sacred garments between my hands, they would escape me and I would not be able to find them.

## Gospel According to Saint Matthew Chapter 22 - Parable of the Marriage Feast



[1] And Jesus answering, spoke again in parables to them, saying: [2] The kingdom of heaven is likened to a king, who made a marriage for his son. [3] And he sent his servants, to call them that were invited to the marriage; and they would not come. [4] Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner; my calves and fatlings are killed, and all things are ready: come ye to the marriage. [5] But they neglected, and went their own ways, one to his farm, and another to his merchandise.

[6] And the rest laid hands on his servants, and having treated them contumeliously, put them to death. [7] But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. [8] Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. [9] Go ye therefore into the highways; and as many as you shall find, call to the marriage. [10] And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests.

[11] And the king went in to see the guests: and he saw there a man who had not on a wedding garment. [12] And he saith to him: *Friend, how camest thou in hither not having a wedding garment?* But he was silent. [13] Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. [14] For many are called, but few are chosen. [15]

### Luke 9:29

And whilst he prayed, the shape of his countenance was altered, and his raiment became white and glittering.

### Apocalypse (Revelation) 6:11

And white robes were given to every one of them one; and it was said to them, that they should rest for a little time, till their fellow servants, and their brethren, who are to be slain, even as they, should be filled up.

### Apocalypse (Revelation) 7:9

After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:

### Apocalypse (Revelation) 19:8

...And it is granted to her that she should clothe herself with fine linen, glittering and white. **For the fine linen are the justifications of saints.**

## **What does Justification mean?**

**In Catholic theology justification is a term that means the cleansing of sin in a person, and the communication by grace of "the righteousness of God through faith in Jesus Christ (Romans 3:22) " through Baptism.** Catholics believe that mankind has inherited original sin through Adam. The original sin destroyed the righteousness originally attributed to our first parents and created the chasm of sin between God and man. Sin separates us from God and thus by justice causes death of the soul in hell. "For the wages of sin is death (Romans 6:23)". The Council of Trent affirms that original sin creates a weakness in human nature and calls this weakness of will concupiscence. Concupiscence weakens the will of man toward evil and warps his nature towards selfish passions rather than the love of God. Human nature and the Jewish law of the Old Covenant are incapable of allowing man in his natural faculties to rise above the fall of mankind and the temptations of Satan.

Because of the infinite love and mercy of God, Jesus Christ willingly paid for our sins by his suffering, crucifixion, and resurrection and thus merited the redemption of humanity. This means that provided humans cooperate by act of free will with God's grace, a person can be justified by the grace of God and become a new creature in Christ. Justification of the soul is a work of grace by the Holy Spirit. With this in mind, we can define justification as the transformation of the soul from the state of original sin to that of grace and divine sonship through Jesus Christ.

### **Justification by Grace**

The theology of the Church holds that Christ's passion not only merited the forgiveness of sin, but also the gift of grace. Grace, wrought by the Holy Spirit, is a gift that heals the soul and sanctifies it. Sanctifying grace, the grace that communicates supernatural life into the soul, is received through the sacrament of Baptism. Baptism marks the beginning of justification by forgiving all personal and original sin as well as communicating sanctifying grace. Through the grace of the Holy Spirit, a person receives supernatural disposition to live and act with God's call.

### **Justification and Sanctification are one**

The Council of Trent helped to clarify and reinforce the Church's doctrine of justification, by focusing on sanctification as part of justification. The Council's decrees laid to rest the heretical doctrines of the Protestant Reformers by insisting that justification of the believer is not a forensic declaration of a person's righteousness, but an actual interior purification of the soul. Justification truly makes the soul just through grace. Thus the sanctification of the soul is a necessary part of justification. Sin is not covered or concealed, but is literally cleansed away by purification of sanctifying grace. Justification consists of one act of God that includes forgiveness of sin and sanctification of the soul. Thus a justified person is truly made pleasing to God.

### **The Sacraments**

The Council further explains that the instrumental cause of grace is by the holy Sacraments of the Church. The Sacramental system, instituted by Christ, is one of the means by which grace is transmitted. Baptism, which we have already explained, is the necessary means by which a person receives sanctifying grace. Because grace can be lost by mortal sin, the Sacrament of Reconciliation is the normative way by which a person can receive sanctifying grace after it has been destroyed through mortal sin. The sacraments also serve to increase justification of the soul, through the increase of grace. The holy Eucharist, especially, is the nourishing food of the soul. The doctrine of increasing grace means that the theological virtues of faith, hope and charity can be strengthened and increased. St. John notes that "*...he that is just, let him be justified still: and he that is holy, let him be sanctified still* (Rev 22:11)." Thus the Church rightly teaches through Scripture and Apostolic Tradition that supernatural faith, hope and charity are gifts of grace that can be increased through the Sacraments.

