

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. 195 – August 1, A.D. 2018
Saint Peter's Chains
Calendar for the Traditional Roman Rite



The Apostle Peter was jailed in Jerusalem, shackled in an iron chain for preaching about Jesus. The night before his trial, St. Peter was said to have been released from the chain by an angel and led out of the prison. Today, the chain is housed in a reliquary under the main altar in the San Pietro in Vincoli (Saint Peter in Chains) basilica in Rome. Legend says that when the Empress Eudoxia gave the chain to Pope Leo I, he held them next to the chains from Peter's first imprisonment in the Mamertime Prison in Rome and the two chains miraculously fused together.



The feast was originally kept in Rome, Italy to commemorate the dedication of the *Church of Saint Peter* on the Esquiline Hill built by Eudoxia Licinia in 442, and rebuilt by Adrian I in the 8th century. When the chains which Saint Peter had worn in prison, and from which he was freed by angelic intervention (see readings below) were later venerated there, the feast received its present name.

The date when these chains were brought from Jerusalem is disputed; some claim they were brought in 116 by travellers sent in search of them by Saint Balbina and her father Saint Quirinus, while others think Saint Eudoxia brought them in 439. Pope Saint Leo the Great united them to the chains with which Saint Peter had been fettered in the Mamertine Prison, forming a chain about two yards long which is preserved in a bronze safe and guarded by a special confraternity.

About that time King Herod laid hands upon some members of the church to harm them. He had James, the brother of John,* killed by the sword, and when he saw that this was pleasing to the Jews he proceeded to arrest Peter also. (It was [the] feast of Unleavened Bread.) He had him taken into custody and put in prison under the guard of four squads of four soldiers each. He intended to bring him before the people after Passover.

Peter thus was being kept in prison, but prayer by the church was fervently being made to God on his behalf. On the very night before Herod was to bring him to trial, Peter, secured by double chains, was sleeping between two soldiers, while outside the door guards kept watch on the prison. Suddenly the angel of the Lord stood by him and a light shone in the cell. He tapped Peter on the side and awakened him, saying, "Get up quickly." The chains fell from his wrists.

The angel said to him, "Put on your belt and your sandals." He did so. Then he said to him, "Put on your cloak and follow me." So he followed him out, not realizing that what was happening through the angel was real; he thought he was seeing a vision. They passed the first guard, then the second, and came to the iron gate leading out to the city, which opened for them by itself. They emerged and made their way down an alley, and suddenly the angel left him.

Then Peter recovered his senses and said, "Now I know for certain that [the] Lord sent his angel and rescued me from the hand of Herod and from all that the Jewish people had been expecting." When he realized this, he went to the house of Mary, the mother of John who is called Mark, where there were many people gathered in prayer. When he knocked on the gateway door, a maid named Rhoda came to answer it. She was so overjoyed when she recognized Peter's voice that, instead of opening the gate, she ran in and announced that Peter was standing at the gate.

They told her, "You are out of your mind," but she insisted that it was so. But they kept saying, "It is his angel." But Peter continued to knock, and when they opened it, they saw him and were astounded.

He motioned to them with his hand to be quiet and explained [to them] how the Lord had led him out of the prison, and said, "Report this to James and the brothers." Then he left and went to another place. At daybreak there was no small commotion among the soldiers over what had become of Peter. Herod, after instituting a search but not finding him, ordered the guards tried and executed. Then he left Judea to spend some time in Caesarea. – *Acts 12:1-19*

O God, who did loose from his chains thy blessed Apostle Saint Peter, and madest him to go forth of his prison without hurt: we beseech thee to loose us from the chains of our sins, and of thy mercy to ward off from us all manner of evil. – *Sarum Missal*

Book of Heaven -November 1, A.D. 1899

Purification of the Church. Her support: the victim souls.

As I was in my usual state, I found myself outside of myself, inside a church, in which there was a priest celebrating the Divine Sacrifice, and while doing this, he was crying bitterly and was saying: ***"The pillar of my Church has no place on which to lean!"***

In the act in which He was saying this, I saw a pillar; its top touched the heavens, and at the bottom of this pillar there were priests, bishops, cardinals and all other dignities, sustaining this pillar. But to my surprise, I went about looking and I saw that of these people, some were very weak, some half rotten, some infirm, some full of mud. So very scarce was the number of those who were in a condition to sustain it. So, this poor pillar kept swaying, unable to remain still, so many were the quakes it received at the bottom. **At the top of this pillar there was the Holy Father who, with gold chains and with rays emanating from his whole person,** did as much as he could to sustain it, and to chain and illuminate the people who dwelled at the bottom, although some of them were fleeing so as to have more ease in getting rotten and muddy; and not only this, but he did as much as he could to bind and to illuminate the whole world.

