

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. 171 -- August 6, A.D. 2016

The Transfiguration of Our Lord



*...and His face shone like the sun, and His garments became white as snow and behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for You and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, **“This is My Beloved Son, with Whom I am well pleased; listen to Him.”** When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, **“Rise, and have no fear.”** And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, **“Tell no one the vision, until the Son of Man is raised from the dead”** (Mt 17.1–92, Mk 9.1–9; Lk 9.28–36; 2 Pet 1.16–18).*

Transfiguration



The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by His apostles as “the Christ [Messiah], the Son of the Living God,” He told them that “He must go up to Jerusalem and suffer many things and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testamental fulfillment of the Old Testamental feast in a way similar to the feasts of Passover and Pentecost.

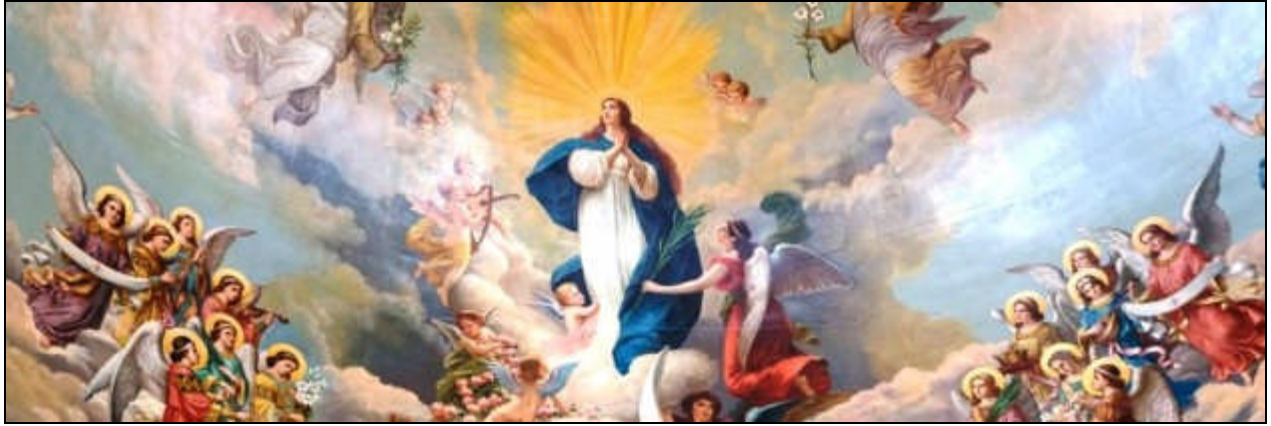
In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ they see that “in Him, indeed, all the fullness of God was pleased to dwell,” that “in Him the whole fullness of deity dwells bodily” (Col 1.19, 2.9). They see this before the crucifixion so that in the resurrection they might know Who it is Who has suffered for them, and what it is that this one, Who is God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets (Mt 5.17).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God’s salvation in Christ the Messiah.

Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that He is the Son of God to Whom the Father Himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God Himself.

August 15, A.D. 2016 – Assumption of the Blessed Virgin Mary
Calendar for the Traditional Roman Rite



On this day, a Holy Day of Obligation, we recall Our Lady's being assumed into Heaven and crowned Queen. Though the Church has always believed in the Assumption of Mary, the dogma was only formally defined by Pope Pius XII in 1950 in his Bull *Munificentissimus Deus*. Note that Mary was *assumed* into Heaven -- taken up *by* the power of God, like Elias and Enoch -- while Christ *ascended* into Heaven under His *own* power.

According to the Catholic Encyclopedia, the date of Mary's Assumption is placed from anywhere between 3 and 15 years after Our Lord's Ascension, and the place from which she was assumed is listed as Jerusalem, where her tomb has been placed since around the 6th century, though some claim Ephesus as the proper place. At any rate, St. John Damascene (John of Damascus, A.D. 676 - 754/787) writes:

St. Juvenal, Bishop of Jerusalem, at the Council of Chalcedon (A.D. 451), made known to the Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven.

According to tradition, however, Our Lady's tomb was not exactly found *empty*; lilies and roses were found where her body "should" have been.

Book of Heaven - August 15 A.D. 1938

The feast of Assumption is the most beautiful, the most sublime feast. It is the feast of the Divine Will operating in the Heavenly Queen.

While my mind was swimming in the sea of the Divine Will, I stopped at the act in which my Mother and Queen was assumed into Heaven. How many wonders, how many enrapturing surprises of love. And my sweet Jesus, as if He felt the need to speak about His Celestial Mother, all festive told me: *"My blessed daughter, today is the feast of Assumption. This is the most beautiful, the most sublime, the greatest feast, in which we remain glorified, loved and honored the most! Heaven and earth are invested with an unusual joy, never before felt. The Angels and the Saints feel as if invested with new joys and new happiness, and they all praise with new songs the Sovereign Queen who, in her empire, rules over all, giving joy to all!"*

Today is the feast of feasts - the unique one, the new one, which was never repeated again. Today, the day of the Assumption, celebrated for the first time the Divine Will operating in the Sovereign Queen and Lady; the marvels are enchanting in each of her smallest acts, even in her breathing, in her motion. Many of our divine lives can be seen flowing in her act as many Kings which, more than bright Suns, inundate - surround and embellish her - making her so beautiful as to form the enchantment of the Celestial Regions. Do you think it's nothing, that each one of her breaths, motions, works and pains were filled with many of our divine lives? This is exactly the great prodigy of my Will operating in the creature: to form a divine life for each time It could enter the motion and the acts of the creature.

Then, since my Fiat possesses the virtue of bilocation and repetition - doing again and again without ceasing everything she does - so the Great Lady feels these divine lives multiplied within herself, which do nothing other than further extend her seas of love, beauty, power and infinite Wisdom! You must know that the divine lives she possesses are so great and so many that, upon entering Heaven, they crowded the whole Celestial Region and, being impossible to contain them, they filled the whole Creation as well. Therefore, there is no place where her seas of love and power do not flow, along with the many of Our Lives of which She is possessor and Queen.