### **The Redemptive Role of Suffering**

Christ desires for us to participate in his Passion, and thus suffering within the Body of Christ has a redemptive role. Because baptized Christians are part of the mystical Body of Christ, Jesus Christ the head of the body asks its members to participate not only in his resurrection and grace, but also in the suffering of his Passion. St. Paul firmly evinces this doctrine, "*Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church* (Colossians 1:24)." He also says, "*And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with him, that we may be also glorified with him* (Romans 8:17)."

This does not mean that Christ's redemption is lacking, or that his suffering was not enough for the redemption of the world. It **only means that we are chosen to offer up our sufferings for the expiation of the temporal punishment deserved by our sin and the free participation in the life of Christ.** Christ merits our redemption and forgives our sins but the punishment and penance for our selfish actions must still be. Paul's letter to the Colossians notes that by offering our own sufferings for the body of Christ, we can make up for those members of the body of Christ whose sufferings are lacking. Thus the body of Christ, the Catholic Church, offers the collective suffering of its members for the expiation of temporal punishment and follows in the Passion and sufferings of the Head of the body of Christ, Jesus Christ.

This does not mean that Catholics go out of their way to look for suffering and hardship. Suffering, in itself, is a result of sin and evil manifested by the fall of mankind. Such acts as fasting, prayer and the offering of hardships to the Lord are beneficial. However, purposeful undue suffering and pain can in fact be a sin. In fact, the Church does attempt to correct and alleviate the temporal suffering of mankind (such as natural disaster victims, the hungry, the persecuted etc.) What Paul is really talking about is the **unavoidable suffering that is a part of temporal life. A good Christian will accept the hardships of life that can not be alleviated.** With good Christian humility and charity a suffering person will offer their suffering for the Body of Christ and its head, Jesus Christ.

### **Can we have a definitive assurance of our Salvation?**

No, St. Paul and St. John's epistles warn us that justification can be lost. Thus without an extraordinary revelation from God, we cannot be assured of our salvation or justification. The Council of Trent tells us, **"If any one saith, that he will for certain, of an absolute and infallible certainty, have that great gift of perseverance unto the end, -unless he have learned this by special revelation; let him be anathema** (Council of Trent, Sixth Session, Cannon 16)". **Assurance of salvation is a presumption upon God that we can infallibly judge the state of our souls.** The Bible is very clear that only God and God alone can judge a person's soul. Paul writes, *"For we must all be manifested before the judgement seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil (1 Corinthians 5:10)."* Paul also emphasizes that salvation and justification are not a one-time event, but a lifetime process that we must work out with participation in grace. He tells us, *"Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) with fear and trembling work out your salvation (Philippians 2:12)". Because justification can be lost and Christian truth demands that it is a process and not a one-time event, there can be no infallible assurance of salvation.*

Instead, the Holy Spirit offers the theological virtue of hope that leads us to desire the kingdom of heaven, the love of Christ and the fellowship of the Spirit. By hope a Christian can ask God for perseverance in his friendship and love. Even if a person mortally offends God and rejects his grace, Christ offers us the Sacrament of Reconciliation for the forgiveness of sin and the recovery of sanctifying grace. God is always willing to embrace his prodigal sons and daughters provided they repent and ask of forgiveness in his holy Sacrament.

### **The Virgin Mary is the supreme model of grace in all of God's creatures**

The holy Mother of God, the Blessed Virgin Mary, is the epitome of Christian grace. Her willing participation in the birth of Jesus Christ, her life of Christian virtue and the sorrow endured by her in Christ's Passion provides the ultimate example of faith, hope and charity for the Body of Christ. The angel Gabriel proclaims to the Virgin Mary, ***"Hail, full of grace, the Lord is with thee: blessed art thou among women*** (Matthew 1:28). Mary, the virgin mother of Jesus, is thus granted the fullness of grace from God and attains the highest perfection of any created creature. In her humble love for God, she willingly participates in the redemption of Christ (the second Adam) as the second Eve. Thus Catholics venerate Mary as the role model by which we give undying love to our Lord, Jesus Christ. We echo the words of Mary filled by the Holy Spirit, "Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty, hath done great things to me; and holy is his name. And his mercy is from generation unto generations, to them that fear him (Matthew 1:48-50).

