

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. 206 – July 1st A.D. 2019

Most Precious Blood of Our Lord

Calendar for the Traditional Roman Rite



The month of July is dedicated to the Precious Blood. The feast of the Precious Blood of our Lord was instituted in 1849 by Pius IX, but the devotion is as old as Christianity. The early Fathers say that the Church was born from the pierced side of Christ, and that the sacraments were brought forth through His Blood.

"The Precious Blood which we worship is the Blood which the Savior shed for us on Calvary and reassumed at His glorious Resurrection; it is the Blood which courses through the veins of His risen, glorified, living body at the right hand of God the Father in heaven; it is the Blood made present on our altars by the words of Consecration; it is the Blood which merited sanctifying grace for us and through it washes and beautifies our soul and inaugurates the beginning of eternal life in it."

Cain and Abel are making an offering. Abel's sacrifice is pleasing to God, Cain's is not. This gives rise to the sin of hatred, and fratricide is its resolution. The thirsting earth soaks up Abel's blood as it shouts to heaven for vengeance. This shouting prefigured the scene on Calvary, where Christ's Blood cried to heaven for the redemption of mankind.

Millenia pass, and now we see Israel oppressed by Egypt. God commands the people to kill a lamb and to sprinkle the doorposts with its blood; houses thus besprinkled are spared by the messenger of death. But where the doors are not reddened with the blood of the lamb, all male firstborn from king to slave die. This blood on the doorposts was a type of the Blood of Christ. Can the blood of a lamb save a man? No, but as a figure of the Redeemer's Blood it certainly does. For when the Destroyer sees the thresholds of a human heart marked with Christ's sacred Blood, he must pass by. And another soul is saved.

In a vision the prophet Isaias saw a man treading out grapes (in the Orient, trampling upon grapes in the wine-press was the usual means of extracting the juice). The prophet asked the man: "Why are your garments so red?" "The wine-press I have trodden alone," he answers, "because from the nations there is no one with me." The trodder of the wine-press is Christ, His garments crimsoned by the Blood of redemption.

The Church reminds us of the first drops of blood that flowed for our redemption on the day when Jesus was circumcised.

It is night on Mount Olivet, and the moon is shining. We see the holy face crimsoned with blood during the agony in the garden.

Unhappy, despairing Judas casts the blood-money down in the temple. "I have betrayed innocent blood!"

In the scourging chamber we see the Lord in deepest humiliation; under raw strokes the divine Blood spurts out over the floor. Christ is led before Pilate. Pilate shows the blood-covered Body to the crowds: *Ecce homo!* We go through Jerusalem's streets following the bloody footsteps to Golgotha. Down the beams of the Cross blood trickles. A soldier opens the sacred side. Water and Blood.

Devotion to the Precious Blood is not a spiritual option, it is a spiritual obligation, and that not only for priests, but for every follower of Christ. I really believe that one of the symptoms of modern society (and I would even include, sadly, modern Catholic society) one of the symptoms of a growing, gnawing secularism is the lessening and the weakening of devotion to the Precious Blood. Devotion, as we know, is a composite of three elements: It is first- veneration, it is secondly- invocation, and it is thirdly- imitation. In other words, devotion to the Precious Blood of Christ, the Lamb of God who was slain, is first of all to be veneration on our part, which is a composite of knowledge, love and adoration. We are to study to come to a deeper understanding of what those two casual words, Precious Blood, really mean.

I found this passage in the oldest document, outside of sacred scripture, from the first century of the Christian era – to be exact, from Pope St. Clement I, dated about 96 A.D. Says Pope Clement: "Let us fix our gaze on the Blood of Christ and realize how truly precious It is, seeing that it was poured out for our salvation and brought the grace of conversion to the whole world."

To understand the meaning of the Precious Blood we must get some comprehension of the gravity of sin, of the awfulness of offending God, because it required the Blood of the Son of God to forgive that sin. We are living in an age in which to sin has become fashionable.

This veneration of the Precious Blood, which is the first element in our devotion to the Precious Blood means that we have a deep sensitivity to the awfulness of sin. Sin must be terrible. It must be awful. It must be the most dreadful thing in the universe. Why? Because it cost the living God in human form the shedding of His Blood.

Lord Jesus, You became Man in order by your Passion and Death and the draining of your Blood on the Cross, might prove to us how much You, our God, love us. Protect us, dear Jesus, from ever running away from the sight of blood. Strengthen our weak human wills so that we will not only not run away from the cross, but welcome every opportunity to shed our blood in spirit in union with your Precious Blood, so that, dying to ourselves in time we might live with You in Eternity. Amen

Excerpted from [*The Precious Blood of Christ*](#), Fr. John A. Hardon, S.J.

Book of Heaven - June 21A.D. 1923

...Then, after this, I found myself outside of myself, and I saw as if contagious diseases were to come, and many were carried to leper hospitals. A general fright was reigning, and many other maladies of new kinds. But I hope that Jesus may want to placate Himself by the merits of His most precious Blood.

July 2nd A.D. 2019 - Visitation of the Blessed Virgin Mary Calendar for the Traditional Roman Rite



What an easily-overlooked but beautiful Feast the Visitation is! Begun by St. Bonaventure among the Franciscans in A.D. 1263, it became a universal Feast in 1389, during the papacy of Urban VI.

