

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. 197 – October 13, A.D. 2018

FATIMA

Calendar for the Traditional Roman Rite



I shall come to ask the consecration of Russia to my Immaculate Heart, and Communions of reparation on the first Saturdays. If my requests are heard, Russia will be converted and there will be peace. If not, she will spread her errors throughout the world, fomenting wars and persecution of the Church. The good will suffer martyrdom; the Holy Father will suffer much; different nations will be annihilated. But in the end my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, which will be converted, and some time of peace will be granted to humanity."



In her third memoir of 1941, Sister Lúcia described three secrets. She said these had been entrusted to the children during the apparition of 13 July 1917.

First secret

This was a vision of hell, which Lúcia said they experienced on 13 July 1917.^[34]

Second secret

This was a recommendation for devotion to the Immaculate Heart of Mary as a way to save souls and bring peace to the world. It predicted an end to the Great War, but predicted a worse one if people did not cease offending God. This second war would be presaged by a night illuminated by an unknown light, as a "great sign" that the time of chastisement was near. To avert this, Mary would return to ask for the consecration of Russia to the Immaculate Heart, and the establishment of the First Saturdays Devotion. If her requests were heeded, Russia would be converted, and there would be peace; if not, Russia would spread her errors^[35] throughout the world, causing wars and persecutions of the Church. It ended with a promise that in the end, "the Immaculate Heart would triumph. The Holy Father would consecrate Russia to Mary, and a period of peace would be granted to the world."^[36]

On 25 January 1938 (during solar cycle 17), bright lights, an aurora borealis appeared over the northern hemisphere, including in places as far south as North Africa, Bermuda and California.^[37] It was the widest occurrence of the aurora since 1709 and people in Paris and elsewhere believed a great fire was burning and notified fire departments.^{[38][39]} Sister Lúcia indicated that it was the sign foretold and so apprised her superior and the bishop in letters the following day.^[37] Just over a month later, Hitler seized Austria and eight months later invaded Czechoslovakia.^{[37][40]}

Consecration of Russia

Main articles: Consecration of Russia, Pope Pius XII Consecration to the Immaculate Heart of Mary, and Sacro Vergente

Statue of Pope Pius XII in Fátima, Portugal. "Just as a few years ago We consecrated the entire human race to the Immaculate Heart of the Virgin Mary, Mother of God, so today We consecrate and in a most special manner We entrust all the peoples of Russia to this Immaculate Heart..."

According to Sister Lúcia, the Virgin Mary promised that the Consecration of Russia would lead to Russia's conversion and an era of peace.^[61] At the time the supposed request for the consecration of Russia was made, however, the Bolsheviks had not yet taken control of Russia.

Pope Pius XII, in his Apostolic Letter Sacro Vergente of 7 July 1952, consecrated Russia to the Blessed Virgin Mary. Pius XII wrote,

Just as a few years ago We consecrated the entire human race to the Immaculate Heart of the Virgin Mary, Mother of God, so today We consecrate and in a most special manner We entrust all the peoples of Russia to this Immaculate Heart...^[41]

In 1952 the Pope said to the Russian people and the Stalinist regime that the Virgin Mary was always victorious. "The gates of hell will never prevail, where she offers her protection. She is the good mother, the mother of all, and it has never been heard, that those who seek her protection, will not receive it. With this certainty, the Pope dedicates all people of Russia to the immaculate heart of the Virgin. She will help! Error and atheism will be overcome with her assistance and divine grace."^[42]

Popes Pius XII and John Paul II both had a special relationship with Our Lady of Fátima. Pope Benedict XV began Pacelli's church career, elevating him to archbishop in the Sistine Chapel on 13 May 1917, the date of the first reported apparition. Pius XII was laid to rest in the crypt of Saint Peter's Basilica on 13 October 1958, the Feast of Our Lady of Fátima.

Pope John Paul II again consecrated the entire world to the Virgin Mary in 1984, without explicitly mentioning Russia. Some believe that Sister Lúcia verified that this ceremony fulfilled the requests of the Virgin Mary.^[43] However, in the Blue Army's Spanish magazine, Sol de Fátima, in the September 1985 issue, Sister Lúcia said that the ceremony did not fulfill the Virgin Mary's request, as there was no specific mention of Russia and "many bishops attached no importance to it." In 2001, Archbishop Tarcisio Bertone met with Sister Lúcia, who reportedly told him, "I have already said that the consecration desired by Our Lady was made in 1984, and has been accepted in Heaven."^[44] Sister Lúcia died on 13 February 2005, without making any public statement of her own to settle the issue.

Some maintain that, according to Lúcia and Fátima advocates such as Abbé Georges de Nantes, Fr. Paul Kramer and Nicholas Gruner, Russia has never been specifically consecrated to the Immaculate Heart of Mary by any Pope simultaneously with all the world's bishops, which is what Lúcia in the 1985 interview had said Mary had asked for.^{[45][46][47]}

However, by letters of 29 August 1989 and 3 July 1990, she stated that the consecration had been completed; indeed in the 1990 letter in response to a question by the Rev. Father Robert J. Fox, she confirmed:

I come to answer your question, "If the consecration made by Pope John Paul II on 25 March 1984 in union with all the bishops of the world, accomplished the conditions for the consecration of Russia according to the request of Our Lady in Tui, Spain on 13 June 1929?" Yes, it was accomplished, and since then I have said that it was made.

And I say that no other person responds for me, it is I who receive and open all letters and respond to them.^[48]

In the meantime, the conception of Theotokos Derzhavnaya, Orthodox Christian venerated icon, points out that Virgin Mary is considered actual Tsarina of Russia by the religious appeal of Nicholas II; thus "Consecration of Russia" may refer to return of Russian monarchy. The icon was brought to Fátima in 2003 and 2014, together with another significant icon, the Theotokos of Port Arthur.^[49]

Like the King of France they will repent of it, and they will do it, but it will be late



Our Lord told Sister Lucia in an apparition in Rianjo, Spain in the summer of 1931, *“Make it known to My ministers, given that they follow the example of the King of France in delaying the execution of My command (to consecrate Russia), they will follow him into misfortune. It is never too late to have recourse to Jesus and Mary.”*

Sister Lucia reported later that Our Lord also complained to her, *“They did not wish to heed My request! ... Like the King of France they will repent of it, and they will do it, but it will be late. Russia will have already spread its errors in the world, provoking wars and persecutions against the Church. The Holy Father will have much to suffer.”* (from Fatima.org)

Our Lord was referring to His request to King Louis XIV of France on June 17, 1689 to solemnly consecrate his country to the Sacred Heart of Jesus. Our Lord made His request known through St. Margaret Mary Alacoque and no French King publicly obeyed the Sacred Heart of Jesus. Eventually, on June 17, 1789, **100 years later**, King Louis XVI was stripped of his power by the National Assembly and less than four years later, was beheaded. It is said that while he was in the Bastille, King Louis XVI attempted to consecrate France, but by that time, of course, it was far too late to achieve the desired results.