**March 19 A.D. 2016 – Saint Joseph Spouse of the Bl. Virgin Mary**  
Calendar for the Traditional Roman Rite



***Day Seventeen - The Queen of Heaven in the Kingdom of the Divine Will***

*My child, in this step of my life it apparently seemed that God wanted to put Me to the test. I had never loved anyone in the world, and since the Divine Will extended through my whole being, my human will never had one act of life; therefore, the seed of human love was missing in Me. How could I love a man in the human order, though he might be a great saint? It is true that I loved everyone, and that my love for all was so great that my love of Mother kept them inscribed in my maternal Heart, one by one, with indelible characters of fire; but this was all in the divine order. Human love, compared to the divine, can be called shadows, shadings - atoms of love. Yet, my child, what apparently seemed to be a trial and as though foreign to the sanctity of my life, was admirably used by God to fulfill His designs, and to grant Me the grace for which I so much longed – that is, the descent of the Word upon earth. God gave Me the safeguard, the defense, the help, such that no one could talk about Me – about my honesty. Saint Joseph was to be the cooperator - the tutor, who was to take care of that bit of the human which We needed - as well as the shadow of the celestial Paternity, in which our little celestial family on earth was to be formed.*

There are many old paintings and other works of art which portray St. Joseph and the Blessed Virgin Mary standing before a Jewish priest. Some of these are said to be depictions of their betrothal ceremony, while others are of the actual wedding. There are generally few differences in the depictions of the two ceremonies, and most of these works' titles (or, at least the English translations of their titles) indicate that they are of the wedding. For this reason, we will treat this window as a portrayal of the wedding ceremony.

Joseph and the Virgin Mary stand in the Temple before the high priest, whose most important duty occurs each year on the Day of Atonement, when he offers blood from animal sacrifices to atone for the sins of his people {see Leviticus 16:15-19}. This priest does not know it, but within the womb of the young woman whom he is wedding to Joseph is Jesus, "*the Lamb of God who takes away the sins of the world*" {John 1:29} by offering His own Blood as a Sacrifice.

The staff St. Joseph holds comes from an apocryphal tale. According to The Golden Legend, several men besides Joseph wanted Mary's hand in marriage. Each suitor, the story goes, was instructed by the high priest to place a staff on an altar. The staff that Joseph brought miraculously burst into leaf, a sign that he was God's choice to be Mary's husband {compare this story with the account of Aaron's rod blossoming in Numbers 17:16-23}. In artistic representations of the scene, the unsuccessful suitors are usually portrayed breaking their staffs across their knees, while Joseph holds his leafy staff. The foster-father of our Lord is shown holding his staff, the leaves and flowers of which can be clearly seen.

Joseph's marriage robe is adorned with fleur de lis, symbolic lilies usually associated with the Virgin Mary. In this instance, they represent Joseph's purity; he is often portrayed holding a lily, as in the statue above the south side altar at

the front of this church. Mary wears a garland of white roses, as she did in the Presentation window. She and Joseph hold hands as their marriage is blessed by the priest.

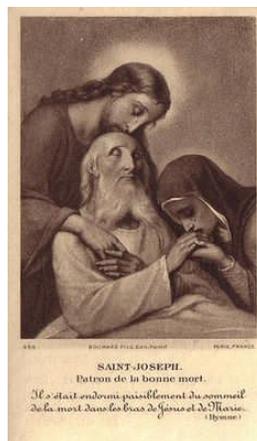
A kneeling attendant holds a tall candle (from the Latin *candeo* - "to burn"). In actuality, oil lamps were used in the Temple, rather than wax candles. Candles, like incense, were once used in pagan rites, but were adopted by the early Church to beautify her solemn ceremonies. The taper seen in this window is probably meant to be a symbol of Christ, and it calls to mind the Paschal Candle used in Catholic churches during the Easter season. The Paschal Candle is also lit during Baptism ceremonies, and thus stands near the Baptismal font. Candles used by the Church are traditionally made of beeswax. Pure wax extracted from flowers by bees symbolizes the pure flesh that Jesus received from His Virgin Mother. The wick is said to represent the Soul of Christ, while the flame signifies His Divinity. The candle burning its life out is symbolic of prayer and sacrifice, and the light it emits represents Christ, the true light.

For Joseph, this wedding is more than just the taking of a wife: it is an act of protection for Mary and her unborn Child. According to the Mosaic Law {see Deuteronomy 22:23-24}, Mary may have faced death by stoning if authorities found out that she was pregnant with a Child that did not belong to Joseph, the man to whom she was betrothed (legally engaged). Mary had conceived this Child in obedience to God after receiving the message of an angel. Now, at the behest of another of God's angels, Joseph obediently weds Mary, his first act of protection for her and our Lord.

Within several months of the wedding portrayed here, Jesus will be born. Forty days after that holy event, Joseph will return to Jerusalem's great Temple with Mary, where she will undergo the purification rite and her Divine Child will be presented to the Lord in accordance with Jewish law. On that day, the prophetess Anna will give thanks that she has seen the fulfillment of God's promise of a deliverer. Simeon will give his prophecy that Jesus ***"is destined to be the downfall and the rise of many in Israel, a sign that will be opposed.."*** {Luke 2:34}, and he will tell Mary, ***"you yourself shall be pierced with a sword"*** {2:35}. Shortly after the Presentation, the Holy Family will flee to Egypt as Joseph again protects Jesus, this time from Herod's Slaughter of the Innocents.