While I was seeing this, that priest who was celebrating Mass (I am not sure whether he was a priest or Our Lord; it seems to me it was Him, but I cannot tell with certainty) called me close to Himself and told me: ***"My daughter, see in what a heart-rending state my Church is. The very ones who were supposed to sustain Her fall short, and with their works they knock Her down, they beat Her, and reach the point of denigrating Her. The only remedy is that I cause so much blood to be shed as to form a bath to wash away that rotten mud and to heal their deep wounds, so that, healed, strengthened, embellished in that blood, they may become instruments capable of keeping Her stable and firm."*** Then He added: ***"I have called you to tell you: 'Do you want to be victim, and therefore be like a prop to sustain this pillar in these times so incorrigible?'"***

At first I felt a shiver run through me for fear that I might not have the strength, but then immediately I offered myself and I pronounced the *Fiat*. At that moment, I found myself surrounded by many Saints, Angels and purging souls, who tormented me with scourges and other instruments. At first I felt a certain fear, but then, the more I suffered, the more the desire to suffer came to me, and I enjoyed the suffering like a most sweet nectar; more so, since a thought touched me: 'Who knows whether those pains might be the means to consume my life, so that I might take wing in the last flight toward my highest and only Good?' But to my highest sorrow, after suffering bitter pains, I saw that those pains would not consume my life. Oh! God, what pain – that this fragile flesh prevents me from uniting myself to my Eternal Good!

After this, I saw the bloody slaughter that was made of those people who were at the bottom of the pillar. What a horrible catastrophe! Extremely small was the number of those who would not be victims; they reached such daringness as to try to kill the Holy Father. **But then, it seemed that that blood that was shed, those bloody tormented victims, were the means to render strong those who were left, so as to sustain the pillar without letting it sway any more. Oh! what happy days! After this, days of triumphs and of peace would arise; the face of the earth seemed to be renewed, and the pillar would acquire its original prestige and splendor. Oh! happy days! - I hail you from afar, days which will give great glory to my Church, and great honor to the God who is Her Head!**

August 6, A.D. 2018 - Transfiguration of the Lord
Calendar for the Traditional Roman Rite



Recall the prophecy of Daniel:

Daniel 7:13-14:

I beheld, therefore, in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.

This day we recall when Moses, representing the Law, and Elias (Elijah), representing the Prophets -- two men who had special visions of God -- appear with Jesus on Mt. Tabor (Matthew 17, Mark 9, Luke 9). There the Apostles see the Divine Uncreated Light shine forth from Our Lord, Who'd told them previously that He must die and be resurrected.

Matthew 17:1-8

And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him.

And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: ***This is my beloved Son, in whom I am well pleased: hear ye him.*** And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them, Arise, and fear not. And they lifting up their eyes saw no one but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

Christ, as the Temple Who would be raised up three days after 'it' was torn down, shows that He is, indeed, He in Whom the glory dwells. As the Creed says, "Deum de Deo, Lumen de lumine, Deum verum de Deo vero" (God from God, Light from Light, true God of true God).

Of significance to this Feast is what it reveals about true Judaism. From the Catholic Encyclopedia: False Judaism had rejected the Messiah, and now true Judaism, represented by Moses and Elias, the Law and the Prophets, recognized and adored Him, while for the second time God the Father proclaimed Him His only-begotten and well-loved Son. St. John Chrysostom writes more about the appearance of Moses and Elias in his Homilies on the Gospel of Matthew:

But wherefore doth He also bring forward Moses and Elias? One might mention many reasons. And first of all this: because the multitudes said He was, some Elias, some Jeremias, some one of the old prophets, He brings the leaders of His choir, that they might see the difference even hereby between the servants and the Lord; and that Peter was rightly commended for confessing Him Son of God.

But besides that, one may mention another reason also: that because men were continually accusing Him of transgressing the law, and accounting Him to be a blasphemer, as appropriating to Himself a glory which belonged not to Him, even the Father's, and were saying, "This Man is not of God, because He keepeth not the Sabbath day;" and again, "For a good work we stone Thee not, but for blasphemy, and because that Thou, being a man, makest Thyself God:" that both the charges might be shown to spring from envy, and He be proved not liable to either; and that neither is His conduct a transgression of the law, nor His calling Himself equal to the Father an appropriation of glory not His own; He brings forward them who had shone out in each of these respects: Moses, because he gave the law, and the Jews might infer that he would not have overlooked its being trampled on, as they supposed, nor have shown respect to the transgressor of it, and the enemy of its founder: Elias too for his part was jealous for the glory of God, and were any man an adversary of God, and calling himself God, making himself equal to the Father, while he was not what he said, and had no right to do so; he was not the person to stand by, and hearken unto him.

