

**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. 173 -- October 7, A.D. 2016**

**Our Lady of the Rosary – Our Lady of Victory**



***AVE MARIA, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc, et in hora mortis nostrae. Amen.***

## *Our Lady of Victory*



Apart from the signal defeat of the Albigensian heretics at the battle of Muret in 1213 which legend has attributed to the recitation of the Rosary by St. Dominic, it is believed that Heaven has on many occasions rewarded the faith of those who had recourse to this devotion in times of special danger. More particularly, the naval victory of Lepanto gained by Don John of Austria over the Turkish fleet on the first Sunday of October in 1571 responded wonderfully to the processions made at Rome on that same day by the members of the Rosary confraternity. St. Pius V thereupon ordered that a commemoration of the Rosary should be made upon that day, and at the request of the Dominican Order Gregory XIII in 1573 allowed this feast to be kept in all churches which possessed an altar dedicated to the Holy Rosary.

In 1671 the observance of this festival was extended by Clement X to the whole of Spain, and somewhat later Clement XI after the important victory over the Turks gained by Prince Eugene on 6 August, 1716 (the feast of our Lady of the Snows), at Peterwardein in Hungary, commanded the feast of the Rosary to be celebrated by the universal Church. A set of "proper" lessons in the second nocturn were conceded by Benedict XIII. Leo XIII has since raised the feast to the rank of a double of the second class and has added to the Litany of Loreto the invocation "Queen of the Most Holy Rosary". On this feast, in every church in which the Rosary confraternity has been duly erected, a plenary indulgence *toties quoties* is granted upon certain conditions to all who visit therein the Rosary chapel or statue of Our Lady. This has been called the "Portiuncula" of the Rosary.

### **The Battle of Muret - September 12 A.D. 1213**

*Paternosters* and *Aves* have been prayed from very early times and were commonly prayed by the knights and sergeants of the military religious orders when in battle and on campaign when they could not pray their prescribed office.

The beads of St. Dominic formalized the current Dominican rosary prior to the Battle of Muret in 1213 when he prayed for Count Simon de Montfort and his 700 knights as they sallied forth against a huge army of 50,000 Albigensians.

Count Simon de Montfort and his knights routed the Albigensians by charging straight into their midst. They gained the Albigensian headquarters and when their leader, the heretic King Peter of Aragon, was slain, the Albigensians fled. Thus the day was won and the tiny Catholic army triumphed over the huge heretic army. A great victory obtained by the all-powerful rosary of Our Lady.

# The Battle of Lepanto - October 7, 1571



On 7th October 1571, Don John of Austria, son of the Emperor Charles V, commanding the navies of the Pope St. Pius V and the Emperor, together with the navies of Spain and Venice, defeated a much larger Turkish navy off the coast of Greece at a place now called Naupactos. To the men of his day this place was called by its Roman name: **LEPANTO**

How did this extraordinary victory come about? The answer is simple enough: It was obtained - yet again - by the most powerful weapon known to men: the holy rosary- the chaplet of the Blessed Virgin Mary given to St. Dominic in the XIIIth century.

In preparation for this battle, one of the greatest naval battles of Roman Christendom, the Pope, St. Pius V, (himself a Dominican friar) ordered that the holy rosary be prayed throughout the length and breadth of Christendom - just as was later to be done before the Battle of Vienna in 1683. As a result, the feast of Our Lady of Victory (later our Lady of the Rosary) was instituted by the popes to be celebrated on October 7th for an everlasting memory of this great victory.

Let us hear what Abbot Prosper Gueranger OSB of Solesmes writes of that great battle and feast in his great work, *The Liturgical Year* (the book read to St Therese of Lisieux when she was a child):

*"Soliman II, the greatest of the Sultans, taking advantage of the confusion caused in the West by Luther, had filled the 16th century with terror by his exploits. He left to his son, Selim II, the prospect of being able at length to carry out the ambition of his race: to subjugate Rome and Vienna, the Pope and the Emperor, to the power of the crescent. The Turkish fleet had already mastered the greater part of the Mediterranean, and was threatening Italy, when, on 7th October 1571, it came into action, in the Gulf of Lepanto, against the pontifical galleys supported by the fleets of Spain and Venice. It was Sunday; throughout the world the confraternities of the holy rosary were engaged in their work of intercession. Supernaturally enlightened, St Pius V watched from the Vatican the battle undertaken by the leader he had chosen, Don John of Austria, against the 300 vessels of Islam. The illustrious Pontiff, whose life's work was now completed, did not survive to celebrate the anniversary of the triumph; but he perpetuated the memory of it by an annual commemoration of Our Lady of Victory. His successor, Gregory XIII, altered the title to our Lady of the Rosary, and appointed the first Sunday of October for the new feast [now celebrated on 7th October, the actual day of the battle], authorizing its celebration in those churches which possessed an altar under that invocation. A century and a half later, this limited concession was made general. As [now Venerable] Innocent XI, in memory of the deliverance of Vienna by King Jan Sobieski, had extended the feast of the most Holy Name of Mary to the whole Church, so, in 1716, Clement XI inscribed The Feast of The Holy Rosary on the universal calendar, in gratitude for the victory gained by Prince Eugene of Savoy [commander-in-chief of the Imperial forces] at Peterwardein, on 5th August, under the auspices of our Lady of the Snow. This victory was followed by the raising of the siege of Corfu, and completed a year later by the taking of Belgrade."*