This Feast commemorates what is the second Joyful Mystery of the [Rosary](#): Our Lady's visit to her cousin, Elizabeth, who was six months pregnant with St. John the Baptist at the time. At the end of the Archangel Gabriel's [Annunciation](#) to Our Lady that she will conceive, he tells her that her cousin, Elizabeth, an older woman thought barren, will also conceive. The story as told in the first chapter of Luke (verses 37-47 of this chapter form the Gospel reading for today), the words in italics being the prayer known as "The Magnificat": And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: Because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her.

And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb.

And Elizabeth was filled with the Holy Ghost: And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

And Mary said: *My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty, hath done great things to me; and holy is his name. And his mercy is from generation unto generations, to them that fear him. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath received Israel his servant, being mindful of his mercy: As he spoke to our fathers, to Abraham and to his seed for ever.*

And Mary abode with her about three months; and she returned to her own house. Now Elizabeth's full time of being delivered was come, and she brought forth a son.

It's strange that this Feast should come *after* ¹ the [Feast of St. John](#) which we just celebrated eight days ago, but this is the day after the octave of his birthday and helps explain why his birth was so important. It was at the Visitation that St. John, along with his mother, were filled with the Holy Ghost, the cause of his being born without the stain of original sin. It is today that our Redeemer, Our Lady, and the one about whom Christ said "there hath not risen among them that are born of women a greater than John the Baptist" all came together, the three pure ones all *born* without sin after the Fall (of course, Christ and His mother were also *conceived* without sin).

But this Feast says something very profound about Mary and who she is. Compare how St. Luke describes Mary's visit with how David's visit to the Ark of the Covenant is described in II Kings (2 Samuel in some Bibles):

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| <p>II Kings 6:2 And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of hosts is invoked, who sitteth over it upon the cherubims.</p> | <p>Luke 1:39 And Mary rising up in those days, went into the hill country with haste into a city of Juda</p> |
| <p>II Kings 1 6:9 And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?</p> | <p>Luke 1:43 And whence is this to me, that the mother of my Lord should come to me?</p> |
| <p>II Kings 6:11 And the ark of the Lord abode in the house of Obedom the Gethite three months...</p> | <p>Luke 1:56 And Mary abode with her about three months; and she returned to her own house...</p> |
| <p>II Kings 6:16 And when the ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord [His Presence over the Ark]</p> | <p>Luke 1:41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb.</p> |

St. Luke clearly wants us to see Our Lady as the Ark of the New Covenant, the bearer the Word just as the Ark of the Old Covenant carried the tablets containing the ten words of God; the one who bore the Root of Jesse Who came back to life in three days, just as the Ark of the Old Covenant carried Aaron's rod which sprouted; the one who bore the Bread of Life just as the Ark of the Old Covenant carried some of the manna that sustained the children of Israel in the desert. St. John the Evangelist wrote of this same Truth when he described his Heavenly vision in Apocalypse 11:19-12:1-5:

And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail. And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: And being with child, she cried travailing in birth, and was in pain to be delivered. And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his head seven diadems: And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son. And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne.

These verses and the words of St. St. Gregory Thaumaturgus (a.k.a. Gregory of Neocaesarea, A.D. 213 - ca. 270) remind us who Mary is: And thus she received the word, and in the due time of the fulfilment according to the body's course she brought forth the priceless pearl. Come, then, ye too, dearly beloved, and let us chant the melody which has been taught us by the inspired harp of David, and say, "Arise, O Lord, into Thy rest; Thou, and the ark of Thy sanctuary." For the holy Virgin is in truth an ark, wrought with gold both within and without, that has received the whole treasury of the sanctuary.

Pray the words of St. Athanasius and realize the depths of Mary's beauty! Turn to her to intercede for us with her Son: O noble Virgin, truly you are greater than any other greatness. For who is your equal in greatness, O dwelling place of God the Word? To whom among all creatures shall I compare you, O Virgin? You are greater than them all, O Ark of the

Covenant, clothed with purity instead of gold! You are the Ark in which is found the golden vessel containing the true manna, that is, the flesh in which Divinity resides. Turn to Our Lady!

Meditation 1

The Queen of Heaven in the Kingdom of the Divine Will. In the Ardor of Her Love, feeling Herself the Mother of Jesus, Mary sets out in search for Hearts to be Sanctified. Visit to St. Elisabeth; Sanctification of John.

Lesson of the Queen of Heaven:

Blessed child, how sweet is your company to Me! In seeing that you want to follow Me to imitate Me, I feel refreshment for the flames of love which devour Me. Oh, yes, having you near Me, I will be able to teach you more easily how to live of Divine Will. While you follow Me, listen to Me.

As I became Mother of Jesus and your Mother, my seas of love doubled, and unable to contain them all, I felt the need to pour them out, and to be the first bearer of Jesus to creatures, even at the cost of great sacrifices. But, what am I saying – sacrifices? When one really loves, sacrifices and pains are refreshments; they are reliefs and outpourings of the love one possesses. Oh, my child, if you do not feel the good of sacrifice, if you do not feel how it brings the most intimate joys, it is a sign that the Divine Love does not fill all your soul, and therefore that the Divine Will does not reign as Queen in you. It alone gives such strength to the soul as to render her invincible and capable of bearing any pain.

Place your hand upon your heart, and observe how many voids of love there may be in it. Reflect: that secret self-esteem, your becoming disturbed at every slightest adversity, those little attachments you feel to things and to people, that tiredness in good, that bother caused in you by that which is not to your liking, are equivalent to as many voids of love within your heart; voids which, like little fevers, deprive you of the strength and of the desire to be filled with Divine Will. Oh, how you too will feel the refreshing and conquering virtue in your sacrifices, if you fill these voids with love!