Last year “the centenary of Fatima” coincided with three other anniversaries, all of which are inimical to the Faith, that is, the 500th anniversary of Luther’s Revolution, the 300th anniversary of the establishment of Freemasonry and the 100th anniversary of the Russian Revolution. Quite a convergence of historical forces.

Of the four anniversaries marked in 2017, three commemorated the powers that war against Christ, His Church and His Immaculate Mother. The three occult powers – freemasonry, protestantism and marxism, form a diabolical trinity of their own and now seem to be coalescing and gaining strength against the Woman. For the moment, they appear on the ascendancy.

Although freemasonry publicly claims its founding in 1717, that is a masterful deception for this society which lives by deceit. It was from this synagogue of satan that the protestant revolution and the marxist revolution were financed and sustained.

2017 was a momentous occasion, wherein the battle lines were more clearly drawn as the forces assembled. It might seem a bit daunting, this Woman against the staggering array of dark forces which now appear to control even the Church. But we recall Lepanto, where thousands of battle hardened mohammedan warriors fled in terror at the sight of the Woman looming up before them, high above the vast fleet. Our Lady of the Rosary vanquished the enemy at Lepanto as the small but brave fleet of Christendom admitted afterwards. It was She and her Rosary that won the day, make no mistake.

Pope Francis travelled to Fatima Portugal for a two day visit May 12- 13, 2017 for the canonization of the two youngest of the Fatima seers, Francisco and Jacinta Marto.

On May 12: The Pope asked tens of thousands of pilgrims to reflect on “which Mary” they choose to venerate, “the virgin Mary from the Gospel” *or* “one who restrains the arm of a vengeful God?”

Note the Pope’s dishonest rhetorical device – a loaded question leading his audience to conclude that one must choose between the “Mary of the Gospel” or the Mary depicted at the vision of the Third Secret of Fatima. The Pope’s reference to “one who restrains the arm of a vengeful God” refers to the Vatican’s own text of the Third Secret released in June 2000: *“at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendour that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: ‘Penance, Penance, Penance!’ “*

The public ministry of Our Lord began with His call to penance (*“From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.” (Matthew 3, 17)*) and the the last book of the Bible, the Apocalypse also contains Our Lord’s call to penance and warning of **chastisement** (*“Such as I love, I rebuke and chastise. Be zealous therefore, and do penance.” (Apoc. 3, 19).*)

For the love of the Immaculate Heart of Mary, pray the Rosary!

† Immaculate Heart of Mary, Queen of our hearts, Mother of the Church, do thou offer to the Eternal Father the Precious Blood of Our Lord Jesus Christ, for the conversion of poor sinners, especially our Pontiff.

† Most Sacred Heart of Jesus, Thy kingdom come! Viva Cristo Rey!

† Immaculate Heart of Mary, pray for us now and at the hour of our death.

† St. Joseph, protect us, protect our families, protect our priests.

† St. Michael the Archangel, defend us in battle.

Please pray for the Consecration of Russia to the Immaculate Heart of Mary!

~ by evensong for love of the Immaculate Heart of Mary and the Sacred Heart of Jesus Christ, King. Vouchsafe that I may praise thee, O Sacred Virgin! Give me strength against thine enemies!

Book of Heaven - October 16 A.D. 1918

He predicts wars and the lot of some countries.

...Now I want to tell you something consoling. Italy, France, now win, and Germany loses. All nations have some black stains, and all of them deserve humiliations and crushings. There will be a general uproar - confusion everywhere; by the sword, by fire and by water, by sudden deaths, by contagious diseases, I will renew the world - I will make new things. The nations will form a sort of tower of Babel; they will reach the point of being unable even to understand one another; the peoples will rebel among themselves, they will no longer want kings. All will be humiliated, and peace will come only from Me. And if you hear them say ‘peace’, it will not be true, but apparent. Once I have purged everything, I will place my finger in a surprising way, and will give the true peace. And then, all those who are humiliated will return to Me; and Germany will be Catholic - I have great designs upon her; England, Russia, and every place where blood was shed, will rise again to faith and will be incorporated into my Church. There will be the great triumph and the union of peoples. Therefore, pray - and it takes patience, because this will not be so soon, but it will take time.”

October 2, A.D. 2018 - The Holy Guardian Angels
Calendar for the Traditional Roman Rite



The Bible is full of passages about miraculous events where the Holy Angels have been involved in helping, guiding, warning, healing, speaking, fighting, protecting and announcing to God's holy people.

“And the angel said to him: I will lead thy son safe, and bring him to thee again safe.” Tobias 5:20.

At the instant of our conception in our mother's womb, when the soul is infused by God into our bodies, God gives each one of us a one a Holy Guardian Angel. He is unique, unlike any other Angel, whom God has lovingly created and custom made just for us and our unique soul.

His main job is to protect us from the constant bombardment of evil spirits who work on our soul and bodies to entice us to sin and bring the incurring death curse upon us. *“Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.”* 1 Peter 5:8.

But he is also there to protect us from physical dangers from evil people, animals, and accidents (that are constantly approaching us), as soon as we wake up, walk, travel, work, pray, play or sleep.

St. Frances of Rome wrote down this vision: “The devils of the air often instigate storms, winds and thunders to frighten souls, **causing their wills to weaken** and cede to inconstancy, thus preparing them to **falter in the Faith and to doubt Divine Providence**. The devils who live on earth among men to tempt us are the fallen angels of the lowest choir. **The faithful angels of this choir are our guardian angels.**”

The biblical evidence is: *“See that you despise not one of **these little ones**: for I say to you, that **their angels in heaven** always see the face of my Father who is in heaven.”* Matthew 18:10

We are so blessed to be traditional Catholics and to daily pray to our Guardian Angel and then thank him for all he did for us that day.