# The Battle of Vienna - September 12, 1683



One of the most important battles of the 17th century was the battle of Vienna, which was fought on September 12, 1683. The outcome of this battle would have a profound effect on the future of Eastern, if not of all, Europe. The Battle of Vienna was mainly fought by the Turks, with about 15,000 Tatars on their side, against a less numerous combination of Polish, German, and Austrian forces. The Turkish forces were led by the Grand Vizier Kara Mustafa, an ambitious man, but who wasn't a very good general judging by the number of battles he had lost. The opposing forces were led by Jan Sobieski. On May 21, 1674, Sobieski was elected king as John III by the Diet. This was after the death of King Michael Wisniowiecki the previous year, on November 10th. Sobieski was an intelligent, talented, and brave man. He was also a patriot of Poland and always wanted the best for his country.

Since about March the Turks were preparing for an attack on the Hapsburg capital, Vienna, and were gathering their forces together rather rapidly. By June, they had invaded Austria.. Kara Mustafa Pasha lead an Ottoman force of 140,000 against Vienna, defended by a force of 11,000. King Leopold and his court fled to Passau. On July 14, the Turks reached Vienna. They laid siege to the great city. One of the disadvantages that the Turks had was that they did not have sufficient heavy artillery. The defenders fought bravely but their food supply and their ammunition were growing low. The Turks had made some breaches in the walls but their effort was hindered by the barricades erected by the people of Vienna. Earlier that year on March 31, 1683, King John III had signed the Treaty of Warsaw with the Holy Roman Emperor Leopold. In this treaty, it was agreed to come to one's aid if the Turks attacked either Krakow or Vienna. Following his agreement in the treaty and the appeal of the pope, Sobieski marched to Vienna with an army of about 30,000 men. Sobieski said that his purpose for going to Vienna was "to proceed to the Holy War, and with God's help to give back the old freedom to besieged Vienna, and thereby help wavering Christendom."

*husaria*, which is Polish heavy cavalry, alongside with the cooperation of the whole army, played an important role in the victory. Sobieski with his *husaria* charged toward Kara Mustafa's headquarters and seeing this, Mustafa's army fled in panic. Even so, the Turkish army suffered heavy losses. This victory freed Europe from the Ottoman Turks and their invasions and secured Christianity as the main religion in all of Europe.



Upon reaching Vienna, he joined up with the Austrians and Germans. Sobieski had noticed that the Turkish resistance was weak. When he ordered full attack, he completely surprised Kara Mustafa. Sobieski and his army. After the Battle of Vienna, Jan Sobieski entered Vienna in glory. The King and his Polish army had won lots of fame after their victory. Jan III Sobieski was not only looked upon as the savior of Vienna, but as a savior of the whole Europe from the Ottoman Turks.

Such are but a few examples of the many victories obtained through the extraordinary power of the holy rosary of the Blessed Virgin Mary! Our Lady has so often appeared and asked her children to pray the holy rosary for victory and peace, as she did to St. Bernadette of Lourdes and later to the little shepherds at Fatima in 1917 during the Great War.

The Battle of Lepanto and the Battle of Vienna were great victories for Catholic Europe. However, they did not end the threat of invasion nor completely break the power of the Ottoman Turks. More naval and land battles would follow in the years to come.

## **Christendom and Islam today**

Today, the long clash between Christendom and Islam is still evident in the political and ethnic geography of Europe, Africa, Byzantium, and north into Russia. The battle also extends, in varying degrees, throughout the Near and Far East, and the islands of the Pacific.

*'Ecumenical inter-faith gatherings'* with Moslems, Jews and many others. Some of these Modernists have actually asserted that Christians *"worship the same God as do the Jews and the Moslems...."*. This is utterly false and blasphemous! Sadly, many high ranking members of the post- Vatican II Modernist Church would have Christians believe that Islam is no longer a threat.

We worship the One True God - The Most Blessed Trinity - the Father and the Son and the Holy Ghost! There is but One True God! Christ is the Second Person of the Most Blessed Trinity. Anyone who does not worship the Most Blessed Trinity does not worship the One True God! Jews and Moslems (and others) deny Christ's Divinity and thus they do NOT worship the One True God.

Many Christian knights, soldiers, and sailors have died defending Christendom against the onslaughts of Moslems throughout the centuries. Today, the borders of many European countries, Canada, and the United States are wide open, and the old enemy is invited to come in and make himself at home. Many in the West are preoccupied with materialism and thus forget the true nature of the worldwide threat of Islam. 'islam' does not mean 'peace' as many Moslems would have you believe but rather the word 'islam' means 'submission' or 'surrender'. Moslems believe that the 'infidels' (i.e., all non-Moslems) must submit or surrender to Islam - either willingly or by the force of the sword.