The only event of Christ's "hidden years" which is recorded in the Gospels occurred in the Temple. When Jesus was 12, the Holy Family went to Jerusalem for the feast of the Passover, as was their custom. As Joseph and Mary made their way back to Nazareth, they discovered that Jesus was not among their traveling party. They returned to Jerusalem and searched for Him. After three days, ***"they came upon Him in the Temple sitting in the midst of the teachers, listening to them and asking them questions. All who heard Him were amazed at His intelligence and His answers"*** {Luke 2:46-47}. When Joseph and Mary asked the young Christ why He had stayed behind and caused them to worry and sorrow, He replied, ***"Why did you search for Me? Did you not know I had to be in My Father's house?"*** {2:49}.

This marks the last time St. Joseph appears in the Gospels. When Jesus began His public ministry, Mary was with Him, but Joseph was not. The foster-father of our Lord had apparently died by this time. Tradition holds that Jesus and Mary were with him when he died, and thus he is invoked as the patron of a happy death. In our final moments, we too can have Jesus (through the Viaticum) and Mary (through her prayers) with us as we leave this world.



Just as Mary, the Mother of Jesus, is honored by Catholics as the Mother of the Church, so St. Joseph, the Guardian of Jesus, is honored as the Church's Protector. His feast is celebrated March 19.

## March 20 A.D. 2016 – Palm Sunday

Calendar for the Traditional Roman Rite



*Palms are blessed on Palm Sunday. They remind us of Our Lord's triumphal entry into Jerusalem, when the people, wishing to honor Him and make Him king, strewed palm branches and even their own garments in His path, singing: Hosanna to the Son of David.*

### Book of Heaven - March 31 A.D. 1901

#### *Inconstancy and volubility.*

This morning, feeling all embittered, I saw myself still so bad, that I almost did not dare to go in search of my highest and only Good. But the Lord, looking not at my miseries, still deigned to come, telling me: *“My daughter, is it Me that you want? Well then, I have come to cheer you – let us be together, but let us remain in silence.”*

After staying for some time, He transported me outside of myself, and I saw that the Church was celebrating the **Day of the Palms**; and Jesus, breaking the silence, told me: *“How much volubility, how much inconstancy! Just as today they cried out ‘Hosanna!’, proclaiming Me as their King, on another day they cried out ‘Crucify Him! Crucify Him!’ My daughter, the thing that displeases Me the most is inconstancy and volubility, because this is the sign that the truth has not taken possession of these souls. Even in things of religion, it may be that they find their satisfaction, their own convenience and interest, or that they just find themselves in that party; but tomorrow these things may be missing, or they may find themselves involved in other parties - and here is how they deviate from religion, and with no regret they give themselves to other sects. Indeed, when the true light of Truth enters a soul and takes possession of a heart, she is not subject to inconstancy. On the contrary, she sacrifices everything for love of It and to let herself be mastered by It alone; and with unconquered heart she despises everything else which does not belong to the Truth.”* And while saying this, He cried over the condition of the present generation, worse than in those times, subject to inconstancy according to wherever the winds blow.

### Book of Heaven - April 16 A.D. 1905

#### *Suffering is reigning.*

Continuing in my usual state, my lovable Jesus made Himself seen for a little, with a nail inside His Heart; and drawing near my heart He would touch it with that nail, and I would feel mortal pains. Then He said to me: *“My daughter, it is the world that drives this nail deep inside my Heart, giving Me a continuous death. So, by justice, just as they give Me continuous death, I will allow that they give death among themselves, killing one another like many dogs.”* And while saying this, He made me hear the screams of the rebel, to the point that I remained deafened for four or five days. Then, as I was very much in suffering, He came back a little later and told me: *“Today is the Day of the Palms in which I was proclaimed King. All must aspire to a kingdom, but in order to acquire the eternal kingdom it is necessary for the creature to acquire the regime of herself through the dominion of her passions. The only means is suffering, because suffering is reigning; that is, through patience, man puts himself in his place, becoming king of himself and of the eternal kingdom.”*

## March 25 A.D. 2016 – Good Friday

Calendar for the Traditional Roman Rite



He was pierced for our offenses, crushed for our sins

CCC: Q. 382. *On what day did Christ die?*

A. *Christ died on Good Friday.*

**Book of Heaven - October 16 A.D. 1921**

*And do you know when I delivered them? I delivered them on the Cross, on the bed of my bitter pains, among atrocious spasms, in the last breath of my Life. As I died, they were born again to new life, all sealed and marked with the whole work of my Humanity. Not content with having given them new birth, I gave to each one everything I had done so as to keep them sheltered and safe. Do you see what sanctity man contains? The sanctity of my Humanity, which could never bring to light unworthy children, dissimilar from Me. This is why I love man so much: he is a birth from Me. But man is always ungrateful, and reaches the point of not recognizing the Father who delivered him with so much love and pain.”*

