

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!



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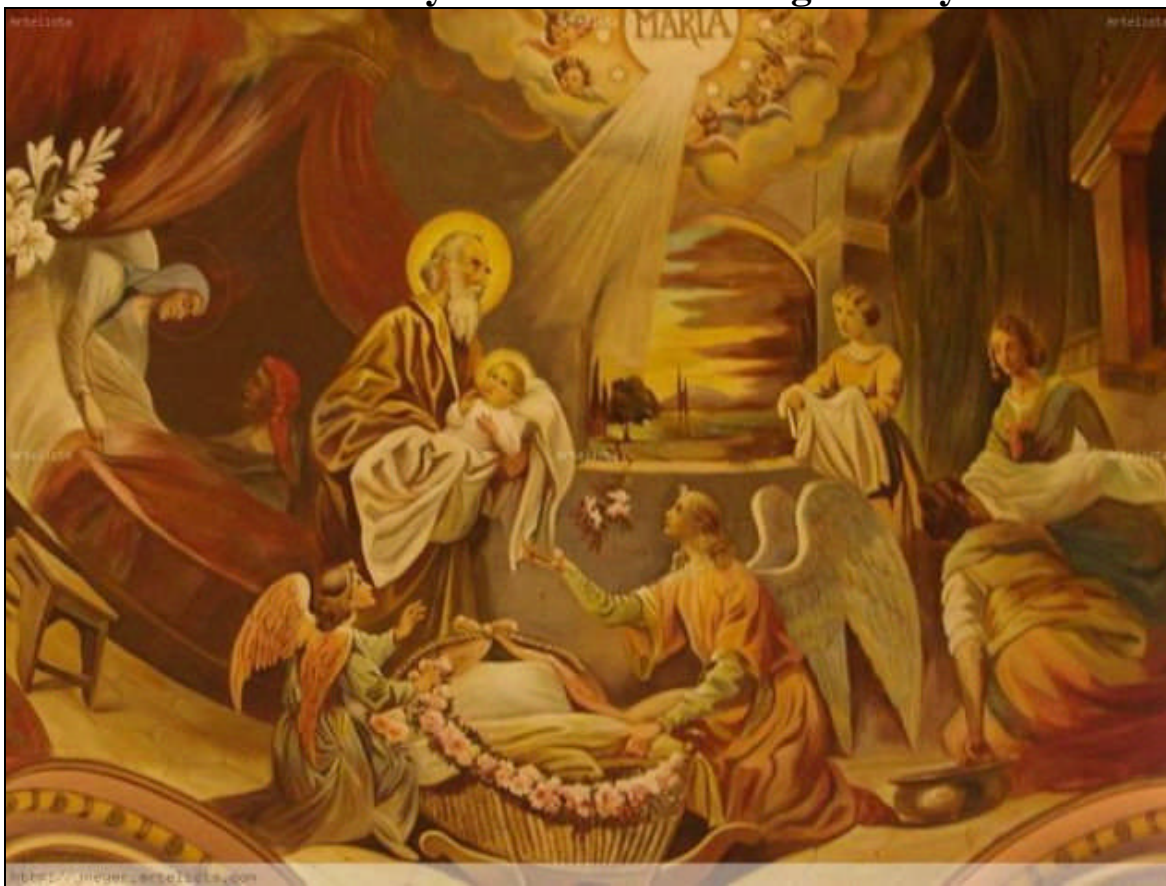


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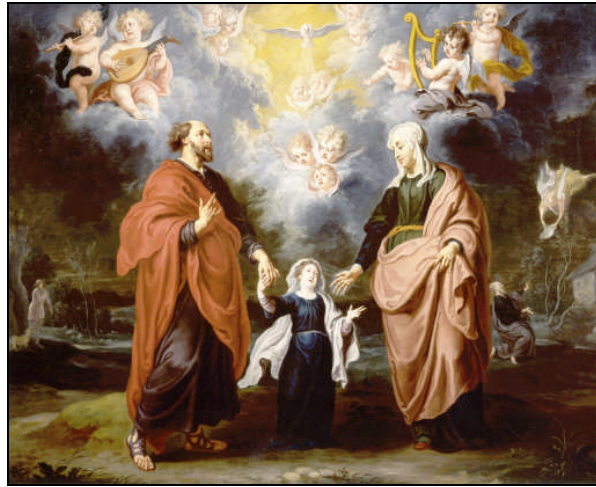
“May the Divine Will always be blessed!”

Newsletter No. 184-- September 8, A.D. 2017

The Nativity of the Blessed Virgin Mary



Even though we cannot trace the celebration of the Feast of the Nativity of the Blessed Virgin Mary back any further than the sixth century, the source for the story of the birth of the Blessed Virgin Mary is much older. The earliest documented version is found in the Protoevangelium of James, an apocryphal gospel written about 150 A.D.



From the Protoevangelium of James, we learn the names of Mary's parents, Joachim and Anna, as well as the tradition that the couple was childless until an angel appeared to Anna and told her that she would conceive.

Golden Legend: Sept 8: Nativity of the Virgin Mary: [Saint Jerome] relates therefore that Joachim, who was of Galilee and of the town of Nazareth, took to wife Saint Anna of Bethlehem. Both were just, and walked without reproach in all the commandments of the Lord. They divided all their substance in three parts, allotting one part to the Temple and its ministers, and another to the poor and the pilgrims, reserving the third part to themselves and the uses of their household. Thus they lived for twenty years, and had no issue of their wedlock; and they made a vow to the lord that if He granted them offspring, they would dedicate it to the service of God. For this they went to Jerusalem to celebrate the three principal feasts of each year. And once, when Joachim and his kinsmen went up to Jerusalem at the feast of the Dedication, he approached the altar with them, in order to offer his sacrifice. A priest saw him, and angrily drove him away, upbraiding him for daring to draw near the altar of God, and calling it unseemly that one who lay under the curse of the Law should offer sacrifice to the Lord of the Law, or that a childless man, who gave no increase to the people of God, should stand among men who bore sons. At this Joachim was covered with confusion, and was ashamed to return to his home., lest he have to bear the contempt of his kindred, who had heard all....He went off therefore and dwelt for some time among his shepherds. Protoevangelion, I,5-6: ...he was exceedingly distressed, and would not be seen by his wife: But retired into the wilderness, and fixed his tent there and fasted forty days and forty nights.

Meanwhile Anna wept bitterly, not knowing where her husband had gone. Then the same angel appeared to her, and revealed to her the same things which he had announced to Joachim, adding that as a sign she was to go to the Golden Gate of Jerusalem, to meet her husband at his return.

But one day when he was alone, an angel appeared to him, surrounded by dazzling light. He was affrighted at the vision, but the angel bade him be without fear, saying: "***I, the Lord's angel, am sent to thee, to announce to thee that thy prayers are granted, and thine almsworks have ascended in the sight of the Lord. I have seen thy shame, and heard the reproach of barrenness wrongfully cast upon thee. For God indeed punishes not nature, but sin; and therefore, when He closes a womb, it is only that He may later open it more wondrously, and that all may know that what is born thereof is the fruit of lust but of the divine munificence. Did not Sara, the first mother of your race, bear the shame of barrenness until her ninetieth year, and yet bear Isaac, to whom was promised the blessing of all nations? Did not Rachel also long remain barren, and yet beget Joseph, who was the ruler of all of Egypt? Who was stronger than Samson or holier than Samuel? Yet both of these were the sons of barren mothers! Therefore believe my words and these examples: those conceived after long delay, and begotten of sterile mothers, are wont to be admirable! Thus Anna thy wife will bear thee a daughter, and thou shalt call her name Mary. In accordance with your vow, she shall be consecrated to the Lord from her infancy, and shall be filled with the Holy Spirit from her mother's womb; nor shall she abide without, among the common folk, but within the Temple of the Lord, lest aught of evil be thought of her. And as she will be born of a barren mother, so will she herself, in wondrous wise, beget the Son of the Most High. Whose name will be called Jesus, and through Whom salvation will come to all nations! And this will be a sign to thee: when thou shalt come to the Gold Gate of Jerusalem, Anna thy wife will meet thee there, who now grieves at thy tarrying, and then will rejoice to see thee!***" And with these words the angel left him.