**One must remember that the very word:** *In our times, the threat of Islam is a true and present danger. We must not be complacent but rather we must turn to Our Lady and we must invoke Her intercession and use the powerful weapon which is the holy rosary and through which great victories have been obtained.*

## **Our Lady of Victory, Pray for us!**



## **Luisa Praying the Rosary outside the House of the Divine Will in Corato founded by Saint Annibale Maria Di Francia**



**On 7 October 1990, on the Feast of Our Lady of the Rosary and sixty-three years after his death,  
Pope John Paul II beatified Saint Annibale Maria Di Francia**

**Book of Heaven - October 7 A.D. 1928**

*The opening of the House of the Divine Will in Corato. Simile of the birth of Jesus in Bethlehem. My entrance into it. The eucharistic lamp and the living lamp of one who does the Divine Will. The prisoner near the Prisoner. Jesus' delight at this company.*

My Jesus, Life of my poor heart, You who know in what bitternesses I find myself, come to my help! Overwhelm the little newborn of your Divine Volition into your flames, that You may give me, again, the strength to be able to begin another volume, and your Divine Fiat may eclipse my miserable will, that it may have life no more, and your Divine Will may take over, and It Itself may write, with the characters of Its light, that which You, my Love, want me to write. And so that I may make no mistake, act as my prompter; and only if You commit Yourself to accepting to be my word, thought and heartbeat, and to lead my hand with yours, can I make the sacrifice of returning to write what You want. My Jesus, I am here, near the Tabernacle of love. From that adored little door which I have the honor to gaze at, I feel your divine fibers, your Heart palpitating, emitting flames and rays of endless light at each heartbeat; and in those flames I hear your moans, your sighs, your incessant supplications and your repeated sobs, for You want to make your Will known, to give Its life to all; and I feel myself being consumed with You and repeating what You do. Therefore I pray You, while You gaze at me from within the Tabernacle, and I gaze at You from within my bed, to strengthen my weakness, that I may make the sacrifice of continuing to write.

Now, in order to be able to say what Jesus told me, I have to make a brief mention – that here in Corato a House has been founded, which was wanted and started by the venerable memory of father canonical Annibale Maria di Francia, and which his children, faithful to the will of their founder, have executed and given the name of *House of the Divine Will*, as the venerable father wanted. And he wanted me to enter this House; and on the first day of its opening, by their goodness, his sons and daughter, the reverend mothers, came to take me and brought me into a room which is such that, as the door of this room is opened, I can see the Tabernacle, I can listen to Holy Mass, I am just under the gazes of my Jesus in the Sacrament. Oh! how happy I feel, that from now on, if Jesus wants me to continue to write, I will write always keeping one eye on the Tabernacle and the other on the paper I write on. Therefore, I pray You, my Love, to assist me and to give me the strength to make the sacrifice that You Yourself want.

So, as this House was about to be opened, one could see people, nuns, little girls - people coming and going, all in motion. I felt all impressed, and my sweet Jesus, moving in my interior, told me: "My daughter, this group of people whom you see all in motion for the opening of the House of my Divine Will is symbolic of that group of people when I wanted to be born in Bethlehem, and the shepherds were coming and going, to visit Me, a little Baby. This pointed out to all the certainty of my birth. In the same way, this group of people, all in motion, points out the rebirth of the Kingdom of my Divine Will. Look at how all of Heaven echoes my birth, when the Angels, celebrating it, announced Me to the shepherds, and putting them in motion, made them keep coming to Me, and I recognized in them the first fruits of the Kingdom of my Redemption. So now, in this group of people, of little girls and nuns, I recognize the beginning of the Kingdom of my Divine Will. Oh! how my Heart exults and rejoices, and all of Heaven makes feast. Just as the Angels celebrated my birth, so do they celebrate the beginning of the rebirth of my Fiat in the midst of creatures. But, look at how my birth was more neglected, more poor - I had not even one priest near Me, but only poor shepherds. On the other hand, at the beginning of my Volition, there is not only a group of nuns and little girls from out of town, and a people rushing up to celebrate the opening, but there is an archbishop and priests representing my Church. This is symbol and announcement to all, that the Kingdom of my Divine Volition will be formed with more magnificence, with greater pomp and splendor than the very Kingdom of my Redemption; and everyone, kings and princes, bishops and priests and peoples, will know the Kingdom of my Fiat and will possess It. Therefore, you too, celebrate this day in which my sighs and sacrifices, and yours, to make my Divine Will known see the first dawn and hope for the Sun of my Divine Fiat to soon rise."

***Then, the evening came of this day consecrated to the Queen of the Rosary, Queen of victories and of triumphs. And this is another beautiful sign that, just as the Sovereign Lady conquered Her Creator, and bejewelling Him with Her chains of love, She drew Him from Heaven to earth, to make Him form the Kingdom of Redemption, so will the sweet and powerful beads of Her Rosary make Her victorious and triumphant again before the Divinity, conquering the Kingdom of the Divine Fiat, to make It come into the midst of creatures.***

I had not at all thought that, on that very evening, I would move to the House of Divine Will, near my Prisoner Jesus; only, I prayed Him not to let me know when this would be, so as not to profane such an act with my human will, so that I might put nothing of my own, but do the Divine Will in everything. It was eight o'clock in the evening when, out of the ordinary, the confessor came, who, prayed by the reverend mothers superior, imposed out of obedience that I should surrender and make the superior content. I resisted quite a bit, because I thought that if the Lord wanted so, it would be in the month of April, a warmer season, and so we would think about it then. But the confessor insisted so much that I had to surrender. So, around nine thirty in the evening, I was brought to this House, near my Prisoner Jesus. And this is the little story of why I find myself in the House of the Divine Will.