CCC: Q. 383. *Why do you call that day "good" on which Christ died so sorrowful a death?*

A. *We call that day good on which Christ died because by His death He showed His great love for man, and purchased for him every blessing.*

**Hours of the Passion - Twenty-second Hour**

*Nothing escapes your gaze; You take leave of everyone and forgive everyone. Then, You gather all your strengths, and with a loud and thundering voice, **You cry out: "Father, into your hands I commend my spirit"**. And bowing your head, You breathe your last. My Jesus, at this cry all nature is shaken and cries over your death – the death of its Creator! The earth trembles strongly; and with its trembling, it seems to be crying and wanting to shake up souls to recognize You as true God. The veil of the Temple is torn, the dead are risen; the sun, which until now had cried over your pains, has withdrawn its light with horror. At this cry, your enemies fall on their knees, and beating their breasts, they say: "Truly He is the Son of God." And your Mother, petrified and dying, suffers pains harder than death. My dead Jesus, with this cry You also place all of us into the hands of the Father, because You do not reject us. Therefore You cry out loudly, not only with your voice, but with all your pains and with the voices of your Blood.*

## History and Importance of First Friday

First Friday devotions among Catholics are related to devotion to the Sacred Heart of Christ. First Friday practices date to the last decades of the 17<sup>th</sup> century, when Jesus appeared to St. Margaret Mary and spoke to her of His Sacred Heart. Among the promises Our Lord revealed to St. Margaret Mary, the 12<sup>th</sup> specifically referenced practices for Fridays:

*In the excess of the mercy of my Heart, I promise you that my all powerful love will grant to all those who will receive Communion on the First Fridays, for nine consecutive months, the grace of final repentance: they will not die in my displeasure, nor without receiving the sacraments; and my Heart will be their secure refuge in that last hour.*

[Devotion to the Sacred Heart](#), as given to St. Margaret by Jesus, began to grow in popularity as soon as the saintly woman had died, but was officially recognized 75 years later. Though the devotion dictated to Margaret referred to 9 consecutive first Fridays, it does not need to end there. Many of the Catholic faithful continue to make the First Friday devotion beyond the nine consecutive months.

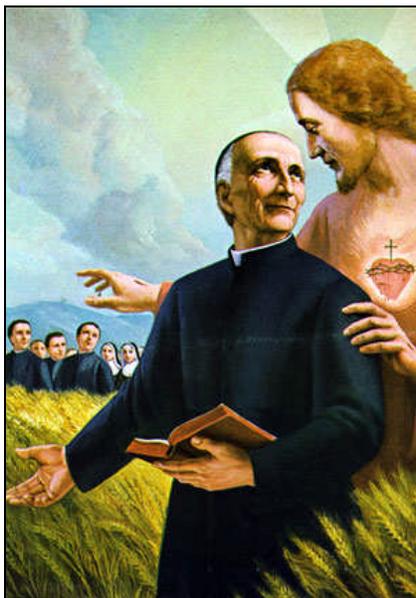
## First Friday Mass

Holy Mass on Friday is devoted to the Sacred Heart and to the Precious Blood of Jesus. Due in part to the promise revealed by Christ to St. Margaret Mary, attending Mass on the First Friday of the month is popular among many Catholics, even if they are unable to attend daily mass regularly throughout the week. Reception of the Holy Eucharist on such Fridays was popular even in years when frequent Communion was not. Fridays, particularly the first Friday of the month, are the popular day in many parishes for the Blessed Sacrament to be taken to the sick and homebound.

## Other Friday Devotions

Devotion on Fridays have long existed among the faithful, even if they were not directly connected to the First Friday [devotions to the Sacred Heart](#) or were not relegated to the *first* Friday of a month. This is because, as each Sunday is a reminder and anniversary of Christ's Resurrection, each Friday is a reminder and anniversary of His Sacrifice.

For example, Pope John XXIII, whose papacy lasted from 1959-1963, practiced a Friday devotion to the Precious Blood of Christ shed on the first Good Friday. Additionally, Friday is and had long been a day of penance for the faithful, not only during Lent but year-round. And some pray the [Novena to the Sacred Heart](#) over the nine consecutive First Fridays that they attend Mass.



**Canonico M.A. Di Francia**

**Letter 6.**

J.M.J.A.

Rome, September 4, 1926

Dearest one in the Lord Jesus,

The air of Rome is rather good for me, thank God.