My child, give Me your hand now, and follow Me, as I continue to give you my lessons.

So I departed from Nazareth, accompanied by Saint Joseph, facing a long journey, and crossing mountains to go visit Elisabeth in Judea, who, in her advanced age, had miraculously become a mother.

I went to her, not to make a simple visit, but because I burned with the desire to bring her Jesus. The fullness of grace, of love and of light that I felt within Me, pushed Me to bring, to multiply – to increase a hundredfold the life of my Son in creatures.

Yes, my child, the love of Mother which I had for all men, and for you in particular, was so great that I felt the extreme need to give my dear Jesus to everyone, that all might possess Him and love Him. The right of Mother, given to Me by the Fiat, enriched Me with such power as to multiply Jesus as many times as there are creatures who want to receive Him. This was the greatest miracle I could perform: to have Jesus ready to give to whomever desired Him. How happy I felt!

How I wish that you too, my child, in approaching and visiting people, would always be the bearer of Jesus, capable of making Him known, and yearning to make Him loved.

After many days of travel, finally I arrived in Judea, and I hastened to the house of Elisabeth. She came toward Me in feast. At the greeting I gave her, marvelous phenomena occurred. My little Jesus exulted in my womb, and fixing little John in the womb of his mother with the rays of His Divinity, He sanctified him, gave him the use of reason, and made known to him that He was the Son of God. And John leaped so vigorously with love and with joy that Elisabeth was shaken. Touched by the light of the Divinity of my Son, she too recognized that I had become the Mother of God; and in the emphasis of her love, trembling with gratitude, she exclaimed: "Whence comes to me so much honor, that the Mother of my Lord would come to me?"

I did not deny the highest mystery; rather, I humbly confirmed it. Praising God with the song of the Magnificat – sublime canticle, through which the Church continuously honors Me - I announced that the Lord had done great things in Me, His servant, and that because of this, all peoples would call Me blessed.

My child, I felt devoured with the desire to pour out the flames of love that consumed Me, and to reveal my secret to Elisabeth, who also longed for the Messiah to come upon earth. A secret is a need of the heart which is revealed, irresistibly, to persons who are capable of understanding each other.

Who can ever tell you how much good my visit brought to Elisabeth, to John, and to their whole household? Everyone was sanctified, filled with gladness, felt unusual joys, and comprehended things unheard-of. John, in particular, received all the graces which were necessary for him, to prepare himself to be the Precursor of my Son.

Dearest child, the Divine Will does great and unheard-of things wherever It reigns. If I worked many prodigies, it was because It had Its royal place in Me. If you let the Divine Will reign in your soul, you too will become the bearer of Jesus to the creatures – you too will feel the irresistible need to give Him to all!

July 8th A.D. 2019 – Saint Elizabeth, Queen of Portugal

Calendar for the Traditional Roman Rite



On July 8, the Catholic Church celebrates St. Elizabeth of Portugal, a queen who served the poor and helped her country avoid war during the 13th and 14th centuries.

Elizabeth of Portugal was named for her great-aunt, St. Elizabeth of Hungary, who was canonized in 1235. Their lives were similar in some important ways: both of them were married at very young ages, they sought to live the precepts of the Gospel despite their status as royalty, and finished their lives as members of the Third Order of St. Francis.

The younger Elizabeth was born in 1271, the daughter of King Pedro III of Aragon and his wife Constantia. Even in her youth, Elizabeth showed a notable devotion to God through fasting, regular prayer, and a sense of life's seriousness. While still very young, she was married to King Diniz of Portugal, a marriage that would put her faith and patience to the test.

King Diniz was faithfully devoted to his country, known as the “Worker King” because of his diligence. Unfortunately, he generally failed to live out the same faithfulness toward his wife, although he is said to have repented of his years of infidelity before his death. Diniz and Elizabeth had two children, but the king fathered an additional seven children with other women.

Many members of the king's court likewise embraced or accepted various forms of immorality, and it would have been easy for the young queen to fall into these vices herself. But Elizabeth remained intent on doing God's will with a humble and charitable attitude. Rather than using her status as queen to pursue her own satisfaction, she sought to advance Christ's reign on earth.

Like her namesake and great-aunt Elizabeth of Hungary, Elizabeth of Portugal was a devoted patroness and personal friend of the poor and sick, and she compelled the women who served her at court to care for them as

well. The queen's bishop testified that she had a custom of secretly inviting in lepers, whom she would bathe and clothe, even though the law of the land barred them from approaching the castle.

Elizabeth's commitment to the Gospel also became evident when she intervened to prevent civil war in the kingdom on two occasions. Alfonso, the only son of Diniz and Elizabeth, resented the king's indulgent treatment of one of his illegitimate sons, to the point that the father and son gathered together rival armies that were on the brink of open war in 1323.

On this occasion, St. Elizabeth placed herself between the two opposing armies, insisting that Diniz and Alfonso come to terms and make peace with one another. In 1336, the last year of her life, she intervened in a similar manner to prevent her son from waging war against the King of Castile for his poor treatment of Alfonso's own daughter.

Following King Diniz's death in 1325, Elizabeth had become a Franciscan of the Third Order, and had gone to live in a convent that she had established some years before. The testimony of miracles accomplished through her intercession, after her death in 1336, contributed to her canonization by Pope Urban VIII in 1625.