Now I resume my speaking. At night, I remained alone with my Jesus in the Sacrament; my eyes were fixed on the little door of the Tabernacle. It seemed to me that the lamp, with its continuous flickering, was about to go out, but then it would revive again; and my heart gave a jump, fearing that Jesus might remain in the dark. And my always lovable Jesus, moving in my interior, clasped me in His arms and told me: "My daughter, do not fear, for the lamp will not go out; and if it did go out, I have you, living lamp - a lamp which, with your flickering, more than with the flickering of the eucharistic lamp, tells Me: 'I love You, I love You, I love You....' Oh! how beautiful is the flickering of your 'I love You'; your flickering says love to Me, and uniting with my Will, from two wills we form one alone. Oh! how beautiful is your lamp and the flickering of your 'I love You'. It cannot be compared to the lamp that burns before my Tabernacle of love. More so since, my Divine Will being in you, you form the flickering of your 'I love You' in the center of the Sun of my Fiat, and I see and hear, not a lamp, but a sun burning before Me. My prisoner be welcomed. You have come to keep company with your Prisoner; we are both in prison - you, in bed, and I, in the Tabernacle. It is right that we be close to each other; more so, since one is the purpose that keeps us in prison - the Divine Will, love, souls. How pleasing will the company of my prisoner be to Me; we will feel it together, to prepare the Kingdom of the Supreme Fiat. But, know, my daughter, that my love has anticipated you; I was first in putting Myself, prisoner, in this cell, to wait for my prisoner and your sweet company. See, then, how my love was first in running toward you; how I have loved you, and I love you, for in so many centuries of imprisonment in this Tabernacle I never had a prisoner who would keep Me company, who would remain so very close to Me; I have always been alone, or, at the most, in the company of souls who were not prisoners, in whom I did not see my same chains. Now, finally, the time has come for Me to have a prisoner, to keep her constantly near Me, under my sacramental gazes - one whom the chains of my Divine Will alone keep imprisoned. A sweeter and more pleasing company could not come to Me. And so, while we are together in prison, we will occupy ourselves with the Kingdom of the Divine Fiat, and will work together, and will sacrifice ourselves together, to make It known to creatures."

## Book of Heaven - December 20 A.D. 1936

...“Now you should know that, our love is not content, it never says enough, how much more it gives more it wants to give and when we give it is our feast, we prepare the table to one who loves us and we press her to remain with us, in order to have life together. Now my daughter, listen to another prodigy of our Fiat in this Holy Creature, and how She loved us and made her Maternity extend to all creatures. In every act that she did, if she loved, prayed, adored, if she suffered, everything even the breath, the heartbeat, the step, being our Fiat, they were triumphs and victories that our Supreme Being made in the acts of the Virgin, the Celestial Lady triumphed and conquered in God, in every instant of her admirable and prodigious life they were triumphs and victories between God and the Virgin; but this is nothing, doing as True Mother she called all her children, and covered and hid all their acts in hers and covered them with her triumphs and with her victories, giving all her acts as dowry, with all her victories and her triumphs. And then with a tenderness and love as to break hearts and feel ourselves conquered she said to us: Adorable majesty, look at them, they are all my children, my victories and triumphs are of my children, they are my conquests that I give to them, and if the Mama has conquered and triumphed, the children have conquered and triumphed. And so many triumphs and victories she did in God, for how many acts all creatures would have done, so that everyone might be able to say: I am endowed by the acts of my Queen Mama, and for seal she has invested them with me with her triumphs and victories that she made with her Creator.

“So that who wants to make herself holy finds the dowry of her Celestial Mother and her triumphs and victories in order to arrive to the greatest sanctity, the weak one finds the strength of the sanctity of her Mama and her triumphs in order to be strong, the afflicted one, the suffering one finds the dowry of the sufferings of her Celestial Mother in order to obtain the triumph, the victory of resignation, the sinner finds the victory and the triumph of pardon, in short everyone finds in this Sovereign Queen the dowry, the support, the help to the state in which they find themselves. And oh, how beautiful it is, it is the most moving scene, enrapturing and enchanting, to see this Celestial Mother in every single creature, that she does as Mama, we feel her that she loves and prays in her children. This is the greatest prodigy between Heaven and earth, good more great we could not give to creatures.

### *Luisa's Day*

Her day began at about 5.00 a.m., when the priest came to the house to bless it and to celebrate Holy Mass. Either her confessor officiated, or some delegate of his: a privileged granted by Leo XIII and confirmed by St. Pius X in 1907. After Holy Mass, Luisa would remain in prayer and thanksgiving for about two hours.

At about 8.00 a.m. she would begin her work which she continued until midday; after her frugal lunch she would stay alone in her room in meditation.

*In the afternoon – after several hours of work –  
she would recite the holy Rosary.*

In the evening, towards 8.00 p.m., Luisa would begin to write her diary; at about midnight she would fall asleep.

In the morning she would be found immobile, rigid, huddled up on her bed, her head turned to the right, and the intervention of priestly authority would be necessary to recall her to her daily tasks and allow her to sit up in bed.