October 2, A.D. 2018 - Saint Therese of the Child Jesus
Calendar for the Traditional Roman Rite



October 3 the feast day of Saint Therese of the Child Jesus. Ora pro nobis. Marie Françoise Thérèse Martin, known as *the Little Flower of Jesus*, was born January 2, 1873 at Alençon in Normandy, France, of very Christian parents. The Martins, who lost four of their little ones in early infancy or childhood, regarded their children as gifts from heaven and offered them to God before their birth. Thérèse was the last flower of this blessed stem, which gave four Sisters to the Carmel of Lisieux, still another to the Visitation of Caen.

The five sisters were left without their mother, a victim of cancer, when Thérèse was only four years old; but her two oldest sisters were of an age to take excellent care of the household and continue the Christian character formation of the younger ones, which their mother had initiated. Their saintly father was soon to see his little flock separated, however, when one after the other they left to enter religious life. He blessed each one and gave them all back to God, with humble gratitude to God for having chosen his daughters.

“Spiritual torment” was to be her lot for years to come, slackening only when she started preparing for her long-awaited First Communion. At the age of eleven, on 8 May 1884, she received her first “kiss of love,” a sense of being united with Jesus, of His giving Himself to her, as she gave herself to Him. Her Eucharist hunger made her long for daily Communion. Confirmation, “the Sacrament of Love,” which she received on June 14, 1884, filled her with ecstasy. Holidays in Trouville and Saint-Ouen-le-Pin were followed, however, by a retreat that triggered a crisis of scruples, lasting seventeen months.

Her sister, Marie, helped her to overcome it. But Marie in her turn entered the Lisieux Carmel on October 15, 1886. This was too much for the adolescent Thérèse, who had now lost a third mother. She was nearly fourteen and already strikingly good-looking, quite tall, with magnificent eyes and long hair. She attracted notice on the beach in Trouville, where people nicknamed her “the tall English girl.” But she was tormented by an inner anguish that found relief only when, in November of 1886, she appealed to her four brothers and sisters in Heaven to intercede for her. Even then, she remained hypersensitive, weak-willed, “crying at having cried!”

Every time Thérèse even imagined that someone was criticizing her or didn't appreciate her, she burst into tears. Then she would cry because she had cried! Any inner wall she built to contain her wild emotions crumpled immediately before the tiniest comment. How could she possibly enter the Carmel—something she had dreamed of since the age of nine as a way of living with Jesus—in this pitiful state? Thérèse wanted to enter the Carmelite convent to join Pauline and Marie but

how could she convince others that she could handle the rigors of Carmelite life, if she couldn't handle her own emotional outbursts?

A trip to Rome and a petition at the knees of the Holy Father Leo XIII gave her the inalterable answer that her Superiors would regulate the matter. Many prayers finally obtained an affirmative reply to her ardent request, and four months after her fifteenth birthday she entered Carmel with an ineffable joy. She could say then, I no longer have any desire but to love Jesus even to folly.

She adopted flowers as the symbol of her love for her Divine Spouse and offered all her little daily sacrifices and works as rose petals at the feet of Jesus. Divine Providence gave to the world the autobiography of this true Saint, whose *little way of spiritual childhood* was described in her own words in her *Story of a Soul*. She could not offer God the macerations of the great soldiers of God, only her desires to love Him as they had loved Him, and to serve Him in every way possible, not only as a cloistered nun, but as a missionary, a priest, a hero of the faith, a martyr. She chose *all* in spirit, for her beloved Lord. Later she would be named patroness of missions. Her spirituality does not imply only sweetness and light, however; this loving child of God passed by a tunnel of desolate spiritual darkness, yet never ceased to smile at Him, wanting to serve Him, if it were possible, without His even knowing it.

When nine years had passed in the Carmel, the little flower was ready to be plucked for heaven; and in a slow agony of consumption, Thérèse made her final offering to God. She suffered so severely that she said she would never have believed it possible, and could only explain it by her desire to save souls for God. She died in 1897.

The account of the eleven years of her religious life, marked by signal graces and constant growth in holiness, is given by Soeur Thérèse in her autobiography, written in obedience to her superior and published two years after her death. In 1901 it was translated into English, and in 1912 another translation, the first complete edition of the life of the Servant of God, containing the autobiography, "Letters and Spiritual Counsels", was published. Its success was immediate and it has passed into many editions, spreading far and wide the devotion to this "little" saint of simplicity, and abandonment in God's service, of the perfect accomplishment of small duties.

In less than 30 years, in April of 1923, Pope Benedict XV declared her Blessed, and in 1925 Pius XI canonized her and named her feast day October 3. St. Pius X called St. Therese of the Child Jesus one of the greatest saints of modern times. In less than a century, she had become one of the most popular saints throughout the world.



In the above picture of Luisa "The Little Daughter of the Divine Will" in prayer in front of the crucifix is a picture of St. Therese "The Little Flower"

Book of Heaven - November 29, 1910 (Luisa Piccarreta) –

"While I was saying this, my blessed Jesus made Himself seen looking in my interior, turning everything upside down to see if there was something which He did not like. And while turning and turning, **He took something like a grain of white sand** in His hands, and He threw it to the ground. Then He said to me: "Dearest daughter of Mine, it is absolutely right that for one who is all for Me, I be all for her. I am too jealous that someone else might give her the slightest comfort. I alone – I Myself alone want to make up for all, and in everything. What is it that afflicts you? What do you want? I do everything to make you content. **Do you see that white grain that I removed from you? It was nothing but a**

little bit of anxiety, for you wanted to know my Will from others. I removed it from you and I threw it on the ground so as to leave you in holy indifference - the way I want you."

This is very similar to what the "Little Flower", wrote in her journal called "*Story of a Soul*" where she writes: "Unfortunately when I have compared myself with the saints, I have always found that there is the same difference between the saints and me as there is between a mountain whose summit is lost in the clouds and *a humble grain of sand trodden underfoot by passers-by*. Instead of being discouraged, I told myself: God would not make me wish for something impossible and so, in spite of my littleness, I can aim at being a saint. It is impossible for me to grow bigger, so I put up with myself as I am, with all my countless faults. But I will look for some means of going to heaven by a little way which is very short and very straight, *a little way that is quite new*."



The message given to Luisa was on November 29, 1910. St. Therese died 13 years earlier in 1897 and afterwards her Sisters sent 2,000 copies of Therese's writings to other convents. By 1910 St. Therese's writings would be well known by the Religious in Luisa's hometown.