Known as a peacemaker, **St. Elizabeth** was devoted to the Holy Spirit and built a church dedicated to the Holy Ghost in Lisbon. There are many stories of the queen's piety and service, but the dearest to the Portuguese people of the Azores is the one explaining their devotion to Queen Elizabeth and the Holy Ghost.

During the 13th century the Azores suffered from many violent earthquakes and volcanic eruptions, and the most seriously hit was the island of Pico. The people could not survive the drought, crop failures, and famine that now plagued them, so they gathered together in prayer to the Holy Ghost for help.

On the morning of Pentecost Sunday, there was a great rising sun, and the people saw in the sunrise a ship coming into the Port of Fayal. This ship was laden with the necessities of life, and food was distributed among the people of the various islands. Their prayers had been answered.

When the queen heard of this providence, she organized a solemn procession in honor of the Holy Ghost. Accompanied by her maids, she carried her crown through the streets of Lisbon to the cathedral, where she left it on the altar as an offering of thanksgiving for the favors the Holy Ghost had given her people.

In addition, she began a tradition of feeding the poor at Pentecost. Each year she chose 12 people to whom she gave a new suit of clothing and personally served them a meal at her table.

Consequently, the people of the Azores vowed that they and their children and their children's children would commemorate the day by giving thanks to Queen Elizabeth for the sacrifice she made.

Since then, many Portuguese churches have displayed replicas of her eight-sided crown in remembrance of her goodness and God's grace. She was canonized by Pope Urban VIII in 1625 in recognition of the miracles that were attributed to her pious life.

The feast of the Holy Ghost or *Festa do Espirito Santo* is a universal celebration throughout the Portuguese-speaking world, especially in the Azores, Portugal, Brazil and among the many immigrant communities of New England and California.

This summer throughout the diocese parishes will hold their annual feasts, including the parishioners of St. John of God Parish who will host their festival on July 18, 19 and 20.

The Holy Ghost is symbolized by a crown and a dove, and there is always food associated with the feast, culminating with a procession in which bread, meat and wine are distributed among the poor.

But who is this woman who has endeared herself to centuries of generations of Catholics?

The daughter of King Peter III of Aragon and Queen Constance, Elizabeth was born in Saragossa, Spain, around 1271 and grew up in a family of six brothers and sisters.

“Her childhood days were regularly divided between her studies, her sewing, her prayers — kneeling, she accompanied her chaplain at the Divine Office on a daily basis — and recreation,” according to a history on the EWTN website. “She was deemed a great beauty, very early in life.”

Her parents weighed the political advantages of a matrimonial alliance with King Denis of Portugal, and Elizabeth became his wife, by proxy, when she was 12 years old. A year-and-a-half later, she arrived in Portugal to start her new life as wife and queen.

Her husband allowed her liberty in her religious devotion and esteemed her piety but did not imitate it. The couple had two children, Alfonso, who later succeeded his father, and a daughter Constance. The king also fathered seven children with several other women, and Elizabeth took them into her care and tutored them as well.

“God made me queen so that I may serve others,” St. Elizabeth said, her Christian faith guiding every part of her life.

“She gave orders to have pilgrims and poor strangers provided with lodging and necessaries, and made it her business to seek out and relieve persons who were reduced to necessity,” according to “Butler’s Lives of the Saints.” “She provided Marriage dowries for girls and founded in different parts of the kingdom charitable establishments, particularly a hospital in *Coimbra*, a house for penitent women at *Torres Novas*, and a refuge for foundlings.”

Jealous of his half-brothers, Alfonso led a revolt against his own father. Riding out between opposing forces, Elizabeth reconciled them. She also averted war between Ferdinand IV of Castile, and his cousin, and between the prince and her own brother, James II of Aragon.

After her husband died in 1325, Elizabeth professed in the third order of St. Francis and lived in a house which she built near to her convent of Poor Clares, where she led a life of great simplicity dedicated to prayer and care for the poor.

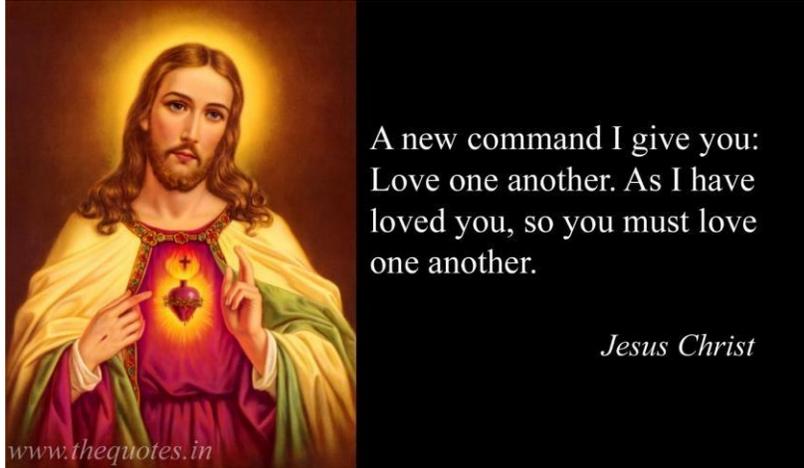
Elizabeth died on July 4, 1336 at Estremoz, where she had gone on an errand of reconciliation between her children in spite of her age and the great heat. She was buried in the church of her monastery of Poor Clares at Coimbra.