I give you this news: yesterday, **first Friday** of the month of September, I presented to Our Lord the 3<sup>rd</sup> Volume, which I finished reviewing completely. Then I went to the Sacristy and **I signed it at the end with my *Nihil Obstat*, with the authority that Msgr. Archbishop of Trani gave me by appointing me Ecclesiastical Censor for the publications of His three Dioceses.** So the authorization to publish for the world these books dictated by Our Lord about His Divine Will, is now opened. Note that it was the **1<sup>st</sup> Friday of the month** which is dedicated each month to the Most Sacred Heart of Jesus.

Now this is my idea: to review, myself personally, with the help of the Lord, all of the other Volumes which I have not yet read – that is, 2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, 19<sup>th</sup>; then, after going through them, to place my *Nihil Obstat*; and then to pray Msgr. Archbishop of Trani, according to His promise, to place His *Imprimatur* on each Volume, after my *Nihil Obstat*. It is understood that I will also place the *Nihil Obstat*, without new revision, on Volumes 12, 13, 14, 15, 16, 17, 18, which I have already reviewed, and whose originals you have. In this way, everything will be ready for the future – who knows, Our Lord may use whomever He wants.

Do you see how, in this way, the celestial plan which wants these writings to be approved by the Ecclesiastical Authority appears to be so well outlined! Who can resist the Divine Will?

I think I will come back to Corato between the 21<sup>st</sup> and the 22<sup>nd</sup> of this month of September because, in truth, if I can, I will do everything possible with the help of Our Lord in order to present to Msgr. Archbishop of Trani all of our Volumes with my *Nihil Obstat* on September 24, which is dedicated to the Most Holy Virgin of Mercy, Redemptrix of slaves, and to have all the *Imprimatures*, or at least the beginning of the *Imprimatures*, on that day, so sacred and meaningful! - **which also falls on a Friday.**

In the meantime, let us pray, because if this point is passed, we can say that the publication is secured.

## March 27 A.D. 2016 – Easter Sunday

Calendar for the Traditional Roman Rite



**Book of Heaven - April 15 A.D. 1919**

*Resurrected Humanity of Jesus, symbol of those who will live in His Will.*

*... Now, my Resurrection is the symbol of the souls who will form their Sanctity in my Will. The Saints of the past centuries symbolize my Humanity. Although resigned, they did not have continuous act in my Will; therefore, they did not receive the mark of the Sun of my Resurrection, but the mark of the works of my Humanity before my Resurrection. Therefore, they will be many; almost like stars, they will form a beautiful ornament to the Heaven of my Humanity. But the Saints of the living in my Will, who will symbolize my Resurrected Humanity, will be few. In fact, many throngs and crowds of people saw my Humanity, but few saw my Resurrected Humanity - only the believers, those who were most disposed, and, I could say, only those who contained the seed of my Will. In fact, if they did not have that seed, they would have lacked the necessary sight to be able to see my Resurrected and glorious Humanity, and therefore be spectators of my ascent into Heaven.*

*Now, if my Resurrection symbolizes the Saints of the living in my Will - and this with reason, since each act, word, step, etc. done in my Will is a Divine resurrection that the soul receives; it is a mark of glory that she receives; it is to go out of herself in order to enter the Divinity, and to love, work and think, hiding herself in the refulgent Sun of my Volition - what is the wonder, if the soul remains fully risen and identified with the very Sun of my Glory, and symbolizes my Resurrected Humanity? But few are those who dispose themselves to this, because even in sanctity, souls want something for their own good; while the Sanctity of living in my Will has nothing of its own - everything is of God. It takes too much for souls to dispose themselves to this - to strip themselves of their own goods. Therefore, they will not be many.*

*You are not in the number of the many, but of the few. Therefore, be always attentive to the call, and to your continuous flight.*

**Book of Heaven - March 31 A.D. 1929**

*How, if man had not sinned, Jesus was to come upon earth glorious and with the scepter of command. Man was to be the bearer of his Creator.*

*... Listen my little newborn of my Divine Will: if man had not sinned, if he had not withdrawn from my Divine Will, I would have come upon earth - but do you know how? Full of majesty, as when I rose again from death. Even though I had my Humanity similar to that of man, united to the Eternal Word, how different was my resurrected Humanity - glorified, clothed with light, not subject to either suffering or dying: I was the true Divine Triumpher. On the other hand, before dying, though voluntarily, my Humanity was subject to all pains; even more, I was the Man of Sorrows. And since man had his eyes still dazzled by the human will, and therefore he was still infirm, few were the ones who saw Me resurrected, and this served to confirm my Resurrection. Then I ascended into Heaven, to give man the time to take the remedies and the medicines, so that he might recover and dispose himself to know my Divine Will, in order to live, not of his will, but of Mine, and so I will be able to show Myself full of majesty and of glory in the midst of the children of my Kingdom. Therefore, the Resurrection is the confirmation of the Fiat Voluntas Tua on earth as It is in Heaven. After such a long sorrow, suffered by my Divine Will for many centuries, of not having Its Kingdom upon earth and Its absolute dominion, it was right that my Humanity place Its divine rights in safety, and realize Its original purpose and Mine, of forming Its Kingdom in the midst of creatures.*