It was also in 1910, while visiting the Trani Diocese to establish an orphanage, Father Hannibal Di Francia met Luisa Piccarreta for the first time, most likely at the suggestion of her confessor, Fr. Gennaro Di Gennaro. Soon thereafter, Father Hannibal found himself at the center of a loose association of priests who shared a common thirst for holiness and a deep admiration for Luisa. Members of the group included Father Gennaro Bracciale, S.J.; Father Eustacchio Montemuro, founder of the Sisters of the Divine Side; and Father Ferdinando Cento, who later became a cardinal.

October 4, A.D. 2018 - Saint Francis of Assisi
Calendar for the Traditional Roman Rite



Perhaps, after Our Lady, the most beloved Saint of all time is St. Francis of Assisi, "il Poverello" (the Little Poor Man). His character twisted into that of an idiotic hippie, St. Francis's image hasn't fared well, so one must dig to find the truth about this glorious Saint.

He was born in Assisi in 1181 or 1182, the son of Pietro Bernardone, a wealthy cloth merchant, and his wife, Pica. Christened "Giovanni," his father -- most likely because of his fondness for France -- later changed his name to "Francesco" while Francis was still an infant.

He grew up to be not only handsome, but fun-loving, even frivolous due to his parents having spoiled him a bit. He dressed in fine clothes, loved feats of arms, and was lavish with money though, even then during his wild days, he had great compassion for the poor.

When he was twenty years old or so, he and his townsmen got involved with a skirmish with the townsmen of Perugia. The men of Assisi lost that battle, and Francis was taken prisoner. For a year he languished in a Perugian prison, becoming ill and, in his adversity, began to turn his thoughts to greater things. When his health returned and he was released, however, he put those greater things to the back of his mind and resolved to have a military career, but it is now that God began to intervene in interesting ways. He'd arranged to join with a local knight to take arms against the emperor, but the night before he was to leave, he had a dream of a long hall lined with armor, all of which was marked with a cross. A voice said, "These are for you and your soldiers," and Francis took it to mean he would be a great prince. He and the knight set off, but when they reached Spoleto, Francis became ill again and was told in another dream, by the same voice, to return to Assisi. He did. But he returned a different man, a more spiritual man who had less interest in the reveleries of his youth, and more interest in solitude and prayer.

He soon decided to "take a wife of surpassing fairness" -- "Lady Poverty" -- and began spending his wealth on the poor, the sick, and the Church. One day he was riding a horse across the plains of Umbria when he encountered a leper. He was naturally repelled, but the spirit of Christ overcame his repulsion, and he embraced the man, giving him all the money he had. He emptied his pockets again during a pilgrimage to Rome, when he saw the paucity of offerings left at St. Peter's tomb. After he did so, he exchanged his fine clothes for the tattered rags of a beggar.

After returning to Assisi, he was praying one day in the Chapel of San Damiano, before an iconic Crucifix which has become known as the "[San Damiano Crucifix](#)." While deep in prayer, he heard a voice say to him, "Go, Francis, and repair my house, which as you see is falling into ruin." He went to his father's shop, took expensive cloth, and sold it and his horse for the money to make literal repairs to the chapel. The chapel's priest wouldn't accept money gained in that manner, and Francis threw it at him in disdain. Francis's father was livid, so his son hid himself away in a nearby cave for

a month, emerging squalid and emaciated. His appearance invited mockery, and he was tormented by locals until his father retrieved him, beat him, bound him, and imprisoned him in a closet. His mother freed him in his father's absence, and he returned to San Damiano where he found a place to live with the priest's help. Francis's father, though, went to the city consuls to force his son to give up his inheritance, something Francis was very happy to do. He took off his clothes and handed them to his father with the words, "Hitherto I have called you my father on earth; henceforth I desire to say only 'Our Father Who art in Heaven.'" His embrace of Lady Poverty was almost complete.

He took to the hills of Assisi where he was confronted by a band of robbers. When asked who he was, he told them, "I am the herald of the great King!" whereupon they took what little he had and threw him into a snow bank. He emerged half frozen and crawled to a monastery where he stayed for a time, working in the kitchen.

From there he went to Gubbio, where a friend gave him the cloak, scrip, and staff of a [pilgrim](#). He returned to Assisi and begged people for stones with which he could restore the chapel of San Damiano that he'd been commanded to repair. Stone by stone, with his own hands, he did rebuild it, and then went on to repair the Chapel of San Pietro outside the city, and the tiny chapel of the tiny town of Santa Maria degli Angeli (St. Mary of the Angels) below the city.

In 1208 he was attending Mass at that third chapel, in Santa Maria degli Angeli, and heard Our Lord's words as recounted in the tenth chapter of Matthew: "Do not possess gold, nor silver, nor money in your purses: Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat." He took these words literally and to heart, and immediately threw away his cloak, wallet, and staff. Now his embrace of Lady Poverty, the keystone of the Franciscan charism, was consummated, and he began to wear the coarse tunic made of wool, with a cincture made of a knotted rope. Instead of the mockery that had met him earlier, people began to listen and wonder, attracted by his peace and demeanor.

He acquired two disciples, the first among these being a town magnate, Bernard of Quintavalle, and the second being the canon of the cathedral, Peter of Cattaneo. They repaired the church of San Niccolo where Francis tried to determine God's will for them by three times randomly opening the Gospel that sat on the altar. Each time he did so, the passages he found recounted Christ's telling His disciples to leave all and follow Him. Taking this to be their rule of life, Bernard, and Peter began to wear habits like that of Francis, and built huts near his by the chapel of Santa Maria degli Angeli.

They were soon joined by a third man, Giles, and so were able to go two by two into the world and spread the message of Christ. The group grew from four to eleven, and it was at this point that Francis made his first written Rule and went to Rome for Pope Innocent III's approval of it so they could form an official [religious order](#). Innocent is said to have rejected Francis at first, but then changed his mind after he had a dream in which he saw Francis holding up the St. John Lateran Basilica. In any case, Francis and his men returned to Assisi with the tonsure and known as the "Friars Minor," the official name for the Franciscan Order.