Thus it was, following the angel's command, they came face to face [at the Golden Gate], and shared their joy over the vision which they had both seen, and over the certainty that they were to have offspring. Then they adored God and set out for their home, awaiting the Lord's promise in gladness of heart.

The traditional date of the feast, September 8, falls exactly nine months after the feast of the Immaculate Conception of Mary. Perhaps because of its close proximity to the feast of the Assumption of Mary, the Nativity of the Blessed Virgin Mary is not celebrated today with the same solemnity as the Immaculate Conception. It is, nonetheless, a very important feast, because it prepares the way for the birth of Christ. It is also an unusual feast, because it celebrates a birthday. The feasts of saints are traditionally celebrated on the day of their death, because that is the date on which they entered into eternal life. And, indeed, we also celebrate the Blessed Virgin Mary's entrance into Heaven on August 15, the Feast of the Assumption.

There are only three people whose birthdays have traditionally been celebrated by Christians. Jesus Christ, at Christmas; Saint John the Baptist; and the Blessed Virgin Mary. And we celebrate all three birthdays for the same reason: All three were born without Original Sin. Christ, because He was conceived by the Holy Spirit; Mary, because she was kept free from the stain of Original Sin by the action of God in His foreknowledge that she would agree to be the mother of Christ; and Saint John, because he was blessed in the womb by the presence of his Savior when Mary, pregnant with Jesus, came to aid her cousin Elizabeth in the final months of Elizabeth's pregnancy (we celebrate in the Feast of the Visitation).

Day Ten

The Queen of Heaven in the Kingdom of the Divine Will.

The Dawn that rises to put to Flight the Night of the Human Will: Her Glorious Birth.

Lesson of the Newborn Queen:

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

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

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

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

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

September 12, A.D. 2017 – Most Holy Name of Mary Calendar for the Traditional Roman Rite



This feast originally instituted by Pope Innocent XI in memory of the great victory won over the Turks before the walls of Vienna (September 13, 1683), was fixed for this date under Pope St. Pius X. It was Pope Innocent XII who had ordered that it should be kept on the Sunday within the Octave of the Nativity of Our Lady. Whatever interpretation of the name of Mary we may accept, whether it means bitterness, the lady of the sea, or beloved of God, it is still the name of our Mother in Heaven, the name which was first on the lips of the divine Child, the name which after that of Jesus holds all our hope of salvation. Many saints, especially St. Bernard and, St. Gabriele dell' Addolorata, recognize in the most sweet name of Mary the virtues and prerogatives which the Doctors of the Church find in the name of the Savior, such as light, strength, sweetness and protection. Therefore, the devout Christian desires above all things to pronounce the holy names of Jesus and Mary with his last breath before going forth to behold their countenances. St. Pius X granted great indulgences to those who should make use of this pious invocation.

We venerate the name of Mary because it belongs to her who is the Mother of God, Theotokos, the holiest of creatures, the Queen of Heaven and earth, the Mother of Mercy. The object of the feast is the Holy Virgin bearing the name of Mirjam (Mary). The feast commemorates all the privileges given to Mary by God and all the graces we have received through her intercession and mediation. In reverence we bow the head slightly whenever we hear or speak her name a little less bow than when we do the same for her divine Son's name.

Under Mary's Holy Name: Victory in Vienna, September 12, 1683

In March of 1683, as the Sultan's army left Adrianople amidst great fanfare, a sudden squall blew the Sultan's turban from his head. All his men, from the highest-ranking officer to the lowliest conscript, recognized the bad omen. Superstitions aside, spring storms swelled rivers and the usual fords required pontoon bridges to cross. At Belgrade, Sultan Mehmed handed the Flag of the Prophet (a facsimile because the original had been captured by the Venetians at Lepanto a century before) to his Grand Vizier Kara Mustafa and with it command of the Ottoman host.

By the second half of June the Turkish army, now greater than 150,000 strong, had arrived in Buda. There the Grand Vizier announced to his war council his plan to take Vienna. *"It is for thee to command and for us to serve,"* answered the Governor of Damascus. Following the Danube west the Turks pressed on for Vienna, raiding and burning along the way. Leopold I, Holy Roman Emperor could no longer deny that Vienna was the Ottoman objective.

The Turks arrived at the walls of Vienna on the 12th of July. On the 13th an emissary from the Grand Vizier rode to the city's walls with an invitation to surrender the city and submit to Islamic rule. Starhemberg declined. On the 14th the Turks began to bombard the city's walls. By August, the combination of mining and artillery fire had taken its toll of the city's outer wall and seriously damaged the palace bastion. Musketball-to-arrow, pike-to-cutlass, and hand-to-hand encounters in the ditch and on the ramparts grew more frequent and more fierce. Viennese counterminers clashed

with Turkish sappers in torchlit underground tunnels. Flamboyant and fearless, Starhemberg, a pistol in each hand, was ever in the thick of these contests, yet he knew that without relief the fighting would soon be street-to-street and house-to-house.

In the plains and woods surrounding Vienna, Charles Sixte, with his small force of 10,000 horse and no infantry (critical for seizing and holding terrain) did his best to limit the depredations of the merciless Tatar raiders. Dozens of villages south of the Danube were put to the torch, their women raped and their men slaughtered.

As grim as events appeared, hope was within sight. Four days after the start of the Turkish bombardment, John III Sobieski, King of Poland marshaled his army of nearly 40,000 in Warsaw and began the 435-mile march southwest toward Vienna. A similar force under John George III Elector of Saxony came southeast from Dresden. A third force came straight east from Munich under Maximilian II Emanuel, Elector of Bavaria. They united near Krems, some forty miles upriver from Vienna.

The Holy League, under command of Sobieski now began its difficult passage through the Wienerwald, known to us as the Vienna Woods, the 30-miles-long and 20-miles-wide expanse of thickly wooded foothills that dominate the terrain southwest of Vienna. Moving the artillery over steep slopes and rugged ground cut with ravines was particularly difficult, but by the 11th of September the Christian force had reached the Kahlenberg ridge. Looking down on the plain below they saw the countless brightly colored tents of the Ottoman host stretching north toward the city walls.

Sobieski also saw that the south slope of the ridge was of the same difficult terrain as the rest of the Wienerwald and was crisscrossed with the high, stone walls of vineyards and farms. The descent to the plain below would be as painstaking as the climb, but also under attack from Janissary skirmishers.

Before dawn, Sobieski assisted at Mass in the ruined Church of the Camaldolites, offered by Blessed Marco D’Viano. Gathering his force he commended their mission and their souls to the care of the Blessed Virgin. The descent began. As the sun rose on the morning of 12 September, the Ottomans saw, according their own account, “a flood of black pitch flowing down the hill, smothering and incinerating everything that lay in its way.”

Taking one ridge at a time, the Christians fought their way down the hill. Little could the commanders do but exhort their forces to press ahead in the confusion. The Saxons on the left of the Holy League line were the first to engage the forward deployed Ottomans, but by ten a.m. the whole Turkish army was arrayed for counterattack. For several hours the battle traded advantage, the Holy League ever closing on the city.

By late afternoon, Sobieski’s army had reached the plain, and he was now positioned to exploit his greatest asset, the famed Winged Hussars. Drawing up these courageous cavalrymen, their feathered plumes streaming off their backs, he led them himself, lances couched in a full-tilt charge at the center of the Ottoman line. Shouting “Jezus Maria ratuj!” they charged and reformed, charged and reformed, charged and reformed. The Polish horsemen followed their intrepid king deeper and deeper into the army of Islam, smashing what remained of their resistance, setting the followers of Muhammad to flight, relieving the siege, and carrying the day. *“We came, we saw, God conquered.”* Sobieski wrote to Innocent XI.

The Polish king—taking a privilege that ought to have gone to Emperor Leopold—entered the city feted with parade and feast. Writing to his wife, Sobieski described Vienna’s gratitude, “All the common people kissed my hands, my feet, my clothes, saying: ‘Ah, let us kiss so valiant a hand!’ The event was the last great Ottoman effort. Their borders receded. Within three years Buda was back in Christian hands.