“We ought not to forget her, and God has ensured this in the land she blessed, where her body remains incorrupt,” according to the EWTN history. “Reposing in the Church of St. Clare, her elaborate coffin has been opened several times through the centuries, and as recently as 1912. The teams of examiners, invariably composed of doctors and Church officials, consistently reported that St. Elizabeth remains intact, as beautiful and serene as if she merely slept.”

Jul 7, 2014 at 3:07 PM

GOD is Love

From the writings of the Servant of God Luisa Piccarreta



Book of Heaven - October 28A.D., 1899

Who am I, and who are you?

This morning my lovable Jesus came in the middle of a light, and looking at me, as though penetrating me everywhere, so much so, that I felt annihilated, He told me: *‘Who am I, and who are you?’*

These words penetrated me deep into the marrow of my bones, and I could see the infinite distance that passes between the Infinite and the finite, between the All and the nothing. Not only this, but I could also see the malice of this nothing, and how it had covered itself with mud. It seemed to me as like a fish that swims in the water; so was my soul swimming in rot, amid worms and many other things, which are fit only for striking horror to the sight. Oh! God, what an abominable sight! My soul would have wanted to flee before the sight of God trice Holy, but with two more words He binds me; and these are: “What is my Love for you? And what is your requital for Me?”

Now, while at the first words I would have wanted to flee, frightened, from His presence, at these second words - *“what is my Love for you?”* - I found myself sunken, bound by His Love from all sides; so, my existence was a product of His Love - if this Love ceased, I would no longer exist. It seemed to me that the beats of my heart, my intelligence, and even my breath, were a product of His Love. I was swimming in Him, and even if I wanted to flee, it seemed impossible for me to do it, because His Love surrounded me everywhere. My love, then, seemed like a little drop of water thrown into the sea, which disappears and can no longer be distinguished. How many things I comprehended – but if I wanted to tell them I would be too long.

Then Jesus disappeared, and I was left all confused. I saw myself all sin, and in my interior I implored forgiveness and mercy. After a little while my only Good came back; I felt all soaked with bitterness and sorrow for my sins, and He told me: *“My daughter, when a soul is convinced that she has done evil in offending Me, she already performs the office of Magdalene, who bathed my feet with her tears, anointed them with balm, and dried them with her hair. When the soul begins to look into herself at the evil she has done, she prepares a bath for my wounds. In seeing her evil, she receives bitterness and feels sorrow for it, and by this she comes to anoint my wounds with a most exquisite balm. From this knowledge, the soul would want to make a reparation, and in seeing her past ingratitude, she feels love arise within her toward a God so good, and she would want to lay down her life to attest her love; and this is the hair which, like many gold chains, binds her to my Love.”*

July 16th A.D. 2019 – Our Lady of Mount Carmel Calendar for the Traditional Roman Rite



LA VIRGEN DEL CARMEN

The feast of Our Lady of Mount Carmel, celebrated on July 16, was first instituted in the late 14th century in commemoration of the approval of the rule of the Carmelite Order a hundred years earlier. According to legend, a religious community was established even before the time of Christ on Mount Carmel. This is the mountain overlooking the Mediterranean Sea on which the prophet Elijah successfully challenged the priests of Baal and won the people to the true God. The feast of Our Lady of Mount Carmel entered the Calendar of the universal Church in the early 18th century.

Although there is no historical evidence for the pre-Christian Carmelite community, references in the 12th century record a community of monks on the holy mountain. Despite continual difficulties, the community built a monastery and church dedicated to the Virgin Mary on Mount Carmel in 1263. Saint Louis, King of France, had visited Mount Carmel in 1254, and brought back six French hermits for whom he built a convent near Paris.

Mount Carmel was taken by the Muslims in 1291, and the brothers were killed and the convent burned. The spread of the Carmelites in Europe is largely attributable to the work of Saint Simon Stock (1247-1265). The Carmelite Order was formally approved in 1274 at the Council of Lyon.

The Scapular of Our Lady of Mount Carmel

The brown Scapular of Our Lady of Mount Carmel, according to the Carmelite tradition, was presented by Our Lady to St. Simon Stock, the then Father General on July 16, 1251. Our Lady gave St. Simon a scapular for the Carmelites with the following promise, saying : "Receive, My beloved son, this habit of thy order: this shall be to thee and to all Carmelites a privilege, that whosoever dies clothed in this shall never suffer eternal fire It shall be a sign of salvation, a protection in danger, and a pledge of peace."

Another important aspect of wearing the Scapular is the Sabbatine Privilege. This concerns a promise made by Our Lady to Pope John XXII. In a papal letter he issued, he recounted a vision that he had had. He stated that the Blessed Virgin had said to him in this vision, concerning those who wear the Brown Scapular: "I, the Mother of Grace, shall descend on the Saturday after their death and whomsoever I shall find in Purgatory, I shall free, so that I may lead them to the holy mountain of life everlasting."

Many popes and saints have strongly recommended wearing the Brown Scapular to the Catholic Faithful. Pope Pius XII said: "The Scapular is a practice of piety which by its very simplicity is suited to everyone, and has spread widely among the faithful of Christ to their spiritual profit." In our own times, Pope Paul VI said: "Let the faithful hold in high esteem the practices and devotions to the Blessed Virgin ... the Rosary and the Scapular of Carmel" and in another place referred to the Scapular as: "so highly recommended by our illustrious predecessors."