In 1211, the Benedictines gave them the tiny chapel at Santa Maria degli Angeli which Francis had repaired earlier, along with the small tract of land (a "porziuncola") that surrounded it. This became the center of the Franciscan Order, and the small chapel came to be known as "the Porziuncola" ¹ since then. There near the Porziuncola they built a few huts of wattle, straw, and mud which they surrounded by a hedge. From there, they would go out two by two, finding work where they could, and begging when there was no work to be found. More men joined up, including Brother Juniper -- the exasperating "renowned jester of the Lord" whose story is recounted in "The Little Flowers of St. Francis" -- and "the Three Companions" who later wrote about Francis's life: Angelus, Leo, and Rufinus, a cousin of St. Clare who was to meet up with St. Francis during Lent of 1212.

The eighteen-year old Clare, after hearing Francis preaching, was moved to beg to be allowed to follow his way of life. On Palm Sunday she secretly left her father's house and, with two friends, went to join up with the friars who met them bearing torches in a procession at the Porziuncola. Francis cut her hair, gave her a habit, and sent her to live with Benedictine nuns until the friars could build a convent for her. The Benedictines were kind enough to give him the Chapel of San Damiano, the first chapel Francis had repaired with his own hands, and the friars built a convent there to adjoin it. Clare and her Sisters -- who were then known as the "Order of Poor Ladies" but are now known as the "Poor Clares" -- made this their home.

In Autumn of that same year, Francis's plan to go to Syria to convert the Saracens was spoiled when he was shipwrecked en route, off the coast of what is now Eastern Croatia and Western Serbia. He evangelized in central Italy before making another attempt to convert the infidels, this time in Morocco. But once again, he ran into trouble: he became quite ill and never made it out of Spain. Back to Italy he went, to preach and to convert souls. He became wildly popular, with crowds gathering where he went and falling under his spell. Once, while preaching in Camara, Italy, so many people wanted to join his order after hearing him preach that he decided to fashion a third order for laypeople.

In 1219, he made his third -- and this time successful -- attempt to encounter the infidels. He made it to Syria was taken prisoner, but used the opportunity to meet with the Sultan and attempt to convert him. Though he was unable to convince him of the Truth of Christ, he was able to get the Sultan to agree to treat the Christian prisoners of war better.

Back in Italy, he had to spend time reorganizing his Order and re-writing his Rule, said Rule becoming known as the "[Regula Bullata](#)." In 1223, in Greccio, Italy, he was inspired by his love of [Christmas](#) to set up a [nativity scene](#), a devotion that Catholics still practice to this day.

In 1224, he was given the great honor to bear the stigmata of Christ. The story is told by Thomas of Celano, in his biography of St. Francis -- *Vita prima S. Francisci* -- written in 1228-1229:

Two years before Francis gave his soul back to heaven, while he was staying in a hermitage called "Alverna" after the place where it was located, he saw in a vision from God a man with six wings like a seraph, standing above him with hands extended and feet together, affixed to a cross. Two wings were raised over his head, two were extended in flight, and two hid his entire body.

When the blessed servant of God saw these things he was filled with wonder, but he did not know what the vision meant. He rejoiced greatly in the benign and gracious expression with which he saw himself regarded by the seraph, whose beauty was indescribable; yet he was alarmed by the fact that the seraph was affixed to the cross and was suffering terribly. Thus Francis rose, one might say, sad and happy, joy and grief alternating in him. He wondered anxiously what this vision could mean, and his soul was uneasy as it searched for understanding. And as his understanding sought in vain for an explanation and his heart was filled with perplexity at the great novelty of this vision, the marks of nails began to appear in his hands and feet, just as he had seen them slightly earlier in the crucified man above him. His hands and feet seemed to be pierced by nails, with the heads of the nails appearing in the palms of his hands and on the upper sides of his feet, the points appearing on the other side. The marks were round on the palm of each hand but elongated on the other side, and small pieces of flesh jutting out from the rest took on the appearance of the nail-ends, bent and driven back. In the same way the marks of nails were impressed on his feet and projected beyond the rest of the flesh. Moreover, his right side had a large wound as if it had been pierced with a spear, and it often bled so that his tunic and trousers were soaked with his sacred blood.

Alas, how few were worthy of viewing the wound in the side of this crucified servant of the crucified Lord. How fortunate was Elias, who was worthy of seeing it while the holy man lived, but no less fortunate was Rufinus, who touched the wound with his own hands. For once, when the aforesaid brother Rufinus put his hand on the holy man's chest in order to rub him, his hand fell to his right side, as often occurs, and he happened to touch that precious wound. The holy man of God suffered great anguish from that touch and, pushing the hand away, he cried out to the Lord to forgive him.

He carefully hid the wound from outsiders and cautiously concealed it from those near him, so that even his most devoted followers and those who were constantly at his side knew nothing of it for a long time. And although the servant and friend of the most high saw himself adorned with many costly pearls as if with precious gems, and marvelously decked out beyond the glory and honor of other men, he did not become vain or seek to please anyone through desire for personal glory, but, lest human favor should steal away the grace given to him, he attempted to hide it in every way possible.

At around this time, his body -- which he humorously referred to as "Brother Ass" -- began to betray him. Tuberculosis, dropsy, eyesight failing almost to the point of blindness, he knew his time was upon him. He went to the Chapel of San Damiano to visit St. Clare, and there, living in a little hut in the garden of the convent, wrote his "Canticum of the Sun." He then moved on to Assisi, to die in his beloved Porziuncola, surrounded by his brothers -- including a woman he deemed a brother, the Lady Jacoba whom he referred to as "Brother Jacoba." On October 3, 1226, they read to him the account of

Christ's Passion from the Book of St. John, and then he recited Psalm 141. After praying the last verse, after having prayed, "Bring my soul out of prison," he died. The Catholic Encyclopedia tells us what happened next:

...his body was, on 4 October, borne in triumphant procession to the city, a halt being made at St. Damian's, that St. Clare and her companions might venerate the sacred stigmata now visible to all, and it was placed provisionally in the church of St. George (now within the enclosure of the monastery of St. Clare), where the saint had learned to read and had first preached. Many miracles are recorded to have taken place at his tomb. Francis was canonized at St. George's by Gregory IX, 16 July, 1228. On that day following the pope laid the first stone of the great double church of St. Francis, erected in honour of the new saint, and thither on 25 May, 1230, Francis's remains were secretly transferred by Brother Elias and buried far down under the high altar in the lower church. Here, after lying hidden for six centuries, like that of St. Clare's, Francis's coffin was found, 12 December, 1818, as a result of a toilsome search lasting fifty-two nights. This discovery of the saint's body is commemorated in the order by a special office on 12 December, and that of his translation by another on 25 May. His feast is kept throughout the Church on 4 October, and the impression of the stigmata on his body is celebrated on 17 September.