One year after Sobieski’s victory, Pope Innocent XI—also dearly remembered for his explicit condemnations of usury and of “mental reservation” (a sophistry regrettably invoked by some of today’s pro-life activists)—extended the Feast of the Holy Name of Mary to the Universal Calendar of the Roman Rite to honor the great victory that Our Lady granted the Christian West. When it fell out of fashion three centuries later in 1969 to recall the heroics of Christian soldiers against the enemies of Jesus Christ, the feast was removed from the Liturgical Calendar. In 2002, however, Pope Saint John Paul II restored the Feast to the Universal Calendar. Catholics today have a duty and a privilege to honor Our Lady, and to honor the heroic Polish King and his warriors under the walls of Vienna at least by not pretending that the Crescent is not again resurgent and intent on trampling the Cross.

**September 14, A.D. 2017 – The Exaltation of the Holy Cross
Calendar for the Traditional Roman Rite**



The Story of the Exaltation of the Holy Cross

Early in the fourth century, Saint Helena, mother of the Roman Emperor Constantine, went to Jerusalem in search of the holy places of Christ's life. She razed the second-century Temple of Aphrodite, which tradition held was built over the Savior's tomb, and her son built the Basilica of the Holy Sepulcher on that spot. During the excavation, workers found three crosses. Legend has it that the one on which Jesus died was identified when its touch healed a dying woman.

The cross immediately became an object of veneration. At a Good Friday celebration in Jerusalem toward the end of the fourth century, according to an eyewitness, the wood was taken out of its silver container and placed on a table together with the inscription Pilate ordered placed above Jesus' head: Then "all the people pass through one by one; all of them bow down, touching the cross and the inscription, first with their foreheads, then with their eyes; and, after kissing the cross, they move on."

To this day the Eastern Churches, Catholic and Orthodox alike, celebrate the Exaltation of the Holy Cross on the September anniversary of the basilica's dedication. The feast entered the Western calendar in the seventh century after Emperor Heraclius recovered the cross from the Persians, who had carried it off in 614, 15 years earlier. According to the story, the emperor intended to carry the cross back into Jerusalem himself, but was unable to move forward until he took off his imperial garb and became a barefoot pilgrim.

**September 15, A.D. 2017 – Seven Sorrows of the Blessed Virgin Mary
Calendar for the Traditional Roman Rite**



Devotion to the Sorrows of Mary has always been a favorite devotion among Catholics. It has been sanctioned by the Church and introduced into the Missal and Breviary. In order to keep before our minds the inexpressible sufferings endured for us by the Mother of God while she lived here on earth with her Divine Son, the Church observes two feasts in honor of the Seven Dolours of Mary; one on the Friday before Good Friday and the other on September 15.

She has enriched with numerous indulgences the Rosary of the Seven Dolours, as well as a number of other devotions to the Mother of Sorrows. How touching is the beautiful hymn, *Stabat Mater Dolorosa*, which the Church intertwines with the public recitation of the Way of the Cross. The Church spares no pain to induce her children to venerate the sufferings of their Heavenly Mother. Seven of her sorrows have been chosen for our special veneration. Holy Church recalls to our mind only seven of Our Lady's Dolours, but who could form an estimate of their real number! The sufferings of the Mother of God cannot be comprehended; they are inconceivable. But although her whole life was, like that of her Divine Son, a continuous series of sufferings and tribulations, the greatest woes and trials came to her during the week of the bitter passion and death of Jesus, when the storm of hatred and fury burst forth with all violence against Him. The precise object of the devotion to Our Lady of Sorrows consists of a heartfelt and sincere compassion for the Sorrows which the most holy Virgin endured through her whole life, especially for her long martyrdom, which began with the prophecy of holy Simeon and was consummated on Calvary.

Devotion to the sorrows of Mary should be practiced especially by souls who wish to rid themselves of sinful habits. This devotion nourishes the spirit of compunction, affords great consolation, strengthens confidence in God's mercy, draws down the special protection of the Blessed Mother in the hour of temptation and preserves the converted sinner from relapsing into sin. The Mother of God once said to her faithful servant St. Bridget: *"No matter how numerous a person's sins may be, if he turns to me with a sincere purpose of amendment, I am prepared forthwith to receive him graciously, for I do not regard the number of sins he has committed, but look only upon the dispositions with which he comes to me; for I feel no aversion in healing his wounds, because I am called and am in truth the Mother of Mercy."* One of the gifts granted to those who have a devotion to the Dolours of Mary is the grace of a good and holy death. In recompense for her fidelity in remaining near to Jesus as He died on the Cross, Our Lady of Sorrows has received from Him a special power to assist souls in their last agony and no doubt she will above all exercise this power in behalf of those who have wept with her and compassionated her.

Our Lord once said to Veronica of Binasco: *"My daughter, the tears which you shed in compassion for My sufferings are pleasing to Me, but bear in mind that on account of My infinite love for My Mother, the tears you shed in compassion for her sufferings are still more precious."*

1. The prophecy of Simeon: "And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed" (Luke II: 34-35).

2. The flight into Egypt: "And after they (the wise men) were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise and take the child and His mother and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy Him. Who arose and took the child and His mother by night, and retired into Egypt: and He was there until the death of Herod" (Matt. II: 13-14).

3. The loss of the Child Jesus in the temple: "And having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem; and His parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him" (Luke II: 43-45).

4. The meeting of Jesus and Mary on the Way of the Cross: "And there followed Him a great multitude of people, and of women, who bewailed and lamented Him" (Luke XXIII: 27).

5. The Crucifixion: "They crucified Him. Now there stood by the cross of Jesus, His Mother. When Jesus therefore had seen His Mother and the disciple standing whom he loved, He saith to His Mother: Woman: behold thy son. After that he saith to the disciple: Behold thy Mother" (John XIX: 18, 25-27).

6. The taking down of the Body of Jesus from the Cross: "Joseph of Arimathea, a noble counselor, came and went in boldly to Pilate, and begged the body of Jesus. And Joseph buying fine linen, and taking Him down, wrapped Him up in the fine linen" (Mark XV: 43-46).

7. The burial of Jesus: "Now there was in the place where He was crucified, a garden; and in the garden a new sepulcher, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulcher was nigh at hand" (John XIX: 41-42).

The Miraculous Image of Our Lady of Sorrows



The picture of Our Lady of Quito, an image of Our Lady with the seven swords piercing her heart, was first placed in the boarding school of the Jesuit Fathers in Quito. On April 20, 1906, Father Andrew Roesch along with thirty-six boys of the academy witnessed the first miracle of this famous picture of Our Lady of Sorrows; while in the refectory they saw the Blessed Mother slowly open and shut her eyes.

The same miracle occurred several times after this, once more in front of the boys at the school, but this time in the chapel, to which the picture had been taken. Subsequently the canonical process of examination was carried out by the ecclesiastical authorities, and the Vicar General ordered the picture to be transferred in procession from the College to the Church of the Jesuit Fathers.

At the church the prodigy was repeated several times before the crowds gathered there, and many conversions took place. Again and again, the wonder repeated itself, at one time for three consecutive days.

On the 50th anniversary of the first miracle, His Holiness Pope Pius XII ordered the Canonical Coronation of the miraculous image of Our Sorrowful Mother, declaring her Queen of the Catholic Education in Ecuador.

Conversion of a Sinner Through the Intercession of Our Lady of Sorrows

In the revelations of St. Bridget we read that there was a rich man, as noble by birth as he was vile and sinful in his habits. He had given himself, by an express compact, as a slave to the devil; and for sixty successive years had served him, leading such a life as may be imagined, and never approached the sacraments.

Now this prince was dying; and Jesus Christ, to show him mercy, commanded St. Bridget to tell her confessor to go and visit him and exhort him to confess his sins. The confessor went and the sick man said that he did not require confession, as he had often approached the sacrament of Penance.