We can say that she dominates Us and that We dominate her. By clothing herself with our immensity, power and love, she populated all our Attributes with her acts and with the many of our divine Lives which she had conquered! Therefore, from every place and everywhere, we feel ourselves being loved and glorified - inside and outside of ourselves, from within all created things, in the most remote hiding places - by this Celestial Creature and by those same divine lives which our Fiat formed in Her. Oh! Power of our Will, only You can do such prodigies to make us loved and glorified as we deserve and want - to the extent of creating many of our lives in the one who lets You dominate. This is why She can give Her God to all, because She possesses Him. Even more, when She sees a creature disposed to receive our Will, without losing one of our Divine Lives, She has the virtue of reproducing, from within these divine Lives which She possesses, yet another of our Divine Lives to give to whomever she wants.

This Virgin Queen is a continuous prodigy. What She did on earth, She continues in Heaven; because, when the Divine Will operates, both in the creature and in ourselves, her acts never end, and, while remaining in It, they can be given to all. Does the Sun, perhaps, cease to give its light to the human generation because it has given too much of it? Not at all. Even if it has given much, it is always rich in its light, and does not lose a single drop of it. Therefore, the glory of this Queen is insuperable because She possesses our operating Will, which has the virtue of forming in the creature eternal and infinite acts. She loves us always and unceasingly with our lives which She possesses. She loves us with our own love. She loves us everywhere. Her love fills Heaven and earth and runs to pour itself inside our Divine womb. And we love her so much that we cannot live without loving her. While, in loving us, She loves all, making everyone love us. How could we resist and not give her anything She wants? It is our own Will that asks for what She wants, tying us with Its eternal bonds so that we can refuse her nothing. This is why the feast of the Assumption is the most beautiful one: it is the feast of my Will operating in this Great Lady, making her so rich and beautiful that the Heavens cannot contain her. Even the Angels remain speechless, and don't know how to describe what my Will does in the creature."

After this, while my mind remained stupefied in thinking about the great prodigies that the divine Fiat worked and continues to work in the Celestial Queen, my beloved Jesus added: *"My daughter, her beauty is unreachable. It enchants, it charms, it conquers. Her love is such that She offers herself to all, loving all - leaving behind her seas of love. She can be called Queen of love, winner of love, because She loved much, and through love She won her God. You must know that, by doing his will, man broke the bonds with his Creator and with all created things. By the power of our Fiat, which She possessed, this Heavenly Queen tied her Creator to the creatures; tied all beings together - united them - put them back in order and with her love, gave new life to the human generations. Her love was so great as to cover and hide, inside its seas, weaknesses, evils, sins - the creatures themselves. Oh! If this Holy Virgin did not possess so much love, it would be difficult for us to look at the earth. Only her love makes us look at it, but we want to give our Will to reign in the middle of the creatures because She wants it so. She wants to give to her children what She possesses, and by love She will win Us and her children."*

Fiat!!!

August 22, A.D. 2016 – Feast of the Immaculate Heart of Mary
Calendar for the Traditional Roman Rite



Luke 2:19: But Mary kept all these words, pondering them in her heart.

Luke 2:35: And thy own soul a sword shall pierce, that, out of many hearts thoughts may be revealed.

Luke 2:51: And he went down with them and came to Nazareth and was subject to them. And his mother kept all these words in her heart.

Devotion to the Sacred Heart of Jesus focuses mostly on His divine love for mankind and encourages our humility, gratitude, obedience, and adoration; devotion to the Immaculate Heart of Mary focuses on Mary's love for God and encourages our emulating *her* humility, gratitude, obedience, and adoration. Mary as loving Mother of Jesus Who suffered for us; Mary as Mother of the Church; Mary as obedient daughter, Mary as our Gevirah (Queen Mother of Israel) -- we ponder her interior life in each of these roles, consecrate ourselves to Jesus through her, make reparations for offending her as our Mother, ask her intercession for us with her Son, and emulate her as the model of Christian perfection.

The Feast of Candlemas, which commemorates Mary's ritual Purification and her Presentation of Jesus in the Temple, sheds special light on the nature of devotion to her Immaculate Heart. The old man, Simeon, foretold that "a sword" shall pierce Mary's heart, and meditating on the sorrows symbolized by that sword helps us to understand what Our Lord went through for us. We do this not only on Candlemas, but on the Feast of the Seven Sorrows, during all of Passiontide, as we make the Stations of the Cross, during August, which is devoted to the Immaculate Heart, during September, which is devoted to the Seven Sorrows, etc.

While, early on, of course, the Church Fathers wrote of Mary's blessedness, purity, and sorrows, and our Saints -- Dominic, Gertrude, Thomas Becket, Bridget, Bernardine of Siena, Louis de Montfort -- have always had deep Marian devotions, it was after the apparitions of Mary experienced by St. Catherine Labouré at Rue Du Bac, Paris in 1830 that devotions specifically to Mary's Immaculate Heart became formalized.



Specific Devotions

Mary appeared to St. Catherine Labouré standing on a globe, rays of light streaming from her fingers, enframed in an oval frame inscribed with the words, "O Mary, conceived without sin, pray for us who have recourse to thee." The whole vision "turned" showing the back of the oval inscribed with the letter "M" entwined with a Cross, and the hearts of Jesus and Mary, the former surrounded with thorns, the latter pierced with a sword. 12 stars circled this oval frame. Mary told her to strike a medal in this form - a medal now known as the "[Miraculous Medal](#)" -- and that all who wore it properly after having it

blessed would receive graces. The wearing of the Miraculous Medal has become one of the most common devotions to the Immaculate Heart.

Devotion to the Immaculate Heart became even more popularized after Mary's appearing to the three young shepherd children at Fatima, Portugal in 1917 (before the Russian Revolution), when she asked that Russia be consecrated to her Immaculate Heart to prevent the spread of "the errors of Russia." Eight years later, in 1925, Mary appeared to one of the visionaries -- Lucia, who'd since become a nun -- and requested reparations for the various ways in which her Immaculate Heart was offended -- such as attacks against her Immaculate Conception, virginity and divine maternity, and for those who teach their children contempt of Mary or who insult her by desecrating her [images](#).