Book of Heaven - April 15 A.D. 1925

The mission of the Divine Will is eternal, and it is precisely the mission of Our Celestial Father.

... 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."

October 11, A.D. 2018 - The Maternity of the Blessed Virgin Mary
Calendar for the Traditional Roman Rite



From the Acts of Pope Pius XI

In the year 1931, amid the applause of the whole Catholic world, solemn rites were celebrated to mark the completion of the fifteen centuries which had elapsed since the Council of Ephesus, moving against the Nestorian heresy, had acclaimed the blessed Virgin Mary, of whom Jesus was born, as Mother of God. This acclamation had been made by the Fathers of the Church under the leadership of Pope Celestine. Pius XI, as Supreme Pontiff, wished to commemorate the notable event and to give lasting proof of his devotion to Mary. Now there had existed for many years in Rome a grand memorial to the proclamation of Ephesus, the triumphal arch in the basilica of Saint Mary Major on the Esquiline Hill. This monument had already been adorned by a previous pontiff, Sixtus III, with mosaics of marvellous workmanship, now falling to pieces from the decay of the passing ages. Pius XI, therefore, out of his own munificence, caused these to be restored most exquisitely and with them the transept of the basilica. In an Encyclical Letter Pius set forth also the true history of the Council of Ephesus, and expounded fervently and at great length the doctrine of the prerogatives of the Blessed Virgin Mary as Mother of God. He did this that the doctrine of this lofty mystery might sink more deeply into the hearts of the faithful. In it he set forth Mary, the Mother of God, blessed among women, and the most holy Family of Nazareth as the exemplars to be followed above all others, as models of the dignity and holiness of chaste wedlock, as patterns of the holy education to be given youth. Finally that no liturgical detail be lacking, he decreed that the feast of the Divine Motherhood of the Blessed Virgin Mary be celebrated annually on the 11th day of October by the universal Church with a proper Mass and Office under the rite of a double of the second class. 1960 Breviary

August 15 A.D., 1899 -The Virgin Mary assumed into Heaven. The 'Hail Mary' together with Jesus.

... 'My sole and only treasure, You didn't even let me watch the feast of our Queen Mother, or listen to the first canticles that the Angels and the Saints sang upon Her entrance into Paradise.'

And Jesus: *"The first canticle that they sang to my Mama was the 'Hail Mary', because in the 'Hail Mary' there are the most beautiful praises, the greatest honors; and the joy which She felt in being made Mother of God is renewed. Therefore, let us recite it together to honor Her, and when you yourself come to Paradise, I will let you find it as if you had recited it together with the Angels for the first time in Heaven."*

So, we recited the first part of the 'Hail Mary', Jesus and I together. Oh! how tender and touching it was to hail our Most Holy Mama together with Her beloved Son! Each word He said carried an immense light, in which one could comprehend many things about the Most Holy Virgin. But who can say them all? – especially because of my incapacity. Therefore I let them pass in silence.

October 24, A.D. 2018 - The Saint Raphael the Archangel Calendar for the Traditional Roman Rite



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

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

Raphael is named in several Jewish apocryphal books. Raphael bound Azazel under a desert called Dudael, according to Enoch 10:4–6: *And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire.*

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

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

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

In The New Testament, only the Archangels Gabriel and Michael are mentioned by name (Luke 1:9-26; Jude 1:9). Later

manuscripts of John 5:1-4 refer to the Pool at Bethesda, where the multitude of the infirm lay, awaiting the moving of the water, for "an Angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond, after the motion of the water, was made whole of whatsoever infirmity he lay under". Because of the healing role assigned to Raphael, this particular Angel is generally associated with the Archangel.

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

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

As a particular enemy of the devil, he was revered in Catholic Europe as a special protector of Catholic sailors: on a corner of Venice's famous Doge's Palace, there is a Relief, depicting Raphael holding a scroll, on which is written: *Efficia fretum quietum* ("Keep the Gulf quiet").

On 8 July 1497, when Vasco Da Gama set forth from Lisbon, Portugal, with his four-ship fleet to sail to India, the flagship was named, at the King of Portugal's insistence, *Saint Raphael*. When the flotilla reached the Cape of Good Hope on 22 October 1497, the sailors disembarked and erected a column in the Archangel's honour. The little statue of Saint Raphael, that accompanied Da Gama on the voyage, is now in the Naval Museum in Lisbon, Portugal.

The Feast Day of Raphael was included for the first time in the General Roman Calendar in the year 1921, for celebration on 24 October [Editor: Pope Benedict XV extended the Feast of Saint Raphael to the whole Catholic Church in 1921]. With the reform of the Roman Catholic Calendar of Saints in 1969, this Feast was transferred to 29 September, for celebration together with Saints Michael & Gabriel (both are Archangels). Due to Pope Benedict XVI's Summorum Pontificum, the Roman Catholic Church still permits use of the 1962 Calendar, allowing both Feast Days.

The Archangel Raphael is said to have appeared in Cordoba, Spain, during the 16th-Century; in response to the City's appeal, Pope Innocent X allowed the local celebration of a Feast in the Archangel's honour on 7 May, the date of the principal apparition. Saint John of God, founder of the Hospital Order that bears his name, is also said to have received visitations from Saint Raphael, who encouraged and instructed him. In tribute to this, many of the Brothers Hospitallers of Saint John of God's facilities are called "Raphael Centres", to this day. The 18th-Century Neapolitan Nun, Saint Maria Francesca of the Five Wounds, is also said to have seen an apparition of Raphael.

The Angel Raphael, along with many other prominent Angels, appears in John Milton's Paradise Lost, in which he is assigned by God to re-warn Adam concerning the sin of eating of the Tree of the knowledge of good and evil. He also expounds to Adam the War in Heaven, in which Lucifer and the demons fell, and the creation of the Earth.

Saint Raphael, a name meaning "God heals", was sent by God to cure Tobias, as He sent the Angel who moved the water in the pool called Probatice (Gospel). He told the younger Tobias what remedy he was to use to restore his father's sight, accompanied and protected the young man on his journey, helped him to find a wife, and warded off the wiles of the devil.