The priest went a second time; but this poor slave of hell persevered in his obstinate determination not to confess. Jesus again told the saint to have her confessor return. He did so; and of the third occasion told the sick man the revelation made to the saint, and that he had returned so many times because our Lord, who wished to show him mercy, had so ordered.

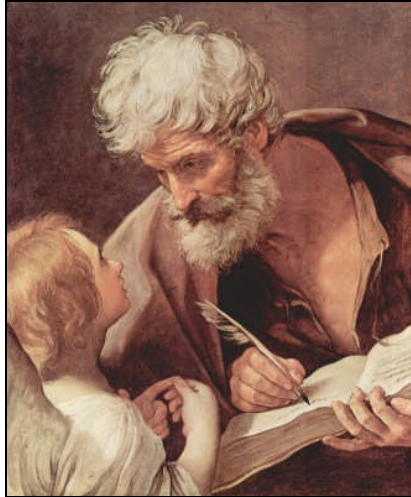
On hearing this the dying man was touched, and began to weep: "But how," he exclaimed, "can I be saved; I, who for sixty years have served the devil as his slave, and have my soul burdened with innumerable sins?"

"My son," answered the Father, encouraging him, "doubt not; if you repent of them, on the part of God I promise you pardon."

Then, gaining confidence, he said to the confessor, "Father, I looked upon myself as lost, and already despaired of salvation; but now I feel a sorrow for my sins, which gives me confidence; and since God has not yet abandoned me, I will make my confession."

In fact, he made his confession four times on that day, with the greatest marks of sorrow, and on the following morning received holy Communion. On the sixth day, contrite and resigned, he died. After his death, Jesus Christ again spoke to St. Bridget, and told her that the sinner was saved; that he was then in purgatory, and that he owed his salvation to the intercession of the Blessed Virgin His Mother; for the deceased, although he had lead so wicked a life, had nevertheless always had a great love and compassion for His Blessed Mother's Sorrows.

September 21, A.D. 2017 – Saint Matthew Apostle and Evangelist
Calendar for the Traditional Roman Rite



Matthew the tax-collector and Levi are the same person. The name Matthew, which he received after the call from Jesus, means ***“Gift of God”***. We do not know when or why the Lord gave him the name by which he is now best known in the Church. Out of respect for their fellow apostle, neither Luke nor Mark mentions Matthew’s profession, because tax-collectors were hated. Matthew himself, however, reports that the Lord ***“saw a man called Matthew, sitting at the tax-booth”***, that is a man already known as Matthew. As Saint John Chrysostom notes: ***“The apostle is deserving of admiration for not concealing his former life, and also giving his name, which the others concealed with another appellation”***. The apostle does not deny his former life, but acknowledges his alteration after being called. This demonstrates his humility.

Matthew lived in Capernaum, a of Herod. As a clerk, he would have been in the service of some larger employer who had paid the tax revenues of the city, or even the region, to the Romans and then had the right to keep whatever monies he had raised. Matthew would certainly have known the Aramaic spoken by the Jews in the area, and Greek as well. When the Lord said: ***“Follow me”***, he left immediately, abandoning everything without hesitation This indicates that he already knew and respected the Lord. He, too, belonged to the tax-collectors who approached the Lord and concerning whom the Pharisees condemned Him for being ***“a friend of tax-collectors”*** (Luke 7, 35; 15, 1). Matthew must have been a rich man. This is apparent from the fact that he had his own house. It was there that, to celebrate his call and the abandonment of his profession, he gave a farewell meal, to which he invited a good many people.

Apostle Matthew. Manuscript from Sinai, 12th Century :After his call, he was not prominent among the circle of disciples. Not when the Lord was alive, nor after the resurrection. His name is not mentioned anywhere in the New Testament . This was almost certainly because of his humility. Clement the Alexandrian provides us with details of his strictly ascetic life: ***“ For the Apostle Matthew ate cereals, nuts and vegetables, without meat”***.

After the Lord’s resurrection, Matthew preached Christ for about eight years to the Jews. It was here that, between 60-66 A.D., he wrote the Gospel, originally in Aramaic, and then either translated it himself or had it translated into Greek It contains narratives of the events in the life of the Lord and also teachings which He used in His catechesis. Irinaios is the first to mention that ***“the Gospel according to Saint Matthew was written to the Jews”***.

The purpose behind the writing of the Gospel of Saint Matthew was to make manifest that Christ came ***“from the seed of Abraham”***, which is why the narrative begins with His nativity. As Saint John Chrysostom says: ***“He wanted nothing more than to show that He was of the seed of Abraham and David... for nothing would soothe a Jew so much as to know that Christ was the descendant of Abraham and David”***. This is why he selects important events in the life of Christ, compiles His sayings and presents them in such a way that they demonstrate that Jesus Christ is, indeed, the Messiah Who was foretold for the Jews. By quoting the prophecies of the Old Testament, he makes it clear that they were fulfilled in the person of Christ. Saint Nikodimos the Athonite declares that: ***“later he was put to death by fire by the infidels”***, in Ierapolis, in Syria. It may be that this is confirmed by a verse in his *Life*: ***““Jesus You also save tax-collectors; grace belongs to You’***. This is what Matthew cried, when he was in the midst of the fire”. By the prayers of Your apostle, God, have mercy upon us. Amen.

LUISA PICCARRETA – A Memoir on the Servant of God

By Padre Bernardino Bucci



CHAPTER IV MEETING BETWEEN FATHER AND ANNIBALE AND THE SERVANT OF GOD LUISA PICCARRETA

I start by saying that Aunt Rosaria called Father Annibale "*Father Francia*", that, in the dialect of Corato, sounds like "*Father Franc*". Initially I did not know who "*Father Franc*" was, and I had to ask for clarification. I realized later who this person was, so often and readily referred to by Aunt Rosaria. It seems that Father Annibale became aware of the existence of Luisa from Eustachio Montemurro and Father Gennaro Bracale, who already knew Luisa for some time. After having heard so much about Luisa Piccarreta, in 1910 Father Annibale di Francia for the first time went to the home of the Servant of God to meet her.

Aunt Rosaria described the occasion to me as follows: "One morning, while we were working Luisa called me to her and said, '**Rosaria, go and open the door because a holy priest comes.**' I, almost in disbelief, went to open the door, and as I was about to open it I heard knocking. I opened it, and I saw before me a thin priest wearing a cloak and hat; he bared his head and asked me if he could speak to the Servant of God. Spontaneously I said, "You are expected, Father." I noticed a sense of astonishment on the face of the Reverend Father, and he said to himself these words: "I am expected?! And who could have known?" Immediately I took him into Luisa's little room, placed a chair beside her bed and noticed, with the curiosity of a girl, that his head was excessively round and it seemed so strange to me that I said to my companions who were working in the other room, "*U prevt ch' è vnut tien la cap com u citr*" (that translated into Italian means, "the priest who came has a head like a water melon"). All the girls started laughing and were very curious to see this priest.

Father Annibale spoke with Luisa for about an hour, then said goodbye to everyone and left. We know nothing of what they said to each other. When accompanying him as he left, the Venerable Father told me these words: "What a Holy Woman, we will see each other often."

From that day on the visits of Father Annibale were frequent, and whenever he was in Puglia he never failed to visit Luisa. His visits were prepared for with a special ritual because Luisa announced it beforehand and told us to prepare ourselves for Confession, and to arrange well the room right next to the workroom so that Father could rest.

The presence of Father Annibale was always considered a visit of a great person. In Corato the news of his coming spread, and many priests visited him and went to him for Confession. (*This was later personally confirmed by Father Andrea Bevilacqua, immediate successor of Father Benedetto Calvi in the parish of Santa Maria Greca. At the time, Father Andrea was still a seminarian and went for Confession; he told me that the house was that of the Via dell'Ospedale, now Via Luisa Piccarreta. This was after the '20s).*)

Father Palma

Many times the Father went to Luisa with dignitaries, even some theologians, including Father Gennaro Bracale, Father Saverio, Father Losito a Redemptorist, and many others, who after having talked to Luisa and read some of her diaries, would discuss among themselves in a room. "I remember" - says Aunt Rosaria - "that one time he came with a young priest to speak to Luisa and at one point, with a gesture unusual for her, she put her hand on the arm of this young priest and said: '**Hold this priest dear, Father, because he is also dear to Our Lord.**' Father Annibale was pleased and said, '*Certainly, certainly*'. "

This young priest was Father Palma (as he was called by Aunt Rosaria), and when the storm descended on him in the mid 1930's, Luisa said these words to Aunt Rosaria: "**Father Palma precedes me on Calvary,**" alluding to what would happen to her. Aunt Rosaria said Luisa exhorted everyone to pray for Father Palma, as well as Father Montemurro, whom she considered a martyr because of injustice, and when she received news of his death in 1922, she invited the girls to pray for Father Montemurro and to entrust themselves to his intercession as she was sure that he had gone to Heaven.