To make these reparations, she asked that we do 5 things, all with the intention of making reparation to her Immaculate Heart:

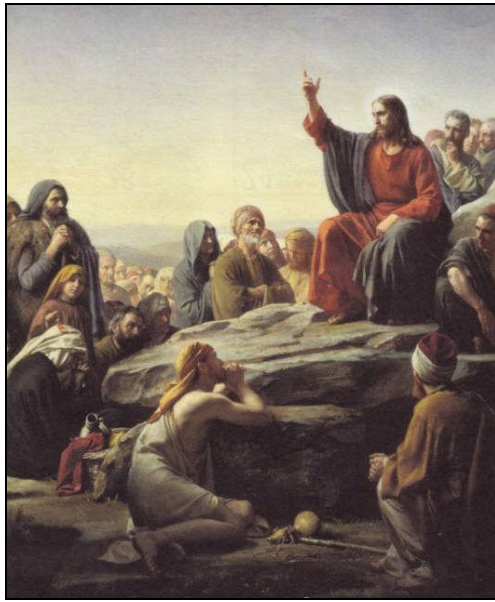
- recite at least Five Decades of the [Rosary](#) every day
- wear the Brown [Scapular](#)
- offer our daily duty to God as an act of sacrifice (ie., make the [Morning Offering](#))
- make Five First Saturdays of Reparation to Her Immaculate Heart (see below)
- the Pope, in union with all the bishops of the world, must consecrate Russia to Her Immaculate Heart. Russia would be converted through this means, and a period of peace to be given to the world. If this is not done (and it hasn't been done), Russia will "spread her errors throughout the world." This consecration must be of *Russia* -- not "the world," but *Russia* by name.

The "First Saturdays of Reparation" was not a new devotion, but it was even more popularized after Our Lady appeared at Fatima. It consists of, on the first Saturday of each month for five consecutive months:

- going to [Confession](#) (may be 8 days before the Saturday as long as one stays in a state of grace)
- receiving [the Eucharist](#)
- praying 5 decades of the [Rosary](#), including the Fatima Prayer
- "keeping her company" for 15 minutes while meditating on all of the Mysteries of the Rosary with the intention of making reparation to her. This can be done by reading Scripture or other writings relevant to the Mysteries, meditating on pictures of the Mysteries, or simple meditation.

The promise given by Mary to those who make the First Saturday devotion is her assistance at the hour of their death.

The Book of Heaven and the Baltimore Catechism No. 3



LESSON SECOND: On God and His Perfections

Q. 162. What is a perfection?

A. A perfection is any good quality a thing should have. A thing is perfect when it has all the good qualities it should have.

Book of Heaven - March 15 A.D. 1912

“My daughter, my Will is the Sanctity of Sanctities. The soul who does my Will according to the perfection that I am teaching you - that is, on earth as It is in Heaven - however small, ignorant and ignored, leaves even other Saints behind in spite of their prodigies, the most clamorous conversions and the miracles. Really, in comparison, the souls who do my Will in the way It is in my third “FIAT” are queens, and it is as if all the others were at their service.

Q. 163. What is God?

A. God is a spirit infinitely perfect.

Book of Heaven - February 28 A.D. 1899

God is most pure Spirit, and we can represent Him with the sun, which makes its rays penetrate everywhere, and no one can grab them with their hands. Moreover, God looks at everything – the iniquities and the evils of men – but He remains always as He is, pure, holy and immaculate.

Q. 164. What do we mean when we say God is "infinitely perfect"?

A. When we say God is "infinitely perfect" we mean there is no limit or bounds to His perfection; for He possesses all good qualities in the highest possible degree and He alone is "infinitely perfect."

Book of Heaven - February 28 A.D. 1899

.... A shadow of God is the sun, which sends its light over rubbish, but remains immaculate; it spreads its light in the fire, but is not burned; in the sea and in the rivers, but is not drowned. It gives light to all, it fecundates everything, it gives life to all with its heat, but does not become poor in light, nor does it lose any of its heat. Even more, while it does so much good to all, it needs no one, and remains always as it is – majestic, shining, ever immutable. Oh, how well one can see the divine qualities in the sun!

Q. 165. Had God a beginning?

A. God had no beginning; He always was and He always will be.

Book of Heaven - February 28 A.D. 1899

The roundness of the sun also symbolizes the eternity of God, which has no beginning and no end.

Q. 166. Where is God?

A. God is everywhere.

Book of Heaven - April 4 A.D. 1929

God is the universal Being, and He is one; and because one is the God of all, He gives Himself to all, He envelops all, He is everywhere, He does good to all, and is life of all.

Q. 167. How is God everywhere?

A. God is everywhere whole and entire as He is in any one place. This is true and we must believe it, though we cannot understand it.

Book of Heaven - February 28 A.D. 1899

The penetrating light of the sun itself is such that no one can restrict it in his eye; and if one wanted to stare at it in its midday fullness, he would remain dazzled; and if the sun wanted to draw near man, man would be reduced to ashes. The same for the Divine Sun: no created mind can restrict It in its little mind so as to comprehend It in all that It is; and if it wanted to try, it would remain dazzled and confused; and if this Divine Sun wanted to display all Its love, allowing man to feel It while he is in his mortal flesh, he would be reduced to ashes.

Q. 168. If God is everywhere, why do we not see Him?

A. We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.

Book of Heaven - October 10 A.D. 1905

“The sign that the soul is perfectly clasped and united with Me, is that she is united with all neighbors. Just as no clashing or disordered notes must exist with those who are visible on earth, so can no clashing note of disunion exist with the invisible God.”

Q. 169. Why do we call God a 'pure spirit'?

A. We call God a pure spirit because He has no body. Our soul is a spirit, but not a "pure" spirit, because it was created for union with our body.

Book of Heaven - March 24 A.D. 1930

Our Divine Being is most pure spirit, and therefore We have no senses. In the whole of all Our Divine Being, We are most pure and inaccessible light; this light is eye, is hearing, is word, is work, is step. This light does everything, watches everything, feels everything, is everywhere....Therefore, as We created man, Our Love was so great that Our light, carrying Our reflections over him, molded him; and in molding him, We brought to him the effects of Our reflections.... With how much love was man created – to the point that Our Divine Being melted in reflections over him, to communicate to him Our Image and Likeness... ”

Q. 170. Why can we not see God with the eyes of our body?

A. We cannot see God with the eyes of our body because they are created to see only material things, and God is not material but spiritual.