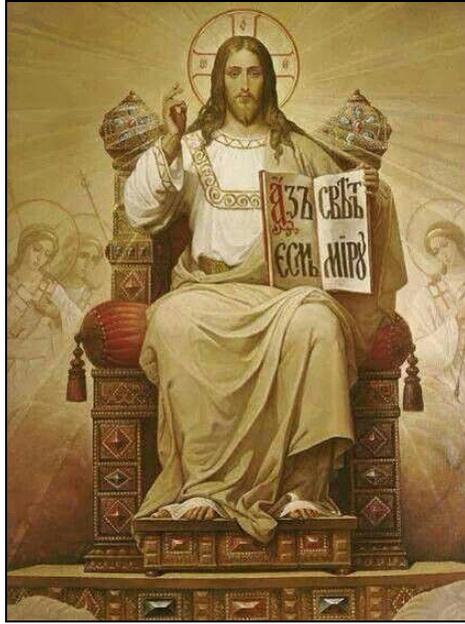
"We praise with sentiments of veneration," the Church sings, "all the Princes of the Heavenly Court, but in a special manner the Archangel Raphael, healer and faithful companion, who chained down the devil under his power.

"O Christ, King of all goodness, by giving us such a guardian, make it impossible for the enemy to do us harm" (Hymn).

"May the Angel Raphael, physician of our Salvation, help us from the heights of Heaven, heal all diseases and guide our faltering steps towards the True Life" (Hymn at Lauds).

Pope Benedict XV extended Saint Raphael The Archangel's Feast Day to The Universal Church in 1921.

October 28, A.D. 2018 - Christ the KING Calendar for the Traditional Roman Rite



God made promises to Father Abraham and King David. These promises are revealed in Genesis 22:16-18 and II Kings 7:10-19 respectively:

Genesis 22:16-18

By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

II Kings 7:10-19

And I will appoint a place for my people Israel, and I will plant them, and they shall dwell therein, and shall be disturbed no more: neither shall the children of iniquity afflict them any more as they did before, from the day that I appointed judges over my people Israel: and I will give thee rest from all thy enemies. And the Lord foretelleth to thee, that the Lord will make thee a house. And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house to my name, and I will establish the throne of his kingdom for ever. I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men. But my mercy I will not take away from him, as I took it from Saul, whom I removed from before my face. And thy house shall be faithful, and thy kingdom for ever before thy face, and thy throne shall be firm for ever. According to all these words and according to all this vision, so did Nathan speak to David.

And David went in, and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou hast brought me thus far? But yet this hath seemed little in thy sight, O Lord God, unless thou didst also speak of the house of thy servant for a long time to come: for this is the law of Adam, O Lord God.

These prophecies are fulfilled in Christ, Who is King of Israel ("Christ" means "Anointed One," and the anointing referred to is the anointing King David received). Our Lord, though, is not only the ruler of the restored Davidic Kingdom (the Church), but is the King of Kings -- the King of All. The only way for peace to have a chance in this world is for all to see Him for Who He is: the King before Whom we must bow and Whom we must obey.

Though this Feast is a new one, promulgated by Pope Pius XI in 1925 in his Encyclical [*Quas Primas*](#), it is a most awesome and important one! Vive Christus Rex!

On this day, we pray for the conversion of all to Christ, and for all governments to recognize Him as King and conform their laws to His teachings. This is the only way to peace!

Apocalypse 19:15-16:

And out of his mouth proceedeth a sharp two-edged sword, that with it he may strike the nations. And he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God the Almighty. And he hath on his garment and on his thigh written: KING OF KINGS AND LORD OF LORDS.

Today you may receive a plenary indulgence by praying the Consecration of the Human Race to the Sacred Heart, going to Confession, and receiving the Eucharist. We beg God to bring all people to Him and to be our King. Read more about this on the page about Devotion to the Sacred Heart of Jesus. There will be a Benediction of the Blessed Sacrament after Mass, too.

If you haven't consecrated your home by Enthronement of the Sacred Heart, today is another perfect day to do so! If you've already done so, it is a good day to renew the consecration!

Note: In the Novus Ordo, this Feast was moved from the last Sunday in October to the last Sunday of the Season after Pentecost, which is the Sunday before Advent Sunday. The effect of this is to interrupt the relationship between the reign of Christ with His Saints, who are commemorated en masse on 1 November, and the necessity of our recognizing His Kingship *now*, during this "thousand years" of the Church Age. With the Feast moved to the very last Sunday in the Time After Pentecost, it leads one to believe that Christ isn't King *now*, and that all persons and nations don't need to recognize Him as King *now* -- but that He will be recognized as King only at the end of time when He reveals Himself at His Second Advent. In other words, the moving of the Feast symbolically defeats the very *purpose* of the Feast, which is to not only honor the very fact of His Kingship, but to pray for the conversion of all people and nations to His Church so that souls will be saved and the social order will conform to the moral law.

Book of Heaven - October 28 A.D., 1928

How all that has been done by God has not been taken by the creature. Works of Jesus. The Feast of Christ the King, prelude of the Kingdom of the Divine Will.

...I was thinking about today's Feast – that is, the Feast of Christ the King; and my sweet Jesus, moving in my interior, told me: ***“My daughter, the Church does nothing but intuitively grasp what She must know on my Divine Will and how Its Kingdom must come. Therefore, this Feast is the prelude of the Kingdom of my Divine Fiat. Indeed, the Church is doing nothing other than honoring my Humanity with those titles which, by right, are due to It; and when She has given Me all the honors that befit Me, She will move on to honor and to institute the Feast to the Kingdom of my Divine Will, by which my Humanity was animated. The Church proceeds step by step, and now She institutes the Feast to my Heart, now She consecrates the century, in all solemnity, to Christ the Redeemer, and now She moves on, with greater solemnity, to institute the Feast to Christ the King. Christ the King means that He must have His Kingdom, He must have peoples worthy of such a King. And who will ever be able to form for Me this Kingdom if not my Will? Then, yes, will I be able to say: ‘I have my people – my Fiat has formed it for Me.’ Oh! if the leaders of the Church knew what I have manifested to you about my Divine Will, what I want to do, Its great prodigies, my yearnings, my sorrowful heartbeats, my anguishing sighs, for I want my Will to reign, to make everyone happy, to restore the human family - they would feel that in this Feast of Christ the King is nothing other than the secret echo of my Heart which, echoing in them, without their knowing it, has them institute for Me the Feast of Christ the King in order to call their attention and reflection. ‘Christ the King.... And His true people – where are they?’ And they would say: ‘Let us hasten to make His Divine Will known; let us let It reign, that we may give a people to Christ the King, whom we have called so. Otherwise, we have honored Him with words, but not with facts.’”***

“How can it be that, while I am working, it is Jesus who works in me...?”