## *A PRAYER GIFT TO JESUS*



*Dear Jesus, Living in your Divine Will,  
Through the Immaculate Heart of Mary,  
I wish to give you all the Masses ever offered,  
Past, Present and Future, by all the  
Priests, Past, Present and Future so that in  
Your Divine Will, this Act will be multiplied continuously  
During my total life and existence on this earth,  
And multiplied continuously, non-stop,  
for All Eternity.*

*Fr. Dennis F. Dullea*

# Day of Recollection in the Divine Will



**Saturday, March 12 from 9AM to 4 PM**  
**Sunday, March 13 from 9AM to 1PM**

Our Lady of Mt. Carmel (East)  
29850 Euclid Ave.  
Wickliffe, Ohio 44092

**Checks Payable to: Joan Gallagher (R.S.V.P. by March 4th)**  
**1617 Lander Rd., Mayfield Hts., OH 44124**  
**(440) 442-4426**

**Entrance Fee: \$40.00 Includes Catered Lunch, 2 Breakfasts**  
Sylvia Alwine – [DivineWillLuisa559@gmail.com](mailto:DivineWillLuisa559@gmail.com)

**Padre Bernardino Bucci** (via skype)  
Former member of the Tribunal for the Cause  
of the Beatification and Canonization of the Servant of God,  
Luisa Piccarreta

He will speak on “The Book of Heaven” – The Call of the Creature to the Order, the Place and Purpose for which Adam was Created by God.

The Director of the Conference will be: Fr. B. Thomas Celso  
The Topic will be: **Luisa and the Light of the Divine Will**

## **“Easter Wishes”**

*Lessons from the Letters of Servant of God Luisa Piccarreta*  
**THE LITTLE DAUGHTER OF THE DIVINE WILL**



### **72. To Mother Cecilia**

#### **In Voluntate Dei!**

My good and reverend Mother,

(...) **Now I feel the need to send you my Easter wishes.** My Mother, what wish can I send you? I know that crosses surround you; how many times you have to swallow bitter pills, that make your heart bleed. It seems to me that dear Jesus surrounds you with these pains in order to give you strength, and with tender and loving voice, He says to you: **“My daughter, give these pains to Me, that they may form my arms, my heart, my steps – my whole Life, to be able to live within you.”** My Mother, it is the crosses, the sufferings united to the Divine Volition, that form the raw material in order to receive in us the life of Jesus, Who calls our littleness to live in Him and to rise in Him.

Here is my wish, my Mother: to rise not only on Easter, but continually in Jesus; so that every pain and each one of our acts, may be the means in order to rise in the One Who loves us so much. I believe I could not send you a more beautiful wish; and I believe you will appreciate it, more so, under the rain of unheard-of crosses and of profound humiliations. The storms give no sign of ceasing. Pray that He will make peace rise again from the storms, otherwise one cannot live.

My sister tells you many things and sends you her affectionate wishes. In a special way, I send my wishes to Sister Remigia, that she may form her perfect resurrection in the Divine Will, and use every act does in order to grow in sanctity. We must be convinced that not the great things make us saints, but the little ones, which we have in our power and which serve as the nourishment of sanctity. I commend myself to your prayers, and leaving you rising together with Jesus, I kiss your right hand and with a thousand regards, united to my sister, I say,

The little daughter of the Divine Will.

Corato, April 5, 1939

## Prayer Requests – March A.D. 2016



*Prayers are placed on the altars of the Chapels of the Divine Will*

*Each prayer is remembered every day at the Holy Sacrifice of the Mass where Luisa is invoked for her intercession*