Book of Heaven - February 28 A.D. 1899

He is aware of each fiber of our hearts, of each thought of our minds, but, being most pure Spirit, He has neither ears nor eyes, and no matter what happens, He never changes. The sun invests the world with its light, and it does not tire; in the same way, God gives life to all, helps and rules the world, and He does not tire.

Q 171. Does God see us?

A. God sees us and watches over us.

Book of Heaven - February 28 A.D. 1899

... He looks at everything – even more, He is all eyes, and there is nothing He does not hear.

Q. 172. Is it necessary for God to watch over us?

A. It is necessary for God to watch over us, for without His constant care we could not exist.

Book of Heaven - March 23 A.D. 1903

“Love is everything for God and for man; if love ceased, life would cease.

Q. 173. Does God know all things?

A. God knows all things, even our most secret thoughts, words, and actions.

Book of Heaven - April 8 A.D. 1922

Now, as second act, I, Son of God, concurred by endowing man with intellect, communicating to him my wisdom and the knowledge of all things, so that by knowing them, he might enjoy them and delight in what is good. But, alas, what a bilge of vices is the intelligence of the creature! He has used knowledge to deny his Creator.

Q. 174. Can God do all things?

A. God can do all things, and nothing is hard or impossible to Him.

Book of Heaven - March 6 A.D. 1919

‘How is it possible that the soul can reach such a point - to live more in Heaven than on earth?’ And Jesus, on coming, told me: “My daughter, that which is impossible to the creature is possible to Me. It is true that this is the greatest prodigy of my Omnipotence and of my Love, but when I want, I can do anything, and what appears to be difficult is very easy for Me.

Q. 175. When is a thing said to be "impossible"?

A. A thing is said to be "impossible" when it cannot be done. Many things that are impossible for creatures are possible for God.

Book of Heaven - August 10 A.D. 1904

What is difficult and impossible for the creature, is easy and possible, and also natural, for the Creator. It happens in this as to someone who, looking at millions and millions of coins in the twinkling of an eye, says to himself: ‘They are innumerable – who can count them?’ But the one who put them in that place tells everything in one word: they are this many, they are worth this much, they weigh this much. My daughter, I know how many drops of water I Myself put in the sea, and no one can disperse even a single one of them. I numbered everything, I weighed everything, I evaluated everything; and so with all the other things. So, what is the wonder if I know everything?”

Q. 176. Is God just, holy, and merciful?

A. God is all just, all holy, all merciful, as He is infinitely perfect.

Book of Heaven - January 30 A.D, 1906

God is just, is holy, is merciful, He is the One who contains everything – but perhaps only for one day? No – always, always, always...

Q. 177. Why must God be "just" as well as "merciful"?

A. God must be just as well as merciful because He must fulfill His promise to punish those who merit punishment, and because He cannot be infinite in one perfection without being infinite in all.

Book of Heaven - January 30 A.D. 1906

"My daughter, how necessary it is that the soul be constant in doing the good which she has started. In fact, though she has a beginning, she will have no end, and not having an end, it is necessary that she conform to the ways of the Eternal God. God is just, is holy, is merciful, He is the One who contains everything – but perhaps only for one day? No – always, always, always..."

Q. 178. Into what sins will the forgetfulness of God's justice lead us?

A. The forgetfulness of God's justice will lead us into sins of presumption.

Book of Heaven – July 1, 1924

...How beautiful and touching it was to hear Jesus pray! And since I was accompanying Him in the sorrowful mystery of His scourging, He made Himself seen deluging Blood, and I heard Him say: **"My Father, I offer You this Blood of Mine. O please! let It cover all the intelligences of creatures, rendering all their evil thoughts vain, dampening the fire of their passions, and making holy intelligences rise again. May this Blood cover their eyes and be a veil to their sight, so that the taste for evil pleasures may not enter into them, and they may not dirty themselves with the mud of the earth. May this Blood of Mine cover and fill their mouths, and render their lips dead to blasphemies, to imprecations, to all of their bad words. My Father, may this Blood of Mine cover their hands, and strike in them terror for so many wicked actions. May this Blood circulate in Our Eternal Will to cover all, to defend and be a defending weapon for creatures before the rights of Our Justice."** But who can say how Jesus prayed, and everything He said?

Q 179. Into what sins will the forgetfulness of God's mercy lead us?

A. The forgetfulness of God's mercy will lead us into sins of despair.

Hours of the Passion – Seventh Hour

Let us continue to wander, O Mama. See, there are souls who carry the mark of perdition; souls who sin and run away from Jesus; who offend Him and despair of His forgiveness. These are the new Judases, spread throughout the earth, who pierce that Heart, so embittered. Let us give them the Blood of Jesus, that It may erase from them the mark of perdition, and impress that of salvation. May It place in their hearts such confidence and love after sin, as to make them run to the feet of Jesus, and cling to those divine feet, never to detach again.

Three Necessary Conditions in order to obtain the Kingdom of Divine Will



Book of Heaven - March 20, 1932

Three necessary conditions in order to obtain the Kingdom of the Divine Will.