And one may mention another reason also, with those which have been spoken of. Of what kind then is it? To inform them that He hath power both of death and life, is ruler both above and beneath. For this cause He brings forward both him that had died, and him that never yet suffered this.

But the fifth motive, (for it is a fifth, besides those that have been mentioned), even the evangelist himself hath revealed. Now what was this? To show the glory of the Cross, and to console Peter and the others in their dread of the Passion, and to raise up their minds. Since having come, they by no means held their peace, but "spake," it is said, "of the glory which He was to accomplish at Jerusalem;" that is, of the passion, and the cross; for so they call it always.

St. John Chrysom, in a continuation of the homily above, explains the deepest lesson of the Transfiguration: But if we will, we also shall behold Christ, not as they [SS. Peter, James, and John] then on the mount, but in far greater brightness. For not thus shall He come hereafter. For whereas then, to spare His disciples, He discovered so much only of His brightness as they were able to bear; hereafter He shall come in the very glory of the Father, not with Moses and Elias only, but with the infinite host of the angels, with the archangels, with the cherubim, with those infinite tribes, not having a cloud over His head, but even heaven itself being folded up.

For as it is with the judges; when they judge publicly, the attendants drawing back the curtains show them to all; even so then likewise all men shall see Him sitting, and all the human race shall stand by, and He will make answers to them by Himself; and to some He will say, "Come, ye blessed of my Father; for I was an hungered, and ye gave me meat; "to others," Well done, thou good and faithful servant, thou hast been faithful over a few things, I will set thee over many things.

And again passing an opposite sentence, to some He will answer, "Depart into the everlasting fire, that is prepared for the devil and his angels," and to others, "O thou wicked and slothful servants." And some He will "cut asunder," and "deliver to the tormentors;" but others He will command to "be bound hand and foot, and cast into outer darkness? And after the axe the furnace will follow; and all out of the net, that is east away, will fall therein. "Then shall the righteous shine forth as the sun; "or rather more than the sun. But so much is said, not because their light is to be so much and no more, but since we know no other star brighter than this, He chose by the known example to set forth the future brightness of the saints.

Since on the mount too, when He says, "He did shine as the sun," for the same cause did He so speak. For that the comparison did not come up to His light, the apostles showed by falling down. For had the brightness not been unalloyed, but comparable to the sun; they would not have fallen, but would easily have borne it.

The righteous therefore will shine as the sun, and more than the sun in that time; but the sinners shall suffer all extremities. Then will there be no need of records, proofs, witnesses. For He who judges is Himself all, both witness, and proof, and judge. For He knows all things exactly; "For all things are naked and opened unto His eyes."

No man will there appear rich or poor, mighty or weak, wise or unwise, bond or free; but these masks will be dashed in pieces, and the inquiry will be into their works only. For if in our courts, when any one is tried for usurpation, or murder, whatever he may be, whether governor, or consul, or what you will, all these dignities fleet away, and he that is convicted suffers the utmost penalty; much more will it be so there. Therefore that this may not be so, let us lay aside our filthy garments, let us put on the armor of light, and the glory of God will wrap us around.

TRANSMUTE

There is an interested word that is found throughout the volumes that very well describes what happened at the Transfiguration of our Lord.

The work is transmute and here is the definition from Webster's Dictionary:

Definition of transmute

transmuted; transmuting

transitive verb

1 : to change or alter in form, appearance, or nature and especially to a higher form

2 : to subject (something, such as an element) to transmutation

intransitive verb

: to undergo transmutation

To better understand the meaning of this word, I contacted the translator of the version of the volumes that I have and here is her response:

“Yes, absolutely, as you mention, the verb often used in the Writings is the Italian ‘*trasmutare*’ – the Divine Will operating in the creature *trasmutes* the human into Divine. The Divine Will transmutes the creature and all her acts into light – that is, into Divine Truth, living and operating = into Divine Life. This indeed is the full and complete fruit and fulfillment of the act of the Transfiguration of Our Lord – to ‘transmute’ the substance (not the appearance), to glorify, to divinize the creature by virtue of His Divine Will operating in her.

Hence, we can say that the word used in the Writings – ‘transmute’ - is even more poignant and substantial than ‘transfigure’: it indicates a change in substance, not a change in appearance. In fact, Jesus was Man and God, and He always had His Divinity operating in absolute, hypostatic and inseparable unity with His Humanity. On Mount Tabor He allowed some of His Apostles to ‘see’ His Divinity shining forth in dazzling light from within His Humanity. Indeed, He ‘transfigured’ – that is, ‘changed the figure, the appearance’ – of His Humanity, by allowing His Divinity (already present and One with His Humanity, but veiled by His Humanity), to shine forth, so as to render His Divinity somehow ‘visible’ and almost ‘perceivable’ to His Apostles. But Jesus remained Who He is – the Man-God.