According to Church tradition, there are three conditions necessary to participate in this Privilege and share in the other spiritual benefits of the Scapular: wear the Brown Scapular, observe chastity according to your state in life, and pray the Rosary. In addition to the Sabbatine Privilege, enrollment in the Brown Scapular also makes a person part of the Carmelite family throughout the world. They therefore share in all of the prayers and good works of the Carmelite Orders.

In order to receive the spiritual blessings associated with the Scapular, it is necessary to be formally enrolled in the Brown Scapular. The enrollment is made only once by a priest or authorized person. The Scapular can be replaced afterwards by a medal, which has on one side the image of the Sacred Heart of Jesus and on the other, the image of Mary.

There a short form for giving the scapular: "Receive this Scapular, a sign of your special relationship with Mary, the Mother of Jesus, whom you pledge to imitate. May it be a reminder to you of your dignity as a Christian in serving others and imitating Mary. Wear it as a sign of her protection and of belonging to the family of Carmel, voluntarily doing the will of God and devoting yourself to building a world true to his plan of community, justice and peace."

The scapular stands for:

- A commitment to follow Jesus, like Mary, the perfect model of all the disciples of Christ. This commitment finds its origin in baptism.
- It leads into the community of Carmel, a community of religious men and women, which has existed in the Church for over eight centuries.
- It reminds of the example of the saints of Carmel, with whom it establishes a close bond as brothers and sisters.
- It is an expression of the belief that the bearers of the scapular will meet God in eternal life, aided by the intercession and prayers of Mary.

The Carmelites insist that the scapular is not:

- A magical charm to protect someone.
- An automatic guarantee of salvation.
- An excuse for not living up to the demands of the Christian life

It is instead a sign which has been approved by the Church for over seven centuries and which stands for the decision to

- Follow Jesus like Mary:
- Be open to God and to his will.
- Be guided by faith, hope, and love.
- To pray at all times
- To discover God present in all that happens around us.

Answers for Our Day and Time
From the Writings of the Servant of God Luisa Piccarreta



The Environment:

Seventh Hour of the 24 Hours of the Passion
From 11 PM to Midnight

Third Hour of Agony in the Garden of Gethsemani

...O light of the sun, come to dispel the darkness of this night, to give comfort to Jesus. O stars, with your flickering rays, descend from heaven; come and give comfort to Jesus. Flowers of the earth, come with your fragrances; birds, come with your warblings; all elements of the earth, come to comfort Jesus. Come, O sea, to refresh and wash Jesus. He is our Creator, our life, our All; come all of you to comfort Him, to pay Him homage as our Sovereign Lord. But – ah, Jesus does not look for light, stars, flowers, birds...**He wants souls – souls!**

Here they are, O my sweet Good, all together with me. Your dear Mama is close to You - please rest in Her arms; She too will receive comfort by pressing You to Her womb, because She greatly shared in your sorrowful agony. Magdalene also is here; Mary is here, and all the loving souls of all centuries. Please, O Jesus, accept them, and say a word of forgiveness and of love to all. Bind them all to your love, so that not one more soul may escape You!

But – ah, it seems to me that You say: ***"O child, how many souls escape Me by force, and fall into eternal ruin! So, how can my sorrow ever be soothed, if I love one single soul so much - as much as I love all souls together?"***

Marriage:

Book of Heaven - January 12, A.D. 1902

The blindness of men. Jesus speaks about divorce. Contradictions are precious pearls.

It seems that my adorable Jesus continues to come a little bit. This morning, then, transporting me outside of myself, He showed me the great evils of society, and His great bitternesses; and He poured into me, abundantly, part of what embittered Him. Then He said to me: ***"My daughter, see now where the blindness of men has reached – to the point of wanting to make laws which are iniquitous and go against themselves and their own social welfare. My daughter, this is why I am calling you to sufferings again – so that, as you offer yourself with Me to Divine Justice, those who must fight this law of divorce may obtain light and efficacious grace in order to be victorious. My daughter, I tolerate that they make wars and revolutions, and that the blood of the new martyrs inundate the world – this is an honor for Me and for my Church; but this brutal law is an affront to my Church, and it is abominable and intolerable to Me."***

Now, while He was saying this, I saw a man who was fighting against this law - tired and exhausted in his strengths, in act of wanting to withdraw from the enterprise. So, together with the Lord, we encouraged Him, and he answered: ***“I see myself fighting almost alone, and unable to obtain the intent.”*** And I said to him: ***‘Courage, for contradictions are as many pearls which the Lord will use to adorn you in Heaven.’*** And he took heart and continued the enterprise. After this, I saw someone else, all weary and worried, not knowing what to decide, and someone saying to him: ***“Do you know what you should do? Quit - get out of Rome.”*** And he: ***“No, I cannot, this is the word given to my father; I will lay down my life, but as for quitting – never.”*** Afterwards, we withdrew; Jesus disappeared, and I found myself inside myself.

The Effeminate:

Book of Heaven - October 23 A.D., 1906

How in these times everything is effeminate.

As I was in my usual state, my adorable Jesus came for a little, and all oppressed and afflicted He wanted to pour His bitternesses into me. Then He told me: ***“My daughter, the bitternesses that creatures give Me are such that I cannot contain them; this is why I wanted to share them with you. In these times everything is effeminate; priests themselves seem to have lost the masculine characteristic and acquired the feminine characteristic. So, only rarely can a masculine priest be found; the rest – all effeminate. Ah, in what a deplorable state poor humanity is!”*** Having said this, He disappeared. I myself do not comprehend the meaning of this, but obedience wanted me to write it.