I was thinking about the Divine Will, and was saying to myself: **'If Our Lord loves so much to make known a Will so holy, and He wants It to reign in the midst of creatures, why, then, does He want them to pray in order to obtain It? Once He wants to, He can give It, even without so much praying Him.'** And my sweet Jesus,

surprising me, told me: ***"My daughter, to know my Divine Will is the greatest thing that I can give and that the creature can receive; and Its reigning is the confirmation of Its great gift and the carrying out of Its Will that was known. Therefore, it is necessary to ask for It; by asking for It, she disposes herself, she forms within herself the royal palace in which to receive It; by asking for It, she acquires the love in order to love It, she acquires the qualities of sacrifice that are needed in order to possess It. And as one asks for It, the human will loses its ground, it is debilitated, it loses strength and disposes itself to receive the dominion of the Supreme Volition; and God, seeing Himself prayed, disposes Himself to give It. It takes the dispositions of both sides in order for Us to give Our celestial gifts. How many gifts do We want to give! But because they are not asked for, We retain them within Ourselves, waiting to give them when they are asked for. By asking, it is as if commerce were opened between Creator and creature. If one does not ask, the commerce is closed, and Our celestial gifts do not descend in order to put themselves in circulation on the face of the earth. Therefore, the first indispensable necessity in order to obtain the Kingdom of the Divine Will is to ask for It with incessant prayers, because, as they pray, so are We reached by little letters – now of solicitation, now of supplication, now of the agreement that they want to make with Our Will, until the last letter comes, of the final accord.***

Second necessity, more indispensable than the first, in order to obtain this Kingdom: it is necessary to know that one can have It. Who can ever think of a good, desire it, love it, if one does not know that he can obtain it? No one. If the ancients had not known that the future Redeemer was to come, no one would have given it a thought, nor prayed, nor hoped for salvation, because the salvation, the sanctity of those times, was fixed - centralized in the future Celestial Savior. Outside of this there was no good to be hoped for. To know that one can have a good forms the substance, the life, the nourishment of that good in the creature. Here is the reason for the so many knowledges about my Will that I have manifested to you – that it may be known that they can have the Kingdom of my Will. When it is known that a good can be possessed, arts and industriousness are used, and the means to obtain the intent are employed.

The third necessary means is to know that God wants to give this Kingdom. This lays the foundations, the sure hope in order to obtain It, and forms the final preparations in order to receive the Kingdom of my Divine Will. When a good is wanted and longed for, to know that the one who can give it already wants to give it, can be called the last striking blow, and final act, to obtain what is wanted. In fact, had I not manifested to you that I can give and want to give my Divine Will as dominating and reigning in the midst of creatures, you would have remained indifferent like everyone else toward a good so great. So, your interest, your prayers, have been effects of, and births from, that which you have known. And I Myself, when I came upon earth, during the thirty years of my hidden life - it can be said that, in appearance, I did no good to anyone, nor did a single one know Me. I was, yes, in their midst, but unobserved; all the good unfolded between Me and the Celestial Father, my Celestial Mother and dear Saint Joseph, because they knew who I was; everybody else - nothing. But when I came out of my hiding place, and I openly made Myself known, saying that I was truly the promised Messiah, their Redeemer and Savior,

even though by making Myself known I drew upon Myself calumnies, persecutions, contradiction, anger, hatred from the Jews, and my very Passion and death, with all these evils that rained down upon Me like pouring rain, it came to be that I, by making Myself known, affirmed who I was in reality – the Eternal Word descended from Heaven in order to save them. And this is so true, that as long as I remained in the house of Nazareth, not knowing who I was, no one told Me anything, nor did they slander Me or did Me any harm; as I revealed Myself, all evils swooped down upon Me.

But this, making Myself known, was necessary, otherwise I would have departed back for Heaven without accomplishing the purpose for which I had come upon earth. On the other hand, by making Myself known, even though I drew so many evils upon Myself, in the midst of this chasm of evils I formed my Apostles, I announced the Gospel, I performed prodigies, and the knowledge of Me instigated my enemies to make Me suffer so many pains, to the point of giving Me death on the Cross. But I obtained my intent – that many would know Me in the midst of many who did not want to know Me; and the fulfillment of my Redemption. I knew that, by making Myself known, the perfidy and pride of the Jews would do all that to Me, but making Myself known was necessary, because a person, a good, if it is not known, is not bearer of life or of good. The good, the truth, not known, remain hampered within themselves, without fecundity, like many sterile mothers whose offspring ends with them. See, then, how necessary it is that it be known that I can give the Kingdom of my Will, and that I want to give It. I can say that it enters the same necessity as that of making known that I was the Son of God who came upon earth. It is yet true that many, in knowing this, will repeat what they did to Me when I made Myself known as the longed-for Messiah: calumnies, contradiction, doubts, suspicions, scorns, as indeed they have done already, as soon as the beginning of the printing showed signs of making my Divine Will known. But this says nothing; it is the good that possesses the strength that wounds evil; and so creatures, and hell, feeling wounded, arm themselves against good and would want to annihilate good, as well as she or he who wants to make that good known. But in spite of everything that they wanted in the first beginning - having as though suffocated, upon its wanting to rise, the knowledge of my Will and Its wanting to reign – yet It did take Its first steps, and what some did not believe, others have believed. The first steps will call for the second, the third, and so forth, although those who will raise contradiction and doubts will not be lacking. But it is of absolute necessity that my Divine Will, and that I can give It, and that I want to give It, be known.

These are the conditions without which God cannot give what He wants to give, and the creature cannot receive it. Therefore pray, and do not hold yourself back from making my Divine Will known. Time, circumstances, things, people, change – they are not always the same; therefore, what is not obtained today can be obtained tomorrow – to the confusion, however, of those who have suffocated a good so great. But my Will will triumph and will have Its Kingdom upon earth.”...

Book of Heaven - April 2 A.D. 1932

How the Divine Power will put a limit to the evils of man, and will say to him: “Enough up to here.” How Our Lord shows with facts that He wants to give the Kingdom of His Will.