Something similar happened with the Magi Kings – but in the secrecy of the hidden life of Jesus and this is why it is not recorded in the Gospel – when in Her book Our Lady says: “...*What was not the astonishment of these Magi Kings, in recognizing in that Divine Infant the King of Heaven and earth – the One who had come to love and save all? In fact, in the act in which the Magi were adoring Him, enraptured by that celestial beauty, the newborn Baby made His Divinity shine forth from His little Humanity, and the grotto changed into Paradise; so much so, that they were no longer able to detach themselves from the feet of the Divine Infant – not until He again withdrew the light of the Divinity within His Humanity....*” (The Virgin Mary in the K. of the DW – Day 23). (Very much like the Apostles Peter, James and John, who would much rather have remained up there on the top of the mountain, pitching a tent for their ‘transfigured’ Lord and the Prophets...)

But when the Divine Will reigns in the creature as life, she won't necessarily change her ‘outward appearance’, her form, the ‘figure’ of her being; but rather, a *substantial* change takes place in her. Indeed, the very

substance of her being is 'transmuted', the very nature of her acts is no longer human but divine, only and solely by virtue of the Divine Will operating in her as source and fount of her acts and being. Hence, she may not appear as transfigured outwardly – or, her simple little acts may not appear different or change their form/figure - but she is all the more 'transmuted' in the very substance of her being and acts by virtue of a Divine Will operating in her.".....

Book of Heaven - December 25,A.D. 1900 - The birth of Jesus.

As I was in my usual state, I felt I was outside of myself; and after wandering around, I found myself inside a cave, and I saw the Queen Mama in the act of giving birth to Little Baby Jesus. What a stupendous prodigy! It seemed to me that both Mother and Son were **transmuted into most pure light**. But in that light one could see very well the human nature of Jesus containing the Divinity within Itself, and serving as a veil to cover the Divinity; in such a way that, tearing the veil of the human nature, He was God, while covered with that veil, He was Man. Here is the prodigy of prodigies: God and Man, Man and God! Without leaving the Father and the Holy Spirit - because true love never separates - He comes to dwell in our midst, taking on human flesh. Now, it seemed to me that Mother and Son, in that most happy instant, remained as though spiritualized, and without the slightest difficulty Jesus came out of the Maternal womb, while both of them overflowed with excess of love. **In other words, those Most Pure Bodies were transformed into Light**, and without the slightest impediment, Light-Jesus came out of the Light of the Mother, while both One and the Other remained whole and intact, returning, then, to their natural state.

Book of Heaven - November 8,A.D. 1905

The first step to enter the Will of God is resignation. The soul who is resigned to the Divine Will comes to make of God her favorite food.

After I struggled very much, He came for just a little and told me: *“My daughter, it happens to the soul who resigns herself to my Will as to someone who, getting close to some beautiful food in order to look at it, feels the desire to eat it, and as his desire is excited, he begins to enjoy that food, and to transmute it into his flesh and into his blood. Had he not seen that beautiful food, the desire could not have come, he could not have experienced its taste, and would have continued to remain on an empty stomach. Now, such is resignation for the soul. As she resigns herself, in her very resigning she sees a divine light, and this light dispels what prevents her from seeing God; and as she sees God, she desires to enjoy Him; and while she enjoys Him, she feels as if she were eating Him, in such a way as to feel God Himself all transmuted into herself.”*

Therefore, it follows that the first step is to resign oneself; the second is to desire to do the Will of God in everything; the third is to make of It one's favorite food, daily; the fourth is to consume the Will of God within one's own. But if one does not take the first step, he will remain empty of God.”

August 15, A.D. 2018 - Assumption of the Blessed Virgin Mary
Calendar for the Traditional Roman Rite



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

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

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

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

Book of Heaven -August 15, 1938 - The feast of Assumption is the most beautiful, the most sublime feast. It is the feast of the Divine Will operating in the Heavenly Queen.

While my mind was swimming in the sea of the Divine Will, I stopped at the act in which my Mother and Queen was assumed into Heaven. How many wonders, how many enrapturing surprises of love. And my sweet Jesus, as if He felt the need to speak about His Celestial Mother, all festive told me: ***"My blessed daughter, today is the feast of Assumption. This is the most beautiful, the most sublime, the greatest feast, in which we remain glorified, loved and honored the***

most! Heaven and earth are invested with an unusual joy, never before felt. The Angels and the Saints feel as if invested with new joys and new happiness, and they all praise with new songs the Sovereign Queen who, in her empire, rules over all, giving joy to all!