The Protestants:

Book of Heaven - February 9 A.D. , 1903

The goods that the Catholic Church possesses, and what is lacking to the Protestants.

This morning, finding myself in my usual state, I saw the confessor with another holy priest, who was saying: ***“Banish any thought that your position might not be Will of God.”*** Then he began to speak about these Protestants of Corato whom they talk about; and he said: ***“They will do little or nothing, because the Protestants do not have the bait of truth in order to catch the hearts, as does the Catholic Church. They lack the boat of true virtue to be able to place them in safety; they are without sails, oars, anchor, which are the examples and teachings of Jesus Christ. They reach the point of having neither a bread to satisfy their hunger, nor water to quench their thirst and wash themselves, which are the Sacraments; and what’s more, they even lack the sea of grace to be able to go in search of souls to be caught. So, since all this is lacking, what progress can they possibly make?”*** And he said many other things which I don’t know how to repeat well.

After this, my lovable Jesus came and told me: ***“My daughter, one who loves Me fixes himself before the divine center, but one who is resigned and does my Divine Will in everything, possesses the center of the Divinity within himself.”*** And He disappeared like a flash. A little later He came back; I was thanking Him for Creation, for Redemption and for so many other benefits, and He added: ***“In Creation I formed the material world, and in Redemption I formed the spiritual world.”***

The state of the Catholic Church:

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 God!

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!**

July 26th A.D. 2019 – Saint Anne Mother of BVM Calendar for the Traditional Roman Rite



Saint Anne played an extremely important role in the histories of major world religions, particularly Christianity. She produced Mary, a child born of [Immaculate Conception](#). Mary later became the mother of Jesus.

Saint Anne was the grandmother of [Jesus Christ](#). She was born from the House of David, the line which was prophesied to give birth to Christ. In Hebrew, her name was quite possibly Hannah, as Anne is the Greek derivative of the name Hannah. Saint Anne is the mother of Mary, the woman who gave birth to Jesus by [Virgin Birth](#). The Angel Gabriel came to Mary and told her that she would give birth to the Son of God.

In the Gospel of James, which is part of the [Apocrypha](#), you will find the story of Saint Anne. She and her husband Joachim were unable to conceive a child, even though they tried to do so and really wanted a baby. However, one day an angel came to them and told them that they would have a child. Since she was so overjoyed, Saint Anne promised that she would dedicate this baby's life to the service of God. Their daughter Mary was born.

Saint Anne produced an extraordinary child, as she was born free from original sin. Being born free from original sin is known as an Immaculate Conception. Therefore, part of the reason why Saint Anne is so famous is because she produced a child born of Immaculate Conception.

Saint Anne read the scriptures to Mary when she was a very small child. Saint Anne had promised that she would give her child to the service of God, and she kept her holy vow. When Mary was three years old, her parents brought her to the Temple and gave her to the service of the Temple. They did not see her again.

Although she had wanted a child so badly, Saint Anne knew that she had to honor her promise to the Lord. Saint Anne and Joachim would not be able to raise the child since Mary needed to be raised in order to become the mother of Jesus Christ.

Although in recent years, as compared to the history of the Church, a more formal process has come about for becoming a [saint](#), Saint Anne is still considered a Saint because of her role as the mother of Mary, grandmother of Jesus Christ, and as a devout and pious servant to the Lord God. You might say that she did not perform any miracles in her lifetime, which is technically a requirement for a Saint. However, that all depends upon how you define the word miracle. One could look at her life and the way that she brought up her daughter, and how she promised to give her daughter to the works of God, and say that she truly acted in a miraculous way.

**The Queen of Heaven in the Kingdom of the Divine Will
leaves Her Cradle, takes Her first Steps, and with Her childlike Acts, calls God
to descend upon Earth, and calls the Creatures to live in the Divine Will.**

The soul to the Little Celestial Queen:

Here I come again to You, my dear little Baby, in the house of Nazareth. I want to be spectator of your tender age; I want to give You my hand as You take your first steps and speak with your holy mama and with your father Joachim. Little as You are, after you have learned how to walk, You help Saint Anne in the little jobs. My little Mama, how dear You are to me, and all striking! O please, give me your lessons, that I may follow your childhood and learn from You - also in the little human actions - to live in the Kingdom of the Divine Will.

Lesson of the Little Queen of Heaven:

My dear child, my only desire is to keep my child near Me. Without you I feel lonely, and I have no one to whom to confide my secrets. It is my maternal caring that yearns for my child to be near Me - a child whom I keep in my Heart, in order to give you my lessons, and so make you comprehend how to live in the Kingdom of the Divine Will.

But the human volition cannot enter into It; it remains crushed and in act of receiving continual deaths before the light, the sanctity and the power of the Divine Will. But do you think that the human volition remains afflicted because the Divine Will keeps it in the act of dying continually? Ah, no, no! Rather, it feels happy, because upon its dying will, the Divine Will is born again and rises victorious and triumphant over it, bringing endless joy and happiness. It is enough to comprehend, dear child, what it means to let oneself be dominated by It and to experience It, for the creature to abhor her own will so much, that she would rather let herself be torn to pieces than leave the Divine Will.