*I.. I was thinking to myself: ‘How can the creature ever return to be beautiful and holy as he came out of the creative hands of God, so as to realize the Kingdom of His Fiat in the midst of the human family?’ And my beloved Jesus, surprising me, told me: “*My daughter, all the works of Our Supreme Being are perfect and complete – none of Our works is by half. The Creation is all complete and perfect; even more, there are many things which are not of absolute necessity, but like luxury and pomp of Our power, love and magnificence. Should man alone, for whom all things were created, remain like an incomplete and imperfect work of Our own, without the purpose for which he was created – which is for Our Fiat to have Its Kingdom in each creature? And this, because he sinned and remained stained and degraded, which rendered him like a collapsing house, exposed to his thieves and enemies – as if Our Power were limited and did not have all the power to do what It wants, the way It wants it, and when It wants it? Whoever thinks that the Kingdom of Our Will cannot come puts Our very Supreme Power in doubt. We can do anything; We might lack the willingness, but when We want it Our Power is so great, that whatever We want We do – there is nothing that can resist before Our Power. Therefore, We have the power to rehabilitate him, to render him more beautiful than before, and to fortify and cement his collapsing house, in such a way as to render it stronger than it used to be, and, at the blowing breath of Our Power, shut his thieves and enemies into the darkest abysses.**

So, as much as man slipped from within Our Divine Will, he did not cease to be Our work; and even though he disordered himself, Our Power, for the decorum of Our work, which must be perfect and complete just as We want

it, will put with Its power a limit to his disorders, to his weaknesses, and will say to him with Its empire: 'Enough up to here – re-enter into the order, take your place of honor as a work worthy of your Creator.' These are prodigies of Our Omnipotence that It will perform, which he will not have the strength to resist - but without strain, spontaneously, drawn and attracted by a supreme force, by an invincible love. Wasn't Redemption, wanted by Our Will, a prodigy of Our Power and of Our Love, which knows how to conquer everything, even the most awful ingratitude, the gravest sins, and requite in love there where ungrateful man offended It the most? If it is about man – of course he will not be able to stand up again in spite of all the helps of my Redemption, because he is not disposed to taking them; many do not cease to be sinners, weak, smeared with the gravest sins. But if it is about my Power, about my Love, when the two scales overflow a little bit more, and touch him with the Will to conquer him, man will feel shaken and floored, in such a way that he will rise again from evil to good, and will re-enter into Our Divine Will, from which he went out, so as to take his lost inheritance. Do you know where everything lays? Everything is in whether Our Will wants it and has decided it with divine decrees. If this is there, everything is done; and this decision is so true, that there are facts.

You must know that when I came upon earth, while I did the office of Redeemer, at the same time, everything that my Holy Humanity did enclosed as many acts of my Divine Will as a deposit to be given to the creature. I had no need of it because I was the Divine Will Itself. So, my Humanity acted like a most tender Mother; It enclosed within Itself as many births from my Will for as many acts as It did, in order to give birth to them and deliver them onto the lap of the acts of creatures, so as to form, in their acts, the Kingdom of the acts of my Fiat. So, It is there, like a Mother, with a love that makes Her agonize, waiting to give birth to these divine offsprings of Hers.

The other fact is that I Myself taught the 'Our Father', so that all would pray for my Kingdom to come, so that my Will be done on earth as It is in Heaven. If It were not to come, teaching such a prayer would have been useless – and useless things I know not how to do. And then, the many truths manifested about my Divine Will – do they not say in clear notes that Its Kingdom will come upon earth, not by human work, but by the work of Our Omnipotence? Everything is possible when We want it; We place as much ease in doing small things as We do in great ones, because all the virtue and power is in Our act, not in the good that the act of Our Power receives. In fact, when I was on earth, since in all my acts ran my Power, the touch of my hands, the empire of my voice, and so forth, were all made powerful, and with the same ease with which I called to life the little girl who had died a few hours before – with that same ease I called to life Lazarus, who had been dead for four days, who was already corrupted, and gave off an unbearable stench. I commanded that the bandages be removed from him, and then I called him with the empire of my voice: 'Lazarus, come out!' At my empyring voice, Lazarus was resurrected, the corruption disappeared, the stench ceased, and he came back healthy and hearty as if he had not died – true example of how my Power can make the Kingdom of my Fiat rise again in the midst of creatures. This is a tangible and sure example of how my Power, in spite of the fact that man is corrupted, and the stench of his sins infects him, more than a cadaver - he can be called a poor one wrapped in bandages, who has need of the divine empire in order to be freed of the bandages of his passions - but if the empire of my Power invests him and wants it, his corruption will have no more life, and he will rise again healthy, and more beautiful than before. Therefore, at the most, one can doubt that my Divine Will would want it, because they cannot deserve a good so great; but that my Power would not be able to do it – not this, ever."

Book of Heaven - April 25 A.D. 1932

How the living in the Divine Will is a gift.

... I was thinking to myself: **'But, how can it be that the creatures may come to live in the Divine Will, so as to form Its Holy Kingdom?'** And my beloved Jesus, surprising me, told me: ***"My daughter, how little you are! It shows how your littleness is incapable of rising in the power, immensity, goodness and magnanimity of your Creator; and from your littleness you measure Our greatness and Our liberality. Poor little one – you get lost within Our interminable powers, and are incapable of attributing the right weight to Our divine and infinite ways. It is true that, humanly speaking, for the creature, besieged by evils as she is, to live in my Will, to form Its Kingdom in their midst, is like wanting to touch Heaven with her finger – which is impossible; but what is impossible for men is possible for God. You must know that the living in Our Will is a gift which Our magnanimity wants to give to creatures; and with this gift the creature will feel transformed – from poor, rich, from weak, strong, from ignorant, learned, from slave to vile passions, sweet and voluntary prisoner of a Will all holy, which will not hold him prisoner, but king of himself, of the divine dominions and of all created things. It will happen as to a poor man who is clothed in miserable rags, lives in a hovel, without doors and therefore exposed to thieves and enemies; he has not enough bread to satiate his hunger, and he is forced to beg for it. If a***

king gave him a million as gift, the poor man would change his lot, and would no longer make the impression of a poor beggar, but of a lord who possesses palaces, villas, and dresses with decency, has abundant foods, and puts himself in the condition of being able to help others. Who changed the lot of this poor man? The million he has received as gift. Now, if some wretched money has the virtue of changing the lot of a poor unhappy one, much more will the great gift of Our Will, given as gift, change the unhappy lot of the human generations, except for those who, willfully, want to remain in their unhappiness. More so, since this gift was given to man in the beginning of his creation, and, ungrateful, he rejected it from Us by doing his will, withdrawing from Our own. Now, those who dispose themselves to do Our Will prepare the place, the decency, the nobility in which to be able to put this gift, so great and infinite. Our knowledges on the Fiat will help and prepare them, in a surprising way, to receive this gift, and what they have not obtained up to this day they will be able to obtain tomorrow. Therefore I am acting as a king would, who would want to elevate a family to a bond of relationship with his own royal family. In order to do this, first he takes a member of it, keeps her in his royal palace, raises her, dines with her, accustoms her to his noble manners, entrusts to her his secrets, and in order to make her worthy of himself, he makes her live of his will; and to be more sure and not to let her descend to the lowness of her family, he gives her his will as gift, that she may hold it in her power.