### **Excerpt from Letter 35. To Mr. Vincenzo Messina, imprisoned in the jail of Favignana, Trapani**

Know that I am your sister in prison. For more than fifty years the Supreme Fiat has kept me imprisoned in a bed. Yet, I am glad - I am happy; but what makes me happy? The Divine Will, Which I try to do always. You too can be happy, if you do the Divine Will. Oh, how It will change your bitterness! You will feel a true divine strength that will ease your painful state. *Never neglect the Rosary to the Celestial Mother, and if you can, be a missionary in the prison, by making known that the Queen of Heaven wants to visit all the prisoners to give them the gift of the Divine Will.* And if you need some more copies and you cannot pay, I am willing to send them for free. I leave you under the mantle of the Celestial Mother, listening to Her lessons of Heaven - and with a thousand regards, I say,  
your most affectionate sister,

October 24<sup>th</sup> , A.D. 2016 – Feast of Saint Rafael the Archangel  
Calendar for the Traditional Roman Rite



Raphael (Standard Hebrew רַפָּאֵל, Rāfā'ēl, "It is God who heals", "God Heals", "God, Please Heal") is an Archangel of Judaism and Christianity, who, in the Judeo-Christian tradition, performs all manner of healing. In Islam, Raphael is the same as Israfil. Raphael is mentioned in the Book of Tobit, which is accepted as Canonical by Catholics, Orthodox, and some Anglo-Catholics, and as useful for public teaching by Lutherans and Anglicans.

The Angels mentioned in the Torah, the older books of the Hebrew Bible, are without names. Rabbi Shimon ben Lakish of Tiberias (230 A.D. – 270 A.D.), asserted that all the specific names for the Angels were brought back by the Jews from Babylon, and modern commentators would tend to agree.

Raphael is named in several Jewish apocryphal books (see below). Raphael bound Azazel under a desert called Dudael, according to Enoch 10:4–6:

***And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire.'***

Of seven Archangels in the Angelology of post-Exilic Judaism, only Michael, mentioned as Archangel (Daniel 12:1; Jude, verse 9), and Gabriel, are mentioned by name in the Scriptures that came to be accepted as Canonical by all Christians.

The name of the Angel Raphael, appears only in the Deuterocanonical Book of Tobit. The Book of Tobit is considered Canonical by Catholics, Orthodox, and some Anglicans. Raphael first appears disguised in human form as the travelling companion of Tobit's son, Tobiah (Greek: Τωβίας/Tobias), calling himself "Azarias, the son of the great Ananias". During the course of the journey, the Archangel's protective influence is shown in many ways, including the binding of a demon in the desert of Upper Egypt. After returning, and the healing the blind Tobit, Azarias makes himself known as "the Angel Raphael, one of the seven, who stand before the Lord" (Tobit 12:15). He is often venerated and patronised as Saint Raphael the Archangel.

Regarding the healing powers attributed to Raphael, we have his declaration to Tobit (Tobit, 12) that he was sent by the Lord to heal him of his blindness and to deliver Sarah, his future daughter-in-law, from the demon Asmodeus, who kills every man she marries, on their wedding night, before the marriage can be consummated.

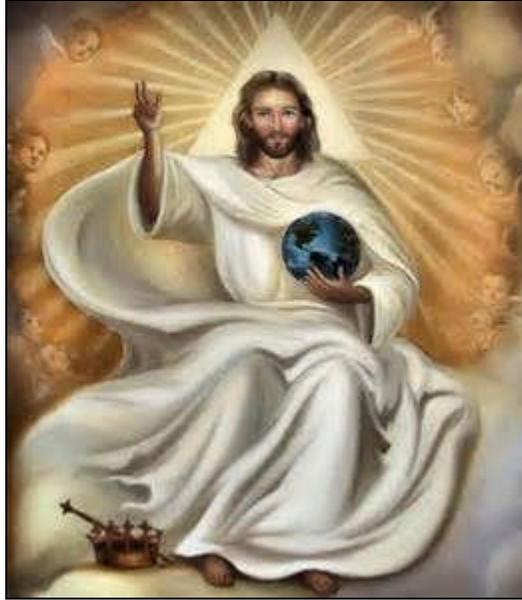


In the New Testament, only the Archangels Gabriel and Michael are mentioned by name (Luke 1:9-26; Jude 1:9). Later manuscripts of John 5:1-4 refer to the Pool at Bethesda, where the multitude of the infirm lay, awaiting the moving of the water, for "an Angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond, after the motion of the water, was made whole of whatsoever infirmity he lay under". Because of the healing role assigned to Raphael, this particular Angel is generally associated with the Archangel.

Raphael is sometimes shown as standing atop a large fish, or holding a caught fish at the end of a line. This is a reference to the Book of Tobit (Tobias), where he told Tobias to catch a fish, and then uses the gall-bladder to heal Tobit's eyes, and to drive away Asmodeus by burning the heart and liver.

Due to his actions in the Book of Tobit and the Gospel of John, Saint Raphael is accounted Patron of travellers, the blind, happy meetings, nurses, physicians, medical workers, matchmakers, Christian marriage, and Catholic studies.

**October 30th, A.D. 2016 – Kingship of Jesus Christ  
Calendar for the Traditional Roman Rite**



Pope Pius XI universally instituted the Solemnity of Our Lord Jesus Christ the King in 1925 in his encyclical *Quas Primas*. At the time, secularism was on the rise, and many Christians, even Catholics, were doubting Christ's authority, as well as the Church's, and even doubting Christ's existence. Pius XI, and the rest of the Christian world, witnessed the rise of dictatorships in Europe, and saw Catholics being taken in by these earthly leaders.