Book of Heaven – August 14 A.D., 1912

In order to forget herself, she 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)**

Book of Heaven; Volume 22 - June 1 A.D., 1927

How Jesus knows how to make all miracles except for that of separating from His own Will. Sorrow because of the death of Father Di Francia. The good of one who puts the truths he has known into practice. Jesus allows her to see that blessed soul, and speaks to her about him.

... I was feeling very afflicted, not only because of the privations of my sweet Jesus, but also **because I had received the unexpected news of the death of Reverend Father Di Francia.** He was the only one left to me, to whom I could open my poor soul. How well he could understand me – **it was to a saint that I would entrust myself.** who had very much comprehended all the value of what Jesus had told me about the Divine Will. He had so much interest in it that, with insistence, he had taken all the writings with himself in order to publish them. So, I was thinking to myself: *‘After Jesus allowed that he would take the writings with himself, to my great sacrifice, because I did not want it, and only because he was a saint I had to surrender... And now, Jesus has taken him to Heaven.’ I felt I myself being tortured because of the pain, but - Fiat! Fiat! Fiat! everything ends down here. I poured out in tears, commending to Jesus that blessed soul, who had so much suffered and worked for Him; and while I was doing this, my sweet Jesus moved in my interior, and told me:*

“My daughter, courage, you must know that everything which that soul, so dear to Me, has done, all the knowledges he has known about my Will, have caused him to enclose as much light within his soul. So, each additional knowledge is a greater light that he possesses, and each knowledge places a distinct light in the soul, one more beautiful than the other, together with the seed of the distinct happiness which each light contains. In fact, in anything good that the soul can know, with her will of putting it into practice within herself, she remains in possession of the good she knows. But if she does not have the will to put the knowledges she acquires into practice, it happens as when someone touches a flower or washes himself once with very fresh water: in that act, he will feel the fragrance of the flower, or the refreshment of the fresh water, but since he does not possess the flower nor the fount of fresh water, little by little the fragrance with vanish, as well as the good of the freshness of that water, and he will find himself empty of that fragrance, and without the freshness he had enjoyed. Such are the knowledges when one has the good of knowing them but does not put them into practice. Now, that soul had all the will to practice them; so much so, that in seeing the great good he felt, he wanted to make them known to others by publishing them. So, as long as he remained on earth, his body, more than wall, walled up that light; but as soon as his soul went out of the prison of his body, he found himself invested with the light he possessed. And as the many seeds of happiness he possessed developed, which are the effects of the knowledges about my Divine Will, he began to feel the beginning of the life of true beatitudes. And diving into the eternal light of his Creator, he found himself in the Celestial Fatherland, in which he will continue his mission about my Will, assisting everything himself, from Heaven.

If you knew the great difference in glory, in beauty, in happiness, which exists between one who, upon dying, brings light from the earth, together with the seeds of many happinesses, and one who only receives it from his Creator... There is such distance as to surpass the distance between Heaven and earth. Oh! if mortals knew the great good they acquire by knowing a true good, a truth, and by making it their own blood in order to absorb it in their own lives, they

would compete among themselves, they would forget about everything in order to know one truth – and would lay down their lives to put it into practice.”

While Jesus was saying this, I saw the blessed soul of father before me, near my bed, invested with light, suspended from the earth, fixing on me, but without telling me one word. I too felt mute before him, and Jesus added: *“Look at him, how transformed he is. My Will is light, and has transformed that soul into light; It is beautiful, and has given him all the shades of perfect beauty; It is holy, and he has been sanctified. My Will possesses all sciences, and his soul has been invested by divine science. There is nothing which my Will has not given to him. Oh! if all understood what Divine Will means, they would put everything aside, they would care about doing nothing else, and their whole commitment would be to do my Will alone.”*... After this, I was thinking to myself: **‘But why did blessed Jesus not concur in making a miracle for Father Di Francia?’** *The miracles which God Himself wants to be made, without mixing of human will, are perennial miracles, because they start from the divine fount which is never exhausted, and it is enough to want them in order to receive them... This is why I did not allow that you would make the miracle of healing him; but you made for him the great miracle of letting him know my Will, and he left the earth with the possession of It. And now he enjoys, in the sea of light of the Divine Will – and this is more than anything.”*

Fiat!



THE LITTLE DAUGHTER OF THE DIVINE WILL



25. To Mrs. Mazari from Bari

**J.M.J.
Fiat - In Voluntate Dei!**

My dearest and good daughter in the Divine Volition,

First of all I thank you for all your attentions. I don't know how to thank you, but dear Jesus Himself will take on the commitment to reward you for so much goodness by making of you a saint and by calling you to live in His Fiat. Greater grace He cannot give you, because, as we decide to always do His Will and to live in It, sweet Jesus covers all our past miseries in order to let us begin the new life, all holy, and all of Heaven. He makes us feel the heartbeat, the breath of the Fiat, forming His word in our voice, harmonizing us with Him, squeezing us in His arms, so tightly that we can't help feeling the life of the Divine Will... My daughter, for one who lives in It, Heaven is always open and graces descend in torrents upon our heads. In the secret of our heart, Jesus says to us: ***“My daughter, if you do what I want, I will take on the commitment of all your things. I can do them better than you, do not worry about anything; let Me do and you'll see. You, instead, think of not losing peace, and enjoy the life of my Will. Let Me extend my Kingdom in each one of your acts, in such a way that you may feel, see and touch nothing but my Will...”*** How happy will you be with such a great good, and I, your poor mother, will be pleased with your lot and will rejoice at your happiness.

I beg you to let yourself always be found in the Royal Palace of the Divine Will. With my sister and Mother Superior, I send you the greetings of the Fiat.

The little daughter of the Divine Will

Prayer Requests – October 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), **Nicholette 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), **Earl** (back), **Dakota Miller** (recovery), **Helen** (CA Wildfires), **Jacqui** (SI), **Sophi** (recovery), **Josh and Gillian’s baby** (premature), **Carter** (tumor), **Shelia** (back surgery), **Helen** (Project Rachael), **Francis Boyd** (SI), **Mary** (SI), **Laura** (SI), **Marianne** (SI), **Dr. David Grogan** (kidneys), **Sheila Hughes** (surgery), **Joe Giangulio** (SI), **Desi** (surgery),

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

“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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