What the king cannot do, I can do – bilocating my Will so as to give It to the creature as gift. So, the king keeps his eyes fixed upon her, keeps embellishing her continuously, clothes her with precious and beautiful clothes, in such a way that he feels enamored; and unable to wait any longer, he binds her to himself with the lasting bond of marriage, in a way that one becomes gift for the other. With this, on both sides they have the right to reign, and that family acquires the bond of relationship with the king; and the king, out of love for the one who has donated herself to him, and to whom he has donated himself, calls that family to live in his royal palace, giving to it the same gift which he gave to the one whom he so much loves.

So We did. First We called one from the human family to live in the Royal Palace of Our Will; little by little We gave her the gift of Its knowledges, of Its most intimate secrets; in doing this We experienced unspeakable contentments and joys, and We felt how sweet and dear it is to make the creature live in Our Will. And Our Love pushed Us – even more, It did violence on Us to give her the gift of Our Omnipotent Fiat; more so, since she had given Us the gift of her own – she was already in Our power, and the Divine Will could remain secure and at Its place of honor in the creature. Now, after We have given the gift of Our Fiat to one member of this human family, the family acquires the bond and the right to this gift; in fact, We never do works and gifts for one alone, but when We do works and gifts, We do them always in universal ways. So, this gift will be ready for everyone, as long as they want it and they dispose themselves. Therefore, the living in my Will is not a property of the creature, nor is it in her power, but it is a gift; and I give it whenever I want, to whomever I want, and in the times I want. It is gift of Heaven, given from Our great magnanimity and from Our inextinguishable love.

Now, with this gift, the human family will feel so bound to its Creator, as to no longer feel far away from Him, but so close, as if it were from His own Family and lived together in His own Royal Palace. With this gift it will feel so rich, as to no longer feel the miseries, the weaknesses, the tumulting passions – everything will be strength, peace, abundance of grace; and recognizing the gift, she will say: ‘In the House of my Celestial Father I want for nothing - I have everything at my disposal, always by virtue of the gift I have received.’ We give gifts always by effect of Our great love and of Our highest magnanimity. If it were not so, or if We wanted to pay attention to whether the creature deserves it or not, whether she has made sacrifices, it would no longer be a gift then, but a remuneration, and Our gift would become as though a right and a slave of the creature, while We and Our gifts are slaves to no one. In fact, man did not exist yet, and before he was, We already created the heavens, the sun, the wind, the sea, the flowery earth and everything else, to give them to man as gift. What had he done to deserve gifts so great and perennial? Nothing. And in the act of creating him, We gave him the great gift that surpassed all others – Our Omnipotent Fiat; and even though he rejected It, yet We did not desist from giving It again, no, but We keep It in store, to give It to his children – the same gift which their father rejected. The gift is given in the excess of Our Love, which is so great as to be unable to do or pay attention to the accounts; while the remuneration that is given if the creature does good works and sacrifices herself, is given with just measure and according to what she deserves. Not so with the gift. Therefore, if anyone should doubt, it means he knows little about Our Divine Being, or of Our generousities, or to what extent Our Love can reach. However, We want the correspondence of the creature, her gratitude, and her little love.”

Fiat!!!

“it is the Will of God that His Kingdom come upon earth; therefore, it is most certain that It will come - either by means of love, or by chastisements.”

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



75. To Father L. Beda, O.S.B.

In Voluntate Dei

Most Reverend Father, Jesus says ‘thank you’ for your goodness in writing me. What consolation did it bring to my poor soul and to my confessor Don Benedetto! All of us went through sad times. Jesus Himself cried bitterly, and it broke my heart to see Him crying. It was a great demonstration of love, to reveal to us what the Heavenly Queen was about to begin, how much She loves us, how much She cared to teach us how to live in Divine Will, how to grow in It, and how She wanted to feed us with the food of the divine Fiat. When the book “The Queen of Heaven in the Kingdom of the Divine Will” was published in Italy, this good Mother took the first step to let us comprehend how much She loves us; so much so, as to take us onto her lap, to give us this gift of which She is the bearer. But the machinations of the enemies of her little book hindered her step, and She was sent back into the heavenly regions. From there, with invincible patience, She is waiting for a change of times, of people and of conditions, in order to continue her way, and give us that which is now despised.

Reverend Father, it is the Will of God that His Kingdom come upon earth; therefore, it is most certain that It will come - either by means of love, or by chastisements. Otherwise, Creation would be a work deprived of Its crowing. God would seem to be as though impotent in the face of the other creatures, who possess fecundity, because only the Divine Will would not be able to from Its divine Life within our souls. No - not this. We are convinced that the Kingdom of His Will will come.

Allow me, Father, to open my heart to you like a baby. Even the Heavens put themselves in mourning because of the prohibition of the books. The evil spirits of the earth and of hell make feast, because the Divine Will has such strength that even a single piece of knowledge of It, one word about It, or one action done with It, makes the spirits of darkness feel such torture as to feel their power paralyzed, and their torments in hell increased. Therefore, we should take to heart making this Kingdom of the Divine Will known, and living in It.

You must also know that as soon as we make the intention of doing an act, the supreme Fiat spies us, so to speak, to see if we call It into our acts. If we do, It rejoices and embraces us, caresses us and embellishes us, sanctifies and purifies our acts; and then the Lord pronounces His Fiat over them, and makes with them His miracles. Our actions, then, form the clothes that cover this divine collaboration, filling Heaven and earth... Father, if we only knew how many miracles and prodigies are enclosed in the Life of the Divine Will, we would give our lives to receive so many goods.

Yes, Father - it is true, Jesus spoke to me about the Index, but also of His great sorrow, and said He felt He was being condemned to death again - not by his enemies, but by his friends. However, He added that because of this condemnation of the books, He would make His Kingdom rise again in the midst of the peoples.