During his stay in Corato, Father Annibale always celebrated Mass in Luisa's house; this privilege of celebrating in her house was granted by Leo XIII, and permanently confirmed by St. Pius X in 1907.

Father Annibale and "The Hours of the Passion"

Father Annibale, highly esteemed by the Bishop of Trani, had access to all the diaries of Luisa and read them carefully. He had them copied by some nuns, and when he published, in about 1915, "*The Hours of the Passion*", Luisa prayed fervently not to mention her. All this is described in the preface of the above-mentioned book.

One day Father Annibale gave a copy to all the girls. Aunt Rosaria, shortly before her death, gave me, Father Bernardino, her copy, saying these words: "*I give you this book that is a relic because it was given to me by Father Annibale. It is not in very good condition because I have read and reread it many times.*"

The Venerable Father related the audience he had with St. Pius X, to whom he submitted the reading of some excerpts from the diaries of Luisa: "**Reverend Father**"- said the Pope - "*you must kneel when you read these writings, because it is Our Lord who speaks.*"

Words quite significant with respect to the writings of a living mystic.

A question arises and it is that St. Pius X already knew Luisa and probably had already read some excerpts from her diaries. It is likely that it was Father Antonio Maria Losito who informed Pius X of the existence of the mystic of Corato.

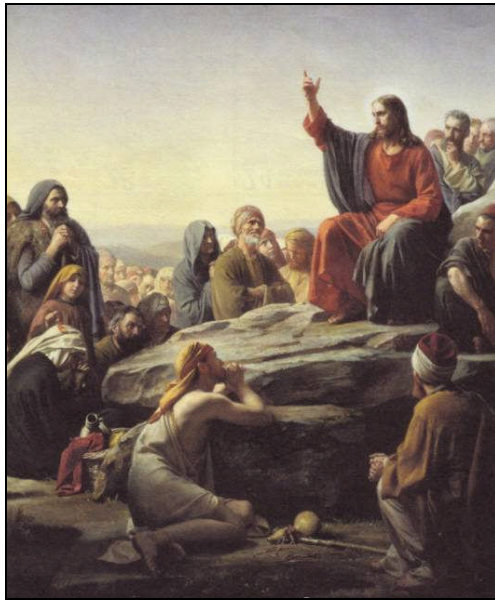
Father Losito certainly knew Piccarreta, because she was well known in the area and everywhere there was talk of the phenomena to which she was subject. The city of Canosa, where Father Losito was born, is a few kilometers from Corato, and members of the clergy of the two cities had frequent contact.

It is said in the biography of Father Losito that the Redemptorists also owned a house in Corato; to be remembered are the two brothers Liodice (Nunzio and Victor), whom Aunt Rosaria had heard of but had no way of knowing personally, though she knew some members of their family.

Aunt Rosaria also recounted how Father Losito celebrated the Holy Mass with an assistant. I later learned that Father Losito suffered from Parkinson's disease. However, the times when Father Losito went to Corato are unknown. All considered him a charismatic man, and his presence was deemed a blessing because of the miracles he performed. His presence in Corato was very rare, and Aunt Rosaria had very vague memories, since she was very young at the time. Pius X had great esteem for Father Losito, who intervened with the Pope in order to save the works of Montemurro.



The Book of Heaven and the Baltimore Catechism No. 3



LESSON SEVENTH: On the Incarnation and Redemption – Part 3 of 3

Q. 355. On what day was the Son of God conceived and made man?

A. The Son of God was conceived and made man on Annunciation Day -- the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

Day Nineteen - The Queen of Heaven in the Kingdom of the Divine Will.

My prayers were incessant, and while I was praying in my little room, an Angel came, sent from Heaven as messenger of the great King. He came before Me, and bowing, he hailed Me: "Hail, O Mary, our Queen; the Divine Fiat has filled You with grace. He has already pronounced His Fiat, for He wants to descend; He is just behind my shoulders, but He wants your Fiat to form the fulfillment of His Fiat." At such a great announcement, so much desired by Me – although I had never thought I was to be the chosen one – I was stupefied and I hesitated one instant. But the Angel of the Lord told Me: "Do not fear, our Queen, for You have found grace before God. You have conquered your Creator; therefore, to complete the victory – pronounce your Fiat." I pronounced my Fiat, and – oh, marvel! - the two Fiat fused together and the Divine Word descended into Me. My Fiat, which received the same value as the Divine Fiat, from the seed of my humanity, formed the tiny little Humanity which was to enclose the Word, and so the great prodigy of the Incarnation was accomplished.

Q. 356. On what day was Christ born?

A. Christ was born on Christmas Day, in a stable at Bethlehem, over nineteen hundred years ago.

The Queen of Heaven in the Kingdom of the Divine Will.

You must know that it was midnight when the little newborn king came out from my maternal womb. The night turned into day; the one who was the lord of light put to flight the night of the human will, the night of sin, the night of all evils; and as a sign of what He was doing in the order of souls with His usual omnipotent Fiat, the midnight turned into most refulgent daylight. All created things ran to praise their Creator in that little humanity. The sun ran to give its first kisses of light to little baby Jesus, and warm Him with its heat; the ruling wind purified the air of the stable with Its waves, and with its sweet moaning said to Him: "I love you"; the heavens were shaken from their very foundations; the earth exulted and trembled down to the abyss; the sea roared with its gigantic waves. In sum, all created things recognized that their Creator was in their midst, and they all competed in praising Him. The very angels, forming light in the air, with melodious voices which all could hear, said: "Glory to God in the highest, and peace on earth to men of good will! The

celestial baby is born in the grotto of Bethlehem, wrapped in poor little swaddling clothes..." - so much so, that the shepherds who were in vigil, listened to the angelic voices and ran to visit the little divine king.

Q. 357. Why did the Blessed Virgin and St. Joseph go to Bethlehem just before the birth of Our Lord?

A. The Blessed Virgin and St. Joseph went to Bethlehem in obedience to the Roman Emperor, who ordered all his subjects to register their names in the towns or cities of their ancestors. Bethlehem was the City of David, the royal ancestor of Mary and Joseph, hence they had to register there. All this was done by the Will of God, that the prophecies concerning the birth of His Divine Son might be fulfilled.

Volume 17 - April 15, 1925

Furthermore, of David it was said that he was an image of Me, so much so, that all of his psalms reveal my person; of Saint Francis of Assisi, that he was a faithful copy of Me. It is said in the Holy Gospel: 'Be perfect as your Father in Heaven is perfect' - no less; it is also added that no one will enter the Kingdom of Heaven if he is not similar to the image of the Son of God; and many other things. About all these, no one says that they have been exalted too much, and that these are things not conforming to truths spoken by my very mouth. Only because to you I said that I wanted to compare you to the Virgin - to make you Her faithful copy, I have exalted you too much? So, comparing those to Me was not exalting them, nor did anyone raise any doubt or difficulty; but then, comparing to the Virgin - that's too much exaltation. This means that they have not understood well the mission of the knowledge of my Will. Indeed, I repeat to you that I not only place you near Her as Her little daughter, on Her maternal lap, that She may guide you, instruct you on how you must imitate Her, to become Her faithful copy by always doing the Divine Will; so that, from Her lap, you may pass onto the lap of the Divinity. In fact, the mission of my Will is eternal, and it is precisely the mission of Our Celestial Father, who wants, commands, expects nothing else but that His Will be known and loved, that It be done on earth as It is in Heaven. So you, making this eternal mission your own and imitating the Celestial Father, must want nothing else for yourself and for all but that my Will be known, loved and fulfilled. And besides, when it is the creature who exalts herself, one should think about it; but when she remains at her place and I exalt her, all is permissible to Me - making one reach wherever I want, and the way I want. Therefore, trust Me and do not be concerned."