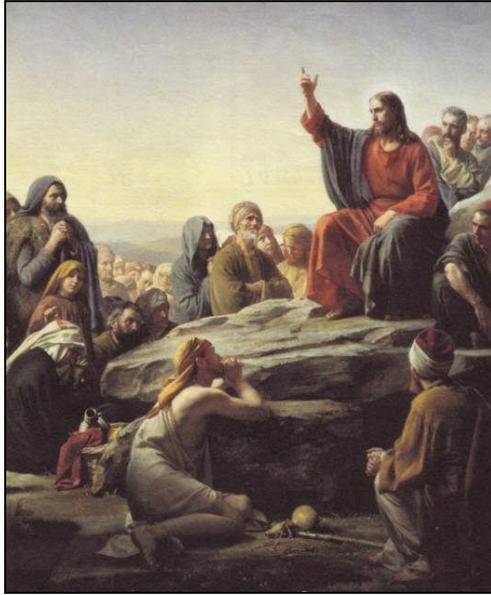
Just as the **Feast of Corpus Christi** was instituted when devotion to the Eucharist was at a low point, the Feast of Christ the King was instituted during a time when respect for Christ and the Church was waning, when the feast was most needed. In fact, it is still needed today, evidenced by its institution in many other Christian denominations.

**Pius hoped the institution of the feast would have various effects. They were:**

1. That nations would see that the Church has the right to freedom, and immunity from the state (*Quas Primas*, 32).
2. That leaders and nations would see that they are bound to give respect to Christ (*Quas Primas*, 31).
3. That the faithful would gain strength and courage from the celebration of the feast, as we are reminded that Christ must reign in our hearts, minds, wills, and bodies (*Quas Primas*, 33).

Celebrated one week prior to the first Sunday of Advent — a purposeful time of preparing, waiting, and making straight the path for Jesus in our lives — the feast that proclaims Christ being Creator, Redeemer, Preserver, and Ruler of the universe is just as relevant today as ever.

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



### ***LESSON THIRD: On the Unity and Trinity of God – Part 2***

***Q. 196. Can we fully understand how the three Divine Persons are one and the same God?***

***A. We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.***

***Book of Heaven - May 9 A.D. 1900***

***I found myself outside of myself, and in looking into the vault of the heavens, I saw three Suns: one seemed to set in the east, another in the west, and the third in the south. The splendor of the rays that they sent forth was so great that they united with one another, in such a way as to become one. I seemed to see the mystery of the Most Holy Trinity, and man, formed with the three powers in Its image. I also understood that for one who stayed in that light, his will would be transformed in the Father, his intellect in the Son, his memory in the Holy Spirit. How many things I understood! But I am unable to manifest them.***

***Q. 197. What is a mystery?***

***A. A mystery is a truth which we cannot fully understand.***

***Book of Heaven - January 27 A.D. 1900***

***Then, with an intellectual light He made me comprehend that everything must be orderly in the soul. The soul possesses many little apartments in which each virtue takes its place, even though it can be said that one single virtue contains all others within itself, and that the soul, by possessing only one of them, comes to be endowed with all the other virtues. However, in spite of this, they are all distinct among themselves, so much so, that each of them has its own place in the soul. And here is how all virtues have their origin in the mystery of the Sacrosanct Trinity: while It is One, there are Three distinct Persons, and while They are Three, They are One. I also understood that these apartments in the soul are either full of virtue or of the vice opposite to that virtue; and if there is neither virtue nor vice, they remain empty. It seemed to me that they are like a house which contains many rooms, all empty; or some rooms are full of snakes, some of mud; some are full of pieces of furniture full of dust, and some are dark. Ah, Lord, You alone can put my poor soul in order!***

***Q. 198. Is every truth which we cannot understand a mystery?***

***A. Every truth which we cannot understand is not a mystery; but every revealed truth which no one can understand is a mystery.***

**Book of Heaven - June A.D. , 1922**

*Pilate asked Me with sincerity of heart, and I was ready to answer. Herod, rather, asked Me with malice and curiosity, and I did not answer. So, to those who want to know holy things with sincerity, I reveal Myself more than they expect; but with those who want to know them with malice and curiosity, I hide Myself, and while they want to make fun of Me, I confuse them and make fun of them. However, since my Person carried the truth with Itself, It performed Its office also in front of Herod. My silence at the stormy questions of Herod, my humble gaze, the air of my Person, all full of sweetness, of dignity and of nobility, were all truths - and operating truths.”*

**Q. 199. Should we believe truths which we cannot understand?**

A. We should and often do believe truths which we cannot understand when we have proof of their existence.

**Book of Heaven - April 9 A.D. 1932**

*Whence I continued to think on the so many truths on the Divine Will. How many joys, how many divine transformations. They have truly been the revealers of the Supreme Being. I would never have known my Creator, my Celestial Father, if the holy truths might not have done as messengers, bringing me so much beautiful news of their adorable Majesty.*

**Q. 200. Give an example of truths which all believe, though many do not understand them.**

A. All believe that the earth is round and moving, though many do not understand it. All believe that a seed planted in the ground will produce a flower or tree often with more than a thousand other seeds equal to itself, though many cannot understand how this is done.

**Book of Heaven - June 12 A.D. 1927**

*One who possesses my Will. She has the hearing to be able to listen to their voice, the intelligence to comprehend them, the eyes to read the divine characters which, with so much love, her Creator impressed within each created thing. On the other hand, one who does not let my Will reign, finds herself in the condition of one who is deaf and cannot listen, of one who is a cretin and cannot comprehend, of one who has not studied the variety of languages, and as much as one may speak, he understands nothing.*

**Q. 201. Why must a divine religion have mysteries?**

A. A divine religion must have mysteries because it must have supernatural truths and God Himself must teach them. A religion that has only natural truths, such as man can know by reason alone, fully understand and teach, is only a human religion.