Do you want to know who made the books be put on the Index? Certain Religious from Liguria. May the Lord sanctify them. But He said He laughs at them, and will patiently wait for the time when those who are now in a safe place will be fallen, and will see white what today they see black.

Let us pray and look for our place in the Divine Will. Let us make of our will the secret cell in which Jesus speaks to us and reveals to us His secrets; but in which He also reveals to us His pains, since, for now, His Divine Will cannot reach Its dominion. In this way we will let the dawn arise, which will call for the midday of the Fiat among the peoples.

I commend myself very much to your prayers, as does my confessor Don Benedetto. I will pray for you with all my heart, that the life of the Divine Volition may be established in you more and more. It will make you feel the need to communicate the good you possess.

I kiss your holy hand and ask for the holy blessing,

most devoted servant of God
the Little daughter of the Divine Will.

Corato, April 30, 1939

Book of Heaven - May 9 A.D. 1924

The chastisements will serve to purify the earth so that the Divine Will may reign on it. In the soul who lives in the Divine Will Jesus finds the honors and decorum which He found in His Humanity when He was on earth.

I spend my days in the most profound bitterness and in deep silence on the part of Jesus, and with the almost total privation of His lovable presence. These are unspeakable pains that I feel, and I believe it is better to pass over them in silence so as not to embitter my hard martyrdom even more....

Then, after much struggling, this morning blessed Jesus made Himself seen in my interior as He was filling me completely with Himself; and I, surprised by His unexpected presence, wanted to lament to Jesus about His privation, but He did not give me the time to do it, and, all afflicted, told me: *“My daughter, how embittered I feel. Creatures have put three nails into Me - not into my hands, but into my Heart and breast, which give Me pains of death. They are preparing three conspiracies, one uglier than the other, and in these conspiracies they are taking aim at my Church. Man does not want to surrender in evil; on the contrary, he wants to precipitate his race more.”* And while saying this, He showed secret meetings, in which they were plotting how to assail the Church - some, how to cause new wars, and some, new revolutions. How many horrifying evils could be seen. And my sweet Jesus resumed His speaking: *“My daughter, is it not right for my justice to arm itself against man, to strike him and almost destroy the many lives that dirty the earth, and to make entire regions disappear together with them, so that the earth may be purified of so many pestiferous lives and of so many incarnate devils which, disguised under a thin veil of apparent good, are plotting ruins for the Church and for society? Do you think that my absence from you is something trivial? No, no - on the contrary, the more prolonged my absence is from you, the graver the chastisements will be. And then, remember how many things I have told you about my Will; so, the evils, the destructions, will serve to fulfill what I have told you - that my Will come to reign upon earth. But It wants to find the earth purified, and in order to purify it, destructions are needed. Therefore, patience, my daughter, and never go out of my Will, because everything that takes place within you will serve for the work: that my Will may have Its dominion to come as though in triumph to reign in the midst of men.”* At this speaking of Jesus, I remained resigned, yes, but highly afflicted. The thoughts of the grave evils of the world and of His privation are like a double-edged knife that kills me and, to my greater torment, does not make me die.

Prayer Requests – August 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), Father Dullea. (SI), Fr. Hennessee (SI), (SI), Fr. Celso Fr. Lou (SI), Fr. Mancini (SI), Fr. Peter D (SI), Fr. Javier (SI), Fr. Carlucci (SI), Fr. Henrique Fragelli (SI), Fr. Jim Giotti (SI), Fr. Nano (miracle), Fr. Alan White (Parkinsons), Fr. Leonard Chaires (SI), Fr. Denis D (SI), Fr. Tobin (SI), Fr. Omar (health), Fr. Tom (freedom), Msgr. J. Anthony Luminais (SI), Walter Zimmerman (SI), Br. Walter (SI), Eugenie (SI), Brother David & the Knights (SI), Fr. Selvaraj (SI), Dave Gotlib (SI), George (SI), Dr. Ramon Sanchez (SI), Peter H. (SI), Sammy and Dwayne (SI), Judith Marie (Family & SI), Clair Marie (SI), Nicole, Carly, Jake, Tad (SI), Nicole’s Father and Lisette (hip, hearing & conversion), Nephew (SI), Frank Kelly (protection/mission/back), Rose Patak (broken arm), Jerry Gouthro (eyesight), Dannette, Bobbie and Mikela (SI), Michal Therese (employment), Lifers - Linda – Mura- Mary M, Jeff, Cheryl (SI), Ann (endometrial cancer), Paul S (SI), Bud (SI), Gary Z (SI), Sam Fuma (SI), Muriel & Gene (SI -family), AMC (SI), JJ Rosana Garcia Family (SI), Donna, Summer, Dustin, Chris & Family (SI), Jack and Gail (SI), Liz Ann Garcia (SI), Aida Garcia (Health), Anna Pfeil (SI), Ana Ramos (SI), Christina (SI), robert (SI), Ninfa (stroke recovery), Sylvester (SI), Sandy, Karen, Kurt, Olivia (SI), Ann, Scott, Jacob & Samuel (SI), Jerry, Donsey & family (SI), Frank Pollock (SI), Jennifer Raczck (SI), Linda Burke (SI), Hilda Lopez & family (SI), Unice & David (SI), Meg & Tony (SI), Carol Braun (SI), Fran & Judy O’Brien (SI), Diane (SI), Charlotte & Rose Hafley (SI), Earl Duque Family John & Aniela (SI), 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), ... Kim (SI) Bowie (recovery), Genowefa P. (ICU), Earnest (recovery), Fr. Zahuta (SI), Tommy Rubacaldo (SI), Joel (heart attack), AMC (SI), Anne, Antonico, Audrey (SI), Roy (vocation and state in life), Kevin (vocation), Paul Langelier (breathing), Eli Joseph Yandow (vocation), Marianne (SI), Jim Fennell & Family (SI), Char (health), Karin (employment), Jo Ann Flamick (surgery), Stephan (SI), Jason Murillo (bone decease), George (Parkinson’s), Abigail (SI),

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.”

Pat Summitt, Suzanna Fennell, Father Jacques Hamel first Priest-martyr of the 21st Century in France

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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