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

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

**Popes Francis & Benedict** (SI), **Padre Bernardino Bucci** (SI), **Luisa Piccarreta** ( to be declared Blessed – God’s Kingdom on earth – end to abortion), **Mother Gabrielle Marie & Benedictine Daughters** (Support & Vocations), **Fr. James W. D.** (SI), **Fr. Edwin J.P.** (SI), **Fr. Hennessee** (SI), (SI), **Fr. Celso Fr. Lou** (SI), **Fr. Mancini** (SI), **Fr. Peter D** (SI), **Fr. Javier** (SI), **Fr. Carlucci** (SI), **Fr. Henrique Fragelli** (SI), **Fr. Jim Giotti** (SI), **Fr. Nano** (miracle), **Fr. Alan White** (Parkinsons), **Fr. Leonard Chaires** (SI), **Fr. Denis D** (SI), **Fr. Tobin** (SI), **Fr. Omar** (health), **Msgr. J.Anthony Luminais** (SI), **Walter Zimmerman** (SI), **Br. Walter** (SI), **Fr. Joseph Peek** (cancer), **Eugenie** (SI), **Dave Gotlib** (SI), **George** (SI), **Dr. Ramon Sanchez** (SI), **Peter H.** (SI), **Sammy and Dewayne** (SI), **Judith Marie** (Family & SI), **Clair Marie** (SI), **Nicole, Carly, Jake, Tad** (SI), **Nicole’s Father and Lisette** (hip, hearing & conversion), **Nephew** (SI), **Frank Kelly** (protection/mission/back), **Rose Patak** (broken arm), **Jerry Gouthro** (eyesight), **Dannette, Bobbie and Mikela** (SI), **Michal Therese** (employment), **Lifers - Linda – Mura- Mary M, Jeff, Cheryl** (SI), **Ann** (endometrial cancer), **Paul S** (SI), **Bud** (SI), **Gary Z** (SI), **Sam Fuma** (SI), **Muriel & Gene** (SI -family), **AMC** (SI), **JJ Rosana Garcia Family** (SI), **Donna, Summer, Dustin, Chris & Family** (SI), **Jack and Gail** (SI), **Liz Ann Garcia** (SI), **Aida Garcia** (Health), **Anna Pfeil** (SI), **Ana Ramos** (SI), **Christina** (SI), **robert** (SI), **Ninfa** (stroke recovery), **Sylvester** (SI), **Sandy, Karen, Kurt, Olivia** (SI), **Ann, Scott, Jacob & Samuel** (SI), **Jerry, Donsey & family** (SI), **Frank Pollock** (SI), **Jennifer Raczek** (SI), **Linda Burke** (SI), **Hilda Lopez & family** (SI), **Unice & David** (SI), **Meg & Tony** (SI), **Carol Braun** (SI), **Fran & Judy O’Brien** (SI), **Diane** (SI), **Charlotte & Rose Hafley** (SI), **Earl Duque Family John & Aniela** (SI), **Nichollette Gottlinger and family** (SI), **Anita Ramos** (SI), **Helen** (SI), **Troy** (SI), **Jennie** (SI), **Teresa** (SI), **Frank Ramirez** (SI), **Sara** (SI), **Celine Powers** (SI), **Anita Sabin** (SI) **Kelly Bowring & Family** (SI), **Marry Noon** (recovery), **Frank Rega** (SI), **Rhonda Ricco** (SI), **...David Stewart** (brain tumor), **Marcelea Murillo’s Dad** (chemo), **David Kramer** (SI), **Ed Flamick** (back), **Roger** (SI), **Teresa Ramirez** (brain aneurism), **Sandra** (SI), **Kara Gullo** (Melanoma), **Renee** (MS), **Fr. Luke** (cancer), **Fr. Neil Buchlien** (heart), **Fr. Peter D.** (SI), **Fr. Joseph Peek** (miracle), **Francis Boyd** (SI), **Stan Hillan** (physical & spiritual healing), **Mary** (SI), **Patti Bartley** (cancer), **Bob Henry** (brain), **Maria Alexandra and Ariana** (SI), **Kim** (rehab), **Janet Pledger** (hip), **Luke Rainville** (shoulder surgery), **Jon Yandow** (knee replacement), **Ariana** (SI), **Alexis** (difficult pregnancy), **Michael David** (SI), **Cecilia** (shoulder surgery), **Mary** (SI), **Tom Slezak** (chemo), **Chuck Pelletier** (SI), **Dee Schnitzius** (SI), **Maria** (Stroke), **Ed Flamick** (SI), **MJ and Noah** (house), **Nil & Alexis parents of Ariana** (SI), **Michelle Lindo** (brain hemorrhage), **Jo Mirabal** (SI), **Daniele** (SI), **Mary Jane Drndak** (SI), **Reyna** ( kidney/heart failure). **Marcele** (Liliana’s mother and her family)

SPECIAL PRAYER REQUEST FOR **Miles Utton** 9 yrs old (surgery on the Feast of Luisa 30% chance of success)

Book of Heaven – March 22, A.D. 1938 – The last sign of Love at the point of death  
**Patti Bartley, Msgr. Sam Metzger, Kimberly Jo,**

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

DEO GRATIAS!



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

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

***God, our Father, please send us Holy Priests, all for the Sacred and Eucharistic Heart of Jesus, all for the Sorrowful and Immaculate heart of Mary, in union with Saint Joseph. Amen.***

Contact Information E-mail: [3334444@att.net](mailto:3334444@att.net)