Today is the feast of feasts - the unique one, the new one, which was never repeated again. Today, the day of the Assumption, celebrated for the first time the Divine Will operating in the Sovereign Queen and Lady; the marvels are enchanting in each of her smallest acts, even in her breathing, in her motion. Many of our divine lives can be seen flowing in her act as many Kings which, more than bright Suns, inundate - surround and embellish her - making her so beautiful as to form the enchantment of the Celestial Regions. Do you think it's nothing, that each one of her breaths, motions, works and pains were filled with many of our divine lives? This is exactly the great prodigy of my Will operating in the creature: to form a divine life for each time It could enter the motion and the acts of the creature. Then, since my Fiat possesses the virtue of bilocation and repetition - doing again and again without ceasing everything she does - so the Great Lady feels these divine lives multiplied within herself, which do nothing other than further extend her seas of love, beauty, power and infinite Wisdom! You must know that the divine lives she possesses are so great and so many that, upon entering Heaven, they crowded the whole Celestial Region and, being impossible to contain them, they filled the whole Creation as well. Therefore, there is no place where her seas of love and power do not flow, along with the many of Our Lives of which She is possessor and Queen.

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

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

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

August 22, A.D. 2018 - Immaculate Heart of Mary
Calendar for the Traditional Roman Rite



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

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

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

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

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

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

Specific Devotions



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

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



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

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

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

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

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



Dear sisters and brothers in the Divine Will,

GREAT NEWS!!!

I just received an update about the Cause of the Beatification-Canonization of the Servant of God Luisa Piccarreta from our friend, Signor Michele Colonna, the President of the Association Luisa Piccarreta – Corato, Italy. Below is the summarized update. Following this viber message is the transcript of my Viber conversation with Signor Michele Colonna for your reference. Permission was given by Padre Sergio Pellegrini (via Signor Michele Colonna) to share this information with the LCDW Philippines and USA...

Update on the Cause - Summary.

- The “Typical Critical Edition of the Writings of the Servant of God Luisa Piccarreta” is now complete (this includes all 36 Volumes of the Book of Heaven). On June 30 2018, the translators handed Padre Sergio Pellegrini and Signor Michele Colonna the completed translation of all the Volumes of Mamina Luisa from the Italian dialect into Typical Italian. Padre Sergio is now reviewing the Typical Critical Edition for completeness and accuracy: Padre Sergio is comparing the Italian dialect version to the translated Typical Edition. The review will take about two weeks. After which, the Typical Critical Edition of Mamina Luisa’s Writings will be submitted to the Vatican’s Congregation of the Doctrine of Faith for their approval.
- On June 30th in Rome, Padre Sergio and Michele met with, Mons. Paolo Rizzi, the Postulator of the Cause of the Beatification-Canonization of the Servant of God Luisa Piccarreta. According to Michele, the Postulator said that “the Beatification (of Mamina Luisa) is possible by the end of 2019”. To this statement of the Postulator, Padre Sergio and Michele responded: “Alleluia!”

Let us continue to do and intensify our acts in the Divine Will for the intentions of the Cause of the Servant of God Luisa Piccarreta and for all those who have been tasked to bring this Cause to its successful conclusion.

God bless you all in the Divine Will!

Prayer: O Divine Will, we ask You for the gift of Luisa’s glorification on earth, so that Your glory may shine before all, and Your kingdom of truth, justice and love, may spread all over the world in the particular charisma of “Fiat Voluntas tua sicut in Caelo et in terra”.

**August 25, A.D. 2018 - Saint Louis IX King of France
Calendar for the Traditional Roman Rite**



Louis, the quintessential Christian Prince, was born in Poissy, France on 25 April 1215 to King Louis VIII and Blanche of Castile. His father died when he was just eleven years old, and he was crowned -- at Rheims, like almost all French Kings -- on the First Sunday of Advent in 1226. His very strong and pious mother acted as his regent, suppressing various revolts to secure her son's place. She acted as regent even after he reached the age of majority, and guided his career with strong Christian advice, forming his character in holiness. She would say to him, "Never forget that sin is the only great evil in the world. No mother could love her son more than I love you. But I would rather see you lying dead at my feet than know that you had offended God by one mortal sin" -- sentiments that he took to heart and would later pass on to his own successor (see below).

In 1230, he outlawed all forms of usury and compelled usurers to contribute toward the Crusades when their debtors could not be found to be compensated (later under his reign, in 1240, would come the famous disputation of the Talmud in Paris, after rulers and churchmen discovered what blasphemies the Talmud taught. Copies of the Talmud were burned in great fires in the streets of Paris).

Louis married at age nineteen, in 1234, taking to wife Marguerite of Provence, with whom he had eleven children -- five sons and six daughters. He went on a Crusade in 1248, and fought nobly and with great honor, forbidding his men to kill prisoners and always expecting them to act as Christians. But he lost the battle and, weakened by dysentery, was captured in Mansoura, Egypt. During his captivity, he sang the Divine Office every day with two chaplains and conducted himself with such honor as to impress his captors. When the Sultan was killed by his own emirs, he was set free, but didn't immediately return to Europe; instead, he went to the Holy Land, and remained there in order to help fortify the Christian colonies, not returning until 1254, during which time his mother died.