Q. 358. Why was Christ born in a stable?

A. Christ was born in a stable because Joseph and Mary were poor and strangers in Bethlehem, and without money they could find no other shelter. This was permitted by Our Lord that we might learn a lesson from His great humility.

Volume 20 - December 25, 1926

Then, after this, I was thinking of how unhappy was that grotto in which little baby Jesus was born; how exposed it was to all winds and to cold, so much as to make one numb with cold. Instead of men, there were animals which kept Him company. So I thought: 'Which prison was more unhappy and sorrowful - the prison of the night of His Passion, or the grotto of Bethlehem?' And my sweet baby added: "My daughter, the unhappiness of the prison of my Passion cannot be compared to the grotto of Bethlehem. In the grotto I had my Mama near Me, in body and soul. She was with Me, therefore I had all the joys of my dear Mama, and She had all the joys of Myself, Her Son, which formed our Paradise. The joys of a Mother who possesses her child are great; the joys of possessing a Mother are even greater. I found everything in Her, and She found everything in Me. Then there was my dear father Saint Joseph who acted as a father to Me, and I felt all the joys which he felt because of Me. In my Passion, instead, all of our joys were interrupted, because we were to give place to sorrow, and between Mother and Son, we felt the great pain of the nearing separation, sensible at least, which was to occur with my death. In the grotto the animals recognized Me, and honoring Me, they tried to warm Me with their breath. In the prison, not even men recognized Me, and in order to insult Me, they covered Me with spit and opprobrium. So, there is no comparison between the two."

Q. 359. In giving the ancestors or forefathers of Our Lord, why do the Gospels give the ancestors of Joseph, who was only Christ's foster-father, and not the ancestors of Mary, who was Christ's real parent?

In giving the ancestors of Our Lord, the Gospels give the ancestors of Joseph: Because the ancestors of women were not usually recorded by the Jews; and Because Mary and Joseph were members of the same tribe, and had, therefore, the same ancestors; so that, in giving the ancestors of Joseph, the Gospels give also those of Mary; and this was understood by those for whom the Gospels were intended.

Volume 19 - June 15, 1926

The same will be for my Will: knowledge will give life to the fruits of my Will. This is why I wanted to renew what I did in Redemption, choosing another virgin, remaining hidden with her for forty years and more, segregating her from everyone as if in a new Nazareth, to be free with her to tell the whole story, the prodigies and the goods contained in It, so as to be able to form the life of my Will in you. And just as I chose Saint Joseph to be together with Me and my Mama, as our cooperator, tutor and vigilant sentry for Me and for the Sovereign Queen, in the same way, I have placed near you the vigilant assistance of my ministers, as cooperators, tutors and depositories of the knowledges, goods and prodigies contained in my Will. And since my Will wants to establish Its Kingdom in the midst of peoples, through you I want to deposit this celestial doctrine in my ministers as my new apostles, so that first I may form with them the link of connection with my Will, and then they may transmit it into the midst of peoples. If it were not so, or were not to be so, I would not have insisted so much on having you write, nor would I have permitted the daily coming of the priest, but I would have left all my work between Me and you. Therefore, be attentive and leave Me free to do what I want in you." Now, who can say how confused I remained at this speaking of Jesus? I remained mute, and from the depth of my heart I repeated: 'Fiat, Fiat, Fiat...'

Q. 360. Had Our Lord any brothers or sisters ?

A. Our Lord had no brothers or sisters. When the Gospels speak of His brethren they mean only His near relations. His Blessed Mother Mary was always a Virgin as well before and at His birth as after it.

Day Thirty - The Queen of Heaven in the Kingdom of the Divine Will

Now listen to Me, my child. Our Highest Good, Jesus, has departed for Heaven and is now before His Celestial Father, pleading for His children and brothers, whom He has left upon earth. From the Celestial Fatherland, He looks at everyone - no one escapes Him; and His love is so great that He leaves His Mama on earth as comfort, help, lesson and company for His children and Mine.

Q. 361. Who were among the first to adore the Infant Jesus?

A. The shepherds of Bethlehem, to whom His birth was announced by Angels; and the Magi or three wise men, who were guided to His crib by a miraculous star, were among the first to adore the Infant Jesus. We recall the adoration of the Magi on the feast of the Epiphany, which means appearance or manifestation, namely, of Our Saviour.

Day Twenty-two - The Queen of Heaven in the Kingdom of the Divine Will.

You must know that it was midnight when the little newborn King came out of my maternal womb. But the night turned into day; the One who was the Lord of light put to flight the night of the human will, the night of sin, the night of all evils; and as a sign of what He was doing in the order of souls, by means of His usual omnipotent Fiat the midnight turned into most refulgent daylight. All created things ran to praise their Creator in that little Humanity. The sun ran to give its first kisses of light to little Baby Jesus, and to warm Him with its heat; the ruling wind purified the air of the stable with its waves, and with its sweet moaning said to Him: "I love You"; the heavens were shaken from their very foundations; the earth exulted and trembled down to the abyss; the sea roared with its gigantic waves. In sum, all created things recognized that their Creator was now in their midst, and they all competed in singing His praises. The very Angels, forming light in the air, with melodious voices which all could hear, said: "Glory to God in the highest, and peace on earth to men of good will! The Celestial Baby is now born in the grotto of Bethlehem, wrapped in poor

swaddling clothes... " - so much so, that the shepherds who were in vigil, listened to the Angelic voices and ran to visit the little divine King.

Q. 362. Who sought to kill the Infant Jesus?

A. Herod sought to kill the Infant Jesus because he thought the influence of Christ -- the new-born King -- would deprive him of his throne.

Day Twenty-four - The Queen of Heaven in the Kingdom of the Divine Will.

My dearest child, today the Heart of your Mama is swollen with love and with sorrow, so much so, that I cannot refrain from crying. You know of the coming of the Magi Kings, who caused rumor in Jerusalem, asking about the new King. And cruel Herod, for fear of being removed from his throne, has already given the mandate to kill my sweet Jesus, my dear life, together with all the other children.

Q. 363. How was the Holy Infant rescued from the power of Herod?

A. The Holy Infant was rescued from the power of Herod by the flight into Egypt, when St. Joseph -- warned by an Angel -- fled hastily into that country with Jesus and Mary.

Day Twenty-four - The Queen of Heaven in the Kingdom of the Divine Will.

Now, dear child, listen to how much this dear Baby and I love you: at the first dawn of His life, He goes into exile, and into a foreign land, in order to free you from the exile in which your human will placed you; to call you to live, not in a foreign land, but in your fatherland -- the Kingdom of the Supreme Fiat -- which was given to you when you were created. Child of my Heart, have pity on the tears of your Mother, and on the tears of this sweet dear Baby - crying, We ask you never to do your will. But We beg you, We implore you: come back into the bosom of the Divine Will, which so much longs for you!

Q. 364. How did Herod hope to accomplish his wicked designs?

A. Herod hoped to accomplish his wicked designs by murdering all the infants in and near Bethlehem. The day on which we commemorate the death of these first little martyrs, who shed their blood for Christ's sake, is called the feast of Holy Innocents.

Q. 365. How may the years of Christ's life be divided?

A. The years of Christ's life may be divided into three parts:

- 1) His childhood, extending from His birth to His twelfth year, when He went with his parents to worship in the Temple of Jerusalem.*
- (2) His hidden life, which extends from His twelfth to His thirtieth year, during which time He dwelt with His parents at Nazareth.*
- (3) His public life, extending from His thirtieth year -- or from His baptism by St. John the Baptist to His death; during which time He taught His doctrines and established His Church.*

Volume 14 - October 3, 1922

"My very hidden Life, my interior pains and everything I did, always had at least one or two spectators; and this, with reason, out of necessity, and in order to obtain the purpose of my pains themselves. The first spectator was my Celestial Father, from whom nothing could escape; since He Himself was the One who inflicted those pains upon Me, He was actor and spectator. If my Father had seen and known nothing, how could I satisfy Him, give Him glory, and bend Him to mercy for mankind at the sight of my pains? Their purpose would have failed.