**Book of Heaven - Volume 1**

*“I have made great designs upon you, as long as you correspond to Me – I want to make of you a perfect image of Me, beginning from the moment I was born up to my death. I Myself will teach you, little at a time, the way you will do it.”*

**Q. 202. Why does God require us to believe mysteries?**

A. God requires us to believe mysteries that we may submit our understanding to Him.

**Book of Heaven - Volume 1**

*“In order to obtain, one must believe. Just as for the head without the sight of the eyes, everything is darkness, everything is confusion, so much so, that if one wanted to walk, he would stumble now at one point, now at another, and would end up falling completely, the same for the soul without Faith – she does nothing but go from precipice to precipice. But Faith serves as the sight of the soul, and as the light which guides her to eternal life. Now, what is this light of Faith nourished by? By Hope. Now, what is the substance of this light of Faith, and of this nourishment of Hope? It is Charity. All of these three virtues are grafted to one another, in such a way that one cannot be without the other.*

**Q. 203. By what form of prayer do we praise the Holy Trinity?**

A. We praise the Holy Trinity by a form of prayer called the Doxology, which has come down to us almost from the time of the Apostles.

**Book of Heaven - June 12 A.D. 1913**

*Now, this union with Me - part to part, mind to mind, heart to heart, etc. - produces in you, in the highest degree, the Life of my Will and of my Love. The Father is formed in this Will, and the Holy Spirit in this Love; while the Son is formed by the operation, the words, the works, the thoughts, and by all the rest that can come from this Will and from this Love - here is the Trinity in the souls. In this way, if We need to operate, it is indifferent whether We operate within the Trinity in Heaven, or within the Trinity of the souls on earth.*

**Q. 204. Say the Doxology.**

A. The Doxology is: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

**Book of Heaven - May 1 A.D. 1920**

*"My daughter, for one who lives in my Will, Sanctity has only one point - a continuous 'Glory be', followed by 'As it was in beginning, it is now and ever shall be, world without end.' There is nothing in which she does not give glory to God - complete in everything, always stable, always equal, always queen, without ever changing. This Sanctity is not subject to setbacks or losses - but to always reigning. Therefore, Its foundation is the 'Glory be', and Its prerogative is the 'As it was in the beginning, etc.'"*

**Q. 205. Is there any other form of the Doxology?**

A. There is another form of the Doxology, which is said in the celebration of the Mass. It is called the "Gloria in excelsis" or "Glory be to God on high," etc., the words sung by the Angels at the birth of Our Lord.

**Book of Heaven - January 5 A.D. 1901**

*I said: 'Do You want some reparation? Let us do it together; in this way my reparations, united to Yours, will have the effects of Yours, for if I do them on my own I believe they will disgust You more.' So I took His hand, dripping with blood, and kissing it, I recited the Laudate Dominum [Praise the Lord] with the Gloria Patri [Glory Be] - Jesus one part, I the other - to repair for the many evil works that are committed, placing the intention of praising Him as many times for as many offenses as He receives because of evil works. How moving it was to see Jesus praying! Then I continued to do the same to the other hand, placing the intention of praising Him as many times for as many offenses as He receives because of sins of causes. Then, His feet, with the intention of praising Him as many times for as many evil steps and as many wrong paths which are covered, even under the appearance of piety and sanctity. Lastly, His Heart, with the intention of praising Him for as many times as the human heart does not palpitate, does not love, and does not desire God*

## *You are My Tabernacle...*



*Second Epistle of Saint Peter - In this Epistle St Peter says in chapter 3:*

*“For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. For which cause I will begin to put you always in remembrance of these things: though indeed you know them, and are confirmed in the present truth. But I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance. Being assured that the laying away of this my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me. And I will endeavour, that you frequently have after my decease, whereby you may keep a memory of these things.” - This shows that it was written a very short time before his martyrdom*

**Book of Heaven - April 12 A.D. 1899**

*Jesus says: “Being in the Sacrament for Me is the same as being in your heart”.*

*Today, without having me wait too long, Jesus came quickly and told me: “You are my tabernacle. Being in the Sacrament for Me is the same as being in your heart; or rather, in you I find something more: I am be able to share my pains with you and to have you with Me, a living victim before divine justice, which I do not find in the Sacrament.” And while saying these words, He enclosed Himself within me....*

**Book of Heaven - December 2 A.D. 1928**

*The Eucharistic Tabernacle and the Tabernacle of the Divine Will.*

*...Ah! don't you know that you are the tabernacle of my Divine Will? How many works have I not done in you; how many graces have I not poured into you in order to form this tabernacle for Myself? A tabernacle - I could call it - unique in the world. In fact, as for eucharistic tabernacles, I have a good number of them, but in this tabernacle of my Divine Fiat I do not feel like a prisoner, I possess the endless expanses of my Will, I do not feel alone, I have one who keeps Me perennial company; and now I act as a teacher and I give you my celestial lessons; now I do my outpourings of love and of sorrow; now I celebrate, to the point of amusing Myself with you. So, if I pray, if I suffer, if I cry and if I celebrate, I am never alone, I have the little daughter of my Divine Will together with Me. And then, I have the great honor and the most beautiful conquest, which I like the most, which is a human will all sacrificed for Me, and as the footstool of my Divine Will. I could call it my favorite tabernacle, in which I so much delight, that I would not exchange it for the eucharistic tabernacles; because in them I am alone, nor does the host give Me a Divine Will as I find It in you, such that, as It bilocates Itself, while I have It within Me, I also find It in you. On the other hand, the host is not capable of possessing It, nor does it accompany Me in my acts; I am always alone, everything is cold around Me; the tabernacle, the pyx, the host, are without life, and therefore without company. This is why I felt such delight in keeping, near my eucharistic tabernacle, that of my Divine Will, formed in you, that by merely looking at you I feel my loneliness broken, and I experience the pure joys that the creature who lets my Divine Will reign within herself can give Me.*