Very dedicated to the cause of peace, he not only arbitrated and made treaties with Henry VIII and James I of Aragon, but did much to curb a lot of the petty, feudal warfare that caused so much harm. He was a great patron of learning, the arts, and architecture, and under his patronage, the Sorbonne was founded; abbeys built; the choir, apse, and nave of St. Denis Basilica -- which contains the tombs of almost all French Kings -- were refurbished, etc. His crowning architectural glory, though, is Ste. Chapelle, the beautiful chapel with the walls of stained glass that sits on the tiny Ile de la Cité right in the middle of Paris, in the Seine River (the same island where Notre Dame Cathedral is found). This chapel was built to house a part of the Crown of Thorns and a piece of the True Cross which he purchased from Emperor Baldwin II in Constantinople, and it became St. Louis's personal royal chapel. To stand in it is to seem to stand inside a luminous jewel box:

Glorious and fruitful was his reign! Indeed, having dealt with economic woes by expelling the usurers from France, King St. Louis ruled over a time that became known as "the golden century of Saint Louis."

He was most famous, though, for his charity, humility, and concern for the poor. He built many hospitals, among them the hospital known as "Quinze-vingt" ("Fifteen-Twenty") -- a hospital for the blind and whose name comes from the fact that it could care for 300 patients. He built homes for reformed prostitutes. Every day, he met with the poor personally and saw to it that they were fed, inviting them to dine with him, and washing their feet in imitation of Christ at the Last Supper. He gave special attention to the indigent during Advent and Lent. All who knew him admired him; no one spoke ill of him and he spoke ill of no one else. His biographer, Joinville, wrote, "I was a good twenty-two years in the King's company and never once did I hear him swear, either by God, or His Mother, or His saints. I did not even hear him name the Devil, except if he met the word when reading aloud, or when discussing what had been read."

He was also very devoted to the cause of Justice, and eliminated the feudal method of conflict resolution through combat, replacing it with arbitration and judicial process. He eradicated his ancestors' "King's Court" and established popular courts in which he, himself, would hear his subjects' grievances.

In 1270, he went off on another Crusade, this time in an attempt to convert the Emir of Tunis after being inspired by acting as godfather to a Jewish convert. Again, his Crusade failed, and again he became sick with dysentery. This time, though, he did not recover. He died at three in the afternoon on 25 August 1270. His last words were those of Christ: "Into Thy hands I commend my spirit." He was canonized in 1297, 27 years after his death, and was succeeded by his son, Philip III (see Louis's letter to him below). His line continued after him until the French Revolution, when King Louis XVI was guillotined on 21 January 1793. At this act of regicide, the Abbe Edgeworth said, "Son of St. Louis, ascend to Heaven!"

King Louis's remains were laid to rest, like those of almost all French Kings, in the Basilica of St. Denis (now a northern suburb of Paris). The Basilica was sacked during the infamous Revolution and its royal tombs were emptied into a mass grave -- with some of the tombs themselves being destroyed, including that of St. Louis (the tomb-smashing was stopped when an archaeologist of the time urged the revolutionaries to consider them "works of art"). In 1817, the mass grave was opened and all of the bones were placed in a single ossuary, with the names of the monarchs recorded.

St. Louis is the patron of builders, kings, large families, and Crusaders (and, of course, St. Louis, Missouri). He is represented in art by the Crown of Thorns, crown, scepter, and the fleur-de-lis (the symbol of French monarchy, most likely a stylized depiction of the Yellow Flag Iris-- *Iris pseudocorus*. See picture at right



July 1, 1907

In the Divine Will one forgets about sins.

...Then, finding myself in my usual state, I saw Him for just a little, and He told me: ***“My daughter, as much as the Truth is persecuted, one cannot help recognizing it as Truth, and the time comes in which that very persecuted Truth is recognized and loved. In these sad times everything is falsehood and duplicity, and so that Truth may have lordship, man deserves to be beaten and destroyed. Part of these blows they themselves will give to themselves, and will destroy one another; others will come from Me – especially for France; there will be such a great mortality as to almost depopulate her.”***

“How can it be that, while I am working, it is Jesus who works in me and He Himself wants to do this work?” ”



Book of Heaven – August 14, 1912 - In order to forget herself, the soul must do everything, not only because Jesus wants it, but because Jesus Himself wants to do it in her. If He redeemed us with His Passion, with His hidden life He sanctified and divinized all human actions.