Now listen to Me. I departed from Heaven only to do the Will of the Eternal One. Even though I had my heaven within Me - which was the Divine Will - and I was inseparable from my Creator, yet I enjoyed being in the Celestial Fatherland. More so, since the Divine Will was in Me, and therefore I felt my rights of daughter to be with the Divine Persons, to let Myself be rocked as a tiny little one in Their paternal arms, to share in all the joys and happiness, riches and sanctity, which They possessed, to take as much as I could, and to fill Myself so much, as to be unable to contain any more. The Supreme Being was pleased in seeing that, without fear, but rather, with highest love, I filled Myself with Their goods; nor was I surprised that They would let Me take whatever I wanted. I was Their daughter - one was the Will which animated Us; whatever They wanted, I wanted as well. Therefore, I felt that the properties of my Father were my own. The only difference is that I was little, and could not embrace or take all of Their goods. As much as I took, others would remain, which I had no capacity to contain, because I was always a creature; while the Divinity was great - immense, and in one single act It embraced everything.

But, in spite of this, at the moment They would make Me understand that I was to deprive myself of Their celestial joys and of the chaste embraces which We gave each other, I would depart from Heaven without hesitation, and I would return to the midst of my dear parents. They loved Me very much; I was all lovable, striking, cheerful, peaceful, and filled with childlike grace, such as to capture their affection. They were all attentive over Me - I was their jewel. When they took Me in their arms, they would feel unusual things, and a divine life palpitating in Me.

Now, child of my Heart, you must know that as my life down here began, the Divine Will extended Its Kingdom in all of my acts. My prayers, my words, my steps, the food and the sleep I took, the little services with which I helped my mother, were animated by the Divine Will. And since I have always carried you in my Heart, I called you as my child in all of my acts. I called your acts to be together with mine, so that in your acts too, even indifferent ones, the Kingdom of the Divine Will might extend. Listen to how much I have loved you: if I prayed, I called your prayer into mine, so that both yours and mine might receive the same value and power - the value and the power of a Divine Will. If I spoke, I called your word; if I walked, I called your steps; and if I did the little human actions, indispensable to human nature - such as taking water, sweeping, helping my mother by handing the wood to her in order to start the fire, and many other similar things - I called these same acts of yours, that they might receive the value of a Divine Will, and so that, in both mine and yours, Its Kingdom might extend. And while calling you in each of my acts, I called the Divine Word to descend upon earth.

Oh, how much I have loved you, my child! I wanted your acts within mine to make you happy and to let you reign together with Me. Oh, how many times I called you and your acts, but, to my greatest sorrow, mine remained isolated, and I saw yours as though lost within your human will, forming – horrible to say it – the kingdom, not divine, but human: the kingdom of passions and the kingdom of sin, of unhappinesses and of misfortunes. Your Mama cried over your misfortune; and still now, for each act of human will that you do, as I know the unhappy kingdom to which they lead you, my tears are pouring, to make you comprehend the great evil that you do.

Therefore, listen to your Mama: if you do the Divine Will, joys and happiness will be given to you by right; everything will be in common with your Creator; weaknesses and miseries will be banished from you. And then, you will be the dearest of my children; I will keep you in my own Kingdom, to make you live always of Divine Will.

The soul:

Holy Mama, who can bear to see You cry, and not listen to your holy lessons? With all my heart, I promise, I swear, never to do my will - never again. And You, Divine Mama – never leave me alone, so that the empire of your presence may subdue mine, to let me reign, always – always, in the Will of God.

Little Sacrifice:

Today, to honor Me, you will give Me all of your acts to keep Me company during my tender age, saying to Me three acts of love, in memory of the three years which I lived with my mother, Saint Anne.

Ejaculatory Prayer.

Powerful Queen, capture my heart, to enclose it in the Will of God.

Luisa and the Popes



Luisa born in Corato in the Province of Bari, Italy on April 23, A.D. 1865 and died there in the odor of sanctity on March 4, A.D. 1947.

Luisa's life spanned the reign of six Popes of the Catholic Church

The reign of each Pope represents a different phase of Luisa's mission of the Divine Will

Ven. Pius IX (1846-78) - "Luisa the Hidden Life" Leo XIII (1878-1903) - "Luisa the Victim Bride of Jesus" St. Pius X (1903-14) - "Luisa the Divine Mirror" Benedict XV (1914-22) - "Luisa the New Office"

Pius XI (1922-39) - "Luisa the Persecution"

Pius XII (1939-58) - "Luisa the Solitude"

There has also been six Popes since Luisa passed into Heaven:

John XXIII (1958-63) - "Luisa the Redeemed"

Paul VI (1963-78) - "Luisa the Renewal"

John Paul I (1978) - "The Pope of the Half Moon"

John Paul II (1978 - 2005) "Luisa the Diocesan Cause"

Benedict XVI (2005 - February 28, A.D. 2013) "Luisa the Roman Cause" Pope

Francis (2013-???) Petrus Romanus/Peter of Rome: The Final Pope?*

***See Saint Malachy's prophecy on the Popes**

<http://www.catholic-pages.com/grabbag/malachy.asp>



John XXIII

Motto "Obedience and Peace".

John XXIII (1958-63)

In 1953 he was made a cardinal and the people's patriarch of Venice.

On January 25, 1959, he announced plans for a general or ecumenical council which would be called the Second Vatican Council which on October 11, 1962. His death on June 3, 1963, followed a long agony. It evoked an astonishing wave of sympathy from all quarters which was a response to his exceptionally warm and outgoing personality.

Fifteen years after Luisa's death, at the request of Don Calvi, Cardinal Cento, the Archbishop of Trani asked the Holy See to authorize the transfer of Luisa