*And so, this is why all my aims, my cares and my interests are in making my Divine Will known, and in making It reign in the midst of creatures; then will each creature be a living tabernacle of mine – not mute, but speaking; and I will no longer be alone, but I will have my perennial company. And with my Divine Will bilocated in them, I will have my divine company in the creature. So, I will have my Heaven in each one of them, because the tabernacle of my Divine Will possesses my Heaven on earth.”*

***“Never neglect the Rosary to the Celestial Mother...”***

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

***THE LITTLE DAUGHTER OF THE DIVINE WILL***



**Letter 35. To Mr. Vincenzo Messina, imprisoned in the jail of Favignana, Trapani**

**Fiat**

Dearest brother in Jesus Christ,

I was immensely pleased by your request for the book of the Queen of Heaven, thinking that the Celestial Mama comes also to the prison to visit you and to be your Mother, Teacher, consoler; and also to give you her sweet company in order to teach you how to live from the Divine Will, and form, in prison too, the Kingdom of the Divine Volition.

Therefore, my brother, courage, trust, for you have a Celestial Mama who loves you very much, who will never leave you, and if you listen to Her, will make a sanctuary of the prison. And if human weakness took you to prison, the Sovereign Queen comes with the strength of the Divine Will to take you to Heaven and render your days less sad; even more, She will turn pains, privations, loneliness, into ransoms and eternal conquests; She will make you feel the peace that, even in the world, cannot be enjoyed. The Divine Will will transform you, and you will feel the new life that the Celestial Lady brings you.

Know that I am your sister in prison. For more than fifty years the Supreme Fiat has kept me imprisoned in a bed. Yet, I am glad - I am happy; but what makes me happy? The Divine Will, Which I try to do always. You too can be happy, if you do the Divine Will. Oh, how It will change your bitterness! You will feel a true divine strength that will ease your painful state. Never neglect the Rosary to the Celestial Mother, and if you can, be a missionary in the prison, by making known that the Queen of Heaven wants to visit all the prisoners to give them the gift of the Divine Will. And if you need some more copies and you cannot pay, I am willing to send them for free.

I leave you under the mantle of the Celestial Mother, listening to Her lessons of Heaven - and with a thousand regards, I say,

your most affectionate sister,  
the little daughter of the Divine Will

## Prayer Requests – October 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 Holiday (SI), Sammy and Dewayne (SI), Judith Marie (Family & SI), Clair Marie (SI), Nicole, Carly, Jake, Tad (SI), Nicole’s Father and Lisette (hip, hearing & conversion), Nephew (SI), Frank Kelly (protection/mission/back), Rose Patak (broken arm), Jerry Gouthro (eyesight), Dannette, Bobbie and Mikela (SI), Michal Therese (employment), Lifers - Linda – Mura- Mary M, Jeff, Cheryl (SI), Ann (endometrial cancer), Paul S (SI), Bud (SI), Gary Z (SI), Sam Fuma (SI), Muriel & Gene (SI -family), AMC (SI), JJ Rosana Garcia Family (SI), Donna, Summer, Dustin, Chris & Family (SI), Jack and Gail (SI), Liz Ann Garcia (SI), Aida Garcia (Health), Anna Pfeil (SI), Ana Ramos (SI), Christina (SI), robert (SI), Ninfa (stroke recovery), Sylvester (SI), Sandy, Karen, Kurt, Olivia (SI), Ann, Scott, Jacob & Samuel (SI), Jerry, Donsey & family (SI), Frank Pollock (SI), Jennifer Raczck (SI), Linda Burke (SI), Hilda Lopez & family (SI), Unice & David (SI), Meg & Tony (SI), Carol Braun (SI), Fran & Judy O’Brien (SI), Diane (SI), Charlotte & Rose Hafley (SI), Earl Duque Family John & Aniela (SI), 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 and Family (SI), Marry Noon (recovery), Frank Rega (SI), Rhonda Ricco (SI), ... Fr. Joseph Cazenavette z (Chemo), Joseph Stanton (ICU), Fr. Tomasz Dzida (stroke), Charlotte (eyes), Tom (stroke), Ed Flamick (back pain), JonAnn (recovery), Baby Austin (SI), Larry Duesenbarry (cancer), Ollie (SI), Mary Joy (SI), Jim Sliter (SI), Jessica (SI), Fr. Efrin Nano (SI), Alex (SI), Kelly (SI), Karin (SI),

Book of Heaven – March 22, A.D. 1938 – The last sign of Love at the point of death  
Bishop Vincent Zhu Weifang of Wenzhou, Fr. Gabriele Amorth, Jules Damiani, Gene Root

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

DEO GRATIAS!



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

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

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

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