As I was in my usual state, my always lovable Jesus told me: **“My daughter, in order to forget herself, the soul should make it in such a way that everything she does, and which is necessary to her, she does as if I Myself wanted to do it in her. If she prays, she should say: ‘It is Jesus who wants to pray’; and I pray together with her. If she has to work: ‘It is Jesus who wants to work’. ‘It is Jesus who wants to walk; it is Jesus who wants to take food, who wants to sleep, who wants to get up, who wants to enjoy Himself...’, and so with all the other things of life. Only in this way can the soul forget herself, because she will do everything, not only because I want it, but because I Myself want to do it – it is necessary precisely to Me.”**

Now, one day I was working and I thought to myself: **‘How can it be that, while I am working, it is Jesus who works in me and He Himself wants to do this work?’** And Jesus: **“I Myself – and my fingers, which are in yours, are working. My daughter, when I was on earth, did my hands not lower themselves to work the wood, to hammer the nails, and to help my foster father Joseph? While I was doing that, with those very hands, with those fingers, I created souls and called other souls back to the next life; I divinized all human actions; I sanctified them, giving a divine merit to each one of them. In the movements of my fingers I called in sequence all the movements of your fingers and those of others; and if I saw that they were doing them for Me, or because I wanted to do them within them, I continued my life of Nazareth in them, and I felt as though cheered by them for the sacrifices and the humiliations of my hidden life, giving them the merit of my very life.**

Daughter, the hidden life that I conducted in Nazareth is not taken into consideration by men, when in fact, after my Passion, I could not have done a greater good for them. By lowering Myself to all those acts, little and lowly - those acts which men do in their daily lives, such as eating, sleeping, drinking, working, starting the fire, sweeping, etc. - all acts which no one can do without - I made a divine little coin of incalculable value flow in their hands. So, if my Passion redeemed them, my hidden life provided each human action, even the most insignificant one, with divine merit and with infinite value.

Do you see? While you work - working because I want to work - my fingers flow within yours, and while I work in you, in this very instant, how many am I bringing to the light of this world with my creative hands? How many others am I calling back? How many others do I sanctify, correct, chastise, etc.? Now, you are with Me, creating, calling, correcting and so forth; therefore, just as you are not alone, neither am I alone in my working. Could I give you a greater honor?”

But who can say what I comprehended, and the good that we can do to ourselves and to others by doing things because Jesus wants to do them in us? My mind gets lost, therefore I stop here.

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 19 of Blessed Di Franci to the Servant of God Luisa Piccarreta:
Messina, April 17, 1927*

You confided to me that Jesus offered you the gift of miracles and you refused it. Well then, ask Our Lord, with faith and love, at least to be able to perform my miraculous healing. If you truly ask this of Jesus, He will not deny it to you. I ask you this for the sake of the 19 Volumes which are locked in the Archive of which I sent you the pictures, and for those which are now in process. Oh! how I would immediately get down to work, helped by the Secretary whom you love! In my mind there is the whole plan and carrying out of the grandiose Publication. Oh! how Hell would be defeated!

Courage, then, Jesus will not deny you the prodigy.

At this moment here in Messina there are lightnings and thunders and pouring rain; the sky is all darkened. I believe this is the infernal enemy who fears that you may obtain this miracle.

You should see how much Saint Joseph is committed in this work, and how he laughs in looking at the Archive!

Fiat!

Book of Heaven Volume 20 - January 6, 1927

The order of Providence in the Incarnation and in the manifestations of the Holy Magi.

...my always lovable Jesus told me: *“My daughter, see the order of my Divine Providence: for the great portent of my Incarnation, I chose and used a Virgin, humble and poor; and the Virgin Saint Joseph as my custodian, who acted as a father to Me, and who was so poor that he needed to work in order to sustain our lives. See how in the greatest works – and the mystery of the Incarnation could not be greater – We use people whose outward appearance attracts no attention from anyone, because dignities, scepters, riches, are always fumes which blind the soul, and prevent her from penetrating into the celestial mysteries in order to receive a great act of God - and God Himself.*

*Lessons from the Letters of Servant of God Luisa Piccarreta
.. since by doing the Divine Will, a sweet blood will descend into your veins...*

THE LITTLE DAUGHTER OF THE DIVINE WILL



96. To Federico Abresch

Fiat – In Voluntate Dei

Most esteemed one in the Divine Volition,

May Heaven reward you for all your attentions. It seems that also Jesus says to you: “Thank you, my son.” I am happy with what you have done, and with the way you have done it. A thought tells me: “But will the Holy Father take the trouble to read it? And then... to whom to ask whether he will concede the grace?” I think that everything will remain up in the air. Couldn’t this friend of yours appeal to someone who would be able to approach the Holy Father to remind him, in order to obtain concession of grace? After all, may the Divine Will be always done, which should interest us more than anything, because It is Divine Life.