Secondly, my Mama was spectator of all my pains of my hidden Life, and this was necessary. Having come from Heaven to earth to suffer, not for Myself, but for the good of others, I had to have at least one creature in whom I was to place that good which my pains contained, and therefore move my dear Mama to thank

Me, to praise Me, to love Me and to bless Me, letting Her admire the excess of my Goodness; so much so that, captured, enraptured and moved at the sight of my pains, She prayed Me that in the face of the great good which my pains brought to Her, I would not exempt Her from being identified with my own pains in order to suffer them, to repay Me, and to be my perfect imitator. If my Mama had seen nothing, I would not have had my first imitator - not a 'thank you', no praise. My pains and the good they contained would have remained without effect because, since no one would have known them, I could not have made the first prop, and the purpose of the great good which the creature was to receive would have been lost. See how necessary it was that at least one creature be aware of my pains?

Q. 366. Why is Christ's life thus divided?

A. Christ's life is thus divided to show that all classes find in Him their model. In childhood He gave an example to the young; in His hidden life an example to those who consecrate themselves to the service of God in a religious state; and in His public life an example to all Christians without exception.

Day Twenty-five - The Queen of Heaven in the Kingdom of the Divine Will.

Therefore, my dear Son placed in Me His works, His words, His pains – everything. He deposited even His breath into His Mama. And when, withdrawn in our little room, He would speak sweetly and narrate to Me all the Gospels He was to preach to the public, and the Sacraments He was to institute, He entrusted everything to Me; and depositing everything in Me, He constituted Me perennial channel and source, because His life and all His goods were to come from Me for the good of all creatures. Oh, how rich and happy I felt in feeling that all that my dear Son Jesus did, was being deposited in Me! The Divine Will which reigned in Me gave Me the capacity to be able to receive everything, and Jesus felt He was receiving from His Mama the return of love and glory of the great work of Redemption. What did I not receive from God, because I never did my will, but always His? Everything; even the life of my Son was at my disposal; and while it remained always with Me, I could bilocate it, to give it to whomever would ask Me for it with love.

Q. 367. How long did Christ live on earth?

A. Christ lived on earth about thirty-three years, and led a most holy life in poverty and suffering.

Volume 1

As for the visits and acts of reparation, you must know that everything I did in the course of thirty-three years, from when I was born, up to when I died, I am continuing in the Sacrament of the altar. Therefore I want you to visit Me thirty-three times a day, honoring my years and also uniting with Me in the Sacrament, with my own intentions – that is, reparation, adoration.... This you will do at all times: with the first thought of the morning, fly immediately before the tabernacle in which I am present for love of you, and visit Me; with the last thought of the evening, while you sleep at night, before and after your meal, at the beginning of each one of your actions, while walking, working....”

Q. 368. Why did Christ live so long on earth?

A. Christ lived so long on earth to show us the way to heaven by His teachings and example.

Volume 4 - February 22, 1903

“My daughter, sin offends God and wounds man, and since it was committed by man, and God was offended, in order for Him to receive full satisfaction, a Man and a God was needed to satisfy for it. The thirty years or so of my mortal life satisfied for the three ages of the world, for the three different states of law: natural, written, and of grace - and for the three different ages of each man: adolescence, youth and old age. I satisfied, earned and impetrated for all, and my Humanity serves as the staircase in order to ascend to Heaven. But if man does not go up this staircase through the exercise of his own virtues, in vain does he try to ascend, and he will render my works useless for himself.”

“...who can say to You what the Cross is? Your mouth alone can speak worthily of the sublimeness of the Cross ...”



Book of Heaven - December 2, 1899
Eloquent praise of the Cross.

As I was very afflicted because of certain things, which it is not licit to say here, lovable Jesus, wanting to relieve me from my affliction, came with an appearance all new. He seemed to be dressed in pale blue, all adorned with tiny little bells of gold which, in touching one another, resounded with a sound never before heard. At the appearance of Jesus and at that gracious sound, I felt myself being enchanted and relieved in my affliction, which departed from me like smoke. I would have remained there in silence, so much did I feel the powers of my soul enchanted and stunned, if blessed Jesus had not broken my silence, saying to me: ***“My beloved daughter, all these little bells are many voices that speak to you of my love, and call you to love Me. Now, let me see how many little bells you have that speak to Me of your love and that call Me to love you.”***

And I, all full of blushing, said to Him: ‘But, Lord, what are You saying? I have nothing; I have nothing but defects.’ And Jesus, compassionating my misery, continued, telling me: ***“You have nothing, it is true. Well then, I want to adorn you with my own little bells, so that you may have many voices with which to call Me and to show Me your love.”*** So it seemed that He surrounded my waist with a belt adorned with these little bells.

After this, I remained in silence, and He added: ***“Today I am pleased to spend time with you. Tell Me something.”*** And I: ‘You know that all my contentment is in being with You, and in having You, I have everything. So, in possessing You, it seems to me that I have nothing else to desire, or to say.’ And Jesus: ***“Let Me hear your voice that cheers my hearing. Let us converse together a little; I have spoken to you many times about the Cross; today, let Me hear you speak of the Cross.”***

I felt all confused; I did not know what to say. But as He sent me a ray of intellectual light, to make Him content I began to say: ***‘My Beloved, who can say to You what the Cross is? Your mouth alone can speak worthily of the sublimeness of the Cross; but since You want me to speak, I will do it.***

The Cross, suffered by You, freed me from the slavery of the devil, and espoused me to the Divinity with an indissoluble bond.

The Cross is fecund, and It gives birth to grace in me.

The Cross is Light; It disillusioned me of what is temporal, and reveals to me what is eternal.

The Cross is fire, and It reduces to ashes all that is not of God, to the point of emptying my heart of the tiniest blade of grass that might be in it.

The Cross is coin of inestimable value, and if I have, O Holy Spouse, the fortune of possessing It, I will be enriched with eternal coins, to the extent of becoming the richest in Paradise, because the currency that circulates in Heaven is **the Cross** suffered on earth.

The Cross makes me know myself more; not only this, but It gives me the knowledge of God. **The Cross** grafts all virtues in me.

The Cross is the noble pulpit of the uncreated Wisdom, that teaches me the highest, the finest and most sublime doctrines. So, **only the Cross** will reveal to me the most hidden mysteries, the most secret things, the most perfect perfection, hidden to the most erudite and learned of the world.

The Cross is like beneficent water that purifies me; not only this, but It administers the nourishment to the virtues in me, It makes them grow for me, and only then does It leave me, when It brings me back to eternal life.

The Cross is like celestial dew, which preserves and embellishes for me the beautiful lily of purity. The Cross is the nourishment of Hope.

The Cross is the beacon of the operating Faith.

The Cross is like solid wood that preserves the fire of Charity, and keeps it always ignited.

The Cross is like dry wood that dispels and puts to flight all the fumes of pride and of vainglory, and produces in the soul the humble violet of humility.

The Cross is the most powerful weapon that offends the demons, and defends me from all their claws.

So, the soul who possesses **the Cross** is the envy and admiration of the very Angels and Saints, and the rage and indignation of the demons.

The Cross is my Paradise on earth, in such a way that if the Paradise of the Blessed up there is of delights, the Paradise down here is of sufferings.

The Cross is the chain of most pure gold that connects me with You, my Highest Good, and forms the most intimate union that can possibly be given, to the point of making my being disappear. And It transmutes me into You, my Beloved, to the point that I feel lost within You, and I live of your very Life.'

After I said this (I don't know whether it is nonsense), my lovable Jesus was all delighted in listening to me, and taken by enthusiasm of love, He kissed me all over, and said to me: ***“Brava, brava, my beloved - you spoke well. My love is fire, but not like the terrestrial fire which, wherever it penetrates, renders things sterile and reduces everything to ashes. My fire is fecund, and it renders sterile only that which is not virtue; but to everything else it gives life, it makes beautiful flowers bloom in it, makes the most delicious fruits mature, and renders it the most delightful celestial garden. The Cross is so powerful, and I communicated to It so much grace, as to render It more effective than the very Sacraments; and this, because in receiving the Sacrament of my Body, the dispositions and free concourse of the soul are needed in order to receive my graces, and many times these may be lacking; while the Cross has the virtue of disposing the soul to grace.”***

17 YEARS



**Saint Annibale Maria Di Francia and the Servant of God, Luisa Piccarreta,
The Little Daughter of the Divine Will
Seventeen Years (A.D. 1910-1927)**

*Excerpt from Letter 4 of Blessed Di Francia to the Servant of God Luisa Piccarreta:
Trani, August 28, 1926*

J.M.J.A.

Trani, August 28, 1926

Most esteemed one in the Lord,

I received the 4th little volume. I am skimming through the 3rd one and I noticed where it begins to speak about the Divine Will.

I read the exaltation of the Cross, that of Holy Humility, and that of Holy Purity.

Volume 7 has been reviewed completely. Sister M. Cristina, currently Vicar of this House, has the 5th and the 6th. Pray the Lord to inspire us on how to do the publication, and do it completely according to His Divine Volition. Amen.

My thought is that the first print should be done in Oria, and that afterwards the whole printing should pass to Messina, where I reside, under my own eyes.

In the meantime, continue the 15th in black, in which You started to write what happened to You during your infancy, childhood and youth. Write everything. Write also a faithful and complete narration of the illness - that is, your being bedridden; when it was, how it happened, in what year, the oppositions of the Bishops, of the Confessors, etc., etc.

Also, in volume 19 write everything - everything that Our Lord reveals, even tiny things in passing.

Everything for Holy Obedience, great Lady, for the Glory of God, for your mortification and for the good of souls. Be careful not to distort or hide anything!

I bless You in the Lord with your dear ones, and I say,

Yours in J.C.

Canonico A.M. Di Francia

[Jesus to Luisa:] "...Now I want to see what you wrote about the title to be given to the writings about my Will."

And as He was saying this, *He took this book in His hands, and He seemed to be reading what is written on August 27. As He was reading, He remained pensive, as though placing Himself in profound contemplation, in such a way that I did not dare to say anything; I could only hear that His Heart was beating very, very intensely, almost wanting to explode. Then He pressed the book to His chest, saying: "I bless this title – I bless it from my Heart, and I bless all the words that regard my Will."* And raising His right hand, with enchanting majesty, He pronounced the words of His blessing. After He did this, He disappeared.

**Excerpt from Letter 4 of Blessed Di Francia to the Servant of God Luisa Piccarreta:
Trani, August 30, 1926**

Trani, August 30, 1926

Most esteemed one in the Lord Jesus, Our Beloved and only Good!

Your Lady, which is Holy Obedience, wants you to write all that you remember of your childhood, infancy and youth as far as the blessed intimate relation with the Divine Lover, adding the beginning of the illness which confines you to bed. *This will be a secret book; you will not show it to anyone – not even to Father Don Benedetto, who is your Confessor, but not your Spiritual Director. If he asks you, you will tell him that I forbid you to show it to anyone until the Lord will want it so. Then I will tell him the reason.* Therefore, he should not be disappointed.

You must also write how this story began, and this great mortification of needing the Priest every day in order to be released from the drowsiness in the morning.

This very day I must go to Rome for about fifteen days. Coming back, with the help of the Lord, I will be in Corato. In the meantime, I continue to work on your manuscripts, which I must go through, one by one, taking some notes on which you will then give me explanations. In this way I will be able to better reorder them for the printing, with the help of Blessed Jesus.

I am well enough: last night most sweet Jesus gave me excruciating back pain, while I had never suffered from rheumatics in my life. I could not resist; I even felt I was passing out. I offered them in the Divine Will, but I won't hide from you that I desired to ask the Divine Goodness to mitigate them. Around 5 in the morning they mitigated; I threw myself in bed, and I fell asleep. But how great is the strength that the Lord gave you, to suffer bitter physical pains with great willingness and with desire to suffer more! But your irresistible pain is that of the privation of Jesus, which is infinitely greater than all the material sufferings of the body!

To provide the House of Trani with a Mother Superior, we have in mind an old Sister of ours, of much spirit, of discipline, Founder of one of our Houses, very pious, energetic, smart and capable of presenting herself to the Authorities. Moreover, she knows much about farming, because her family possesses various lands, and also factories, so she will be able to take care of the factory of Corato. Mother General must decide with the 4 Councilors: pray! I won't tell you, then, how exemplary and solicitous she is for Holy Obedience.

Now I bless you with your sister and disciple. Commend me to beloved Lord Jesus and to most sweet Mama; then, the business of Rome, and the trips of going and coming back. Fr. Palma is there, and we have to come back together. I must take the one hundred thousand Lira in Altamura, where I would go upon coming back from Rome.

With blessings, again, I say,
Yours in J.C.

Canonico M.A. Di Francia

**“...all you have to say and do is this:
“The Heart of Jesus wants me a saint: I must become a saint!”**

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



Luisa Letter - 17.

Fiat

My good daughter in the Divine Volition,

Thank you, thank you for all your attentions. Know that every additional book you promote is an additional right which the King of sorrows and the Queen of Heaven give you, to be faithful daughter of the Divine Will. Listen, my daughter, it is a mother that speaks to you. Listen to me; maybe these are my last words. Listen to the Celestial Mama and to sweet Jesus. They want you to not think of the past - to place a sepulchral stone on it, so that you may forget everything and say: “My life will start today; I am born again together with my Queen Mama, with Jesus, and with the Divine Will.” ***And your pains, your crosses, even though heavy, will serve the Divine Beggar, Who looks for our sufferings in order to form and continue His life within us. Oh, how happy will you feel, if in every pain you say, “This pain serves Jesus”!*** Then you will feel His invincible patience, filial trust, and courage of heroes. Patience, trust, courage, is the bread of the strong, the heroism of martyrs. Therefore, courage! Those who think of the past lose the present. The Lord has disposed everything: crosses, illness, state of marriage; in a word - everything. The Lord had to prepare the material in order to make of you a saint; and He has prepared enough of it. So, ***all you have to say and do is this: “The Heart of Jesus wants me a saint: I must become a saint!”*** Have we understood each other?

Now I assure you of my prayers for your children; then the Lord will console you even more. I leave you in the Divine Volition to become a saint. Never get disturbed in anything; rather, give all to Jesus, so that He may change it into flames of love. Pray for me. With a thousand regards, I say,

most affectionately yours,

Prayer Requests – September A.D. 2017



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), **Denise L** (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 Raczek** (SI), **Linda Burke** (SI), **Hilda Lopez & family** (SI), **Unice & David** (SI), **Meg & Tony** (SI), **Carol Braun** (SI), **Fran & Judy O’Brien** (SI), **Diane** (SI), **Charlotte & Rose Hafley** (SI), **Earl Duque Family John & Aniela** (SI), **Nichollette Gottlinger and family** (SI), **Anita Ramos** (SI), **Helen** (SI), **Troy** (SI), **Jennie** (SI), **Teresa** (SI), **Frank Ramirez.** (SI), **Sara** (SI), **Celine Powers** (SI), **Anita Sabin** (SI) **Kelly Bowring & Family** (SI), **Marry Noon** (recovery), **Frank Rega** (SI), **Rhonda Ricco** (SI), ... **Fr. Joseph Cazenavettez** (SI), **Donna Samford** (SI), **Fr. Michael Rodriguez** (SI), **Tess** (osteosarcoma), **Marianne Joy** (SI), **Samantha, Matt and family** (new baby), **Evelyn** (Heart failure), **Greg Picarella** (Cancer), **Charlie Carpenter** (heart), **Stefani** (SI), **MJ** (SI),

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

Charlie Guard, Paul Manglesdorf, Tracey Austin

“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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