As we call the Divine Will in our acts, we form the generation of the Divine Life in our acts, and – oh, how happy is Jesus, in seeing His Life being generated in the acts of the creature. And we are enriched, inside and out, with as many Divine Lives for as many acts as we have done in His Will.

As we desire to do His Will, the Most Holy Trinity gives us His Love, covers us with His Beauty, gives us His Goodness, that we may feel the divine order; in a word, He gives us the necessary raw material in order to form His Life. And so in these lives He feels His own Love loving Him; He feels as though receiving Himself from the creature. This is exactly the purpose of God: that we live in His Will in order to form His generation in the creature. In fact, all things created by God possess the good of generating: man generates another man, the bird another bird, and so forth. Should only the Divine Will not have this good? So, let us take to heart living only of Divine Will.

I leave you in the Divine Volition, and greeting you all with that love with which Jesus loves us, I say,

Most affectionately yours,
The little daughter of the Divine Will.

Prayer Requests – August A.D. 2018



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), Eugenie B. (SI), Dalia Delgado (recovery), Kathy (recovery, courage and finances), Crowley family (SI), Mallory (leukemia), Gaetan, Gulaine, Etienne & Gabrielle Gouraige (loss of wife and Mother), Jennifer (court), Fr. Longua (SI), Todd and Jill Mulholland (cancer), Dee Soulek (SI), Bonnie McNally (SI), Sheila (SI), Sofie (SI), Kailey (healing), Sean Marriott (recovery), Andrea (SI), Mary Ahern Ullrich (Susan), Dakota Miller (SI),

Book of Heaven – March 22, A.D. 1938 – The last sign of Love at the point of death
Harold E. Chapman Jr., Dank Angela & Abby, Maria Magdalena Son, Harold Chapman

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

DEO GRATIAS!



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

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

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

Contact Information E-mail: 3334444@att.net

**Special Intention and prayers for the soul of Harold Chapman and his family
Joan and Harold Chapman with their 3 sons and daughter**



Harold and Joan are members of the Third Order of the Benedictine Daughters of Divine Will

A Mass of Christian Burial for Harold Eldridge Chapman Jr., 73, of Hanceville will be Monday, July 2, 2018 at 10 a.m. at Sacred Heart Catholic Church; with interment with military honors in St. Boniface Cemetery. Visitation on Sunday from 5:30 to 7:30 p.m. at Cullman Funeral Home. The rosary will be said at 7:30 p.m. on Sunday.

Cullman Funeral Home directing.

Mr. Chapman passed away on Thursday, June 28, 2018 at his residence.

He was preceded in death by his parents, Harold Eldridge Chapman Sr. and Louise May Taylor Chapman and brothers, Wayne Chapman and Richard Chapman.

He is survived by his wife, Joan Chapman; sons, Brian (Charlene) Chapman, Keith (Jennifer) Chapman and Robert (Gina) Chapman; daughter, Marcey (Sean) Briscoe; brothers, Ronald (Bobbie) Chapman, Jeff (Carla) Chapman and Eddie Chapman; sister, Patty (Doug) Carbaugh; grandchildren, Harriet Chapman, Charlie Chapman, Grace Briscoe, Ben Briscoe, Faith Chapman, Christian Chapman, Fredric Parker and Alex Parker; great grandchild, Crimson Parker and a host of nieces, nephews, other family and friends.

Special Announcement

Coming to Our Lady of Mt. Carmel Basilica, 343 Via Mt. Carmel, Youngstown, Ohio

Saturday, August 25, 2018

“DIVINE WILL” NATIONAL CONFERENCE - Featuring Fr. Elijah



Fr. Elijah John Joseph of our Lady of Guadalupe, is the superior of the Benedictine Monks of Divine Will, a new religious community dedicated to the Divine Will writings of Luisa Piccarreta. The monastic community, and the parish that Fr. Elijah serves as Parochial Administrator, are located in Carpegna, Italy. Fr. Elijah works closely with Mother Gabriele Marie, the superior of the Benedictine Daughters of Divine Will. He studied for the priesthood at St. Vincent Seminary (Latrobe, PA,) and at the Università di Santa Croce (Rome, Italy) and was born in Brooklyn, New York.

The cost of the conference is \$30.00 - it includes 4 talks, a lunch, light breakfast and snacks.

Registration: 8:00am to 8:30am - Ending prayers at 4:00pm

Confession will be offered before the 12:00 Mass

For reservations call: Helen Mager, [330-533-6449](tel:330-533-6449) or Maurine Fogarty, [330-717-3659](tel:330-717-3659)

Don't miss out on this wonderful opportunity to learn more about Luisa Piccarreta, a Servant of God, and her writings.

LUISA PICCARRETA HAS THE ANSWERS TO:

“Thy Will be done on earth as it is in heaven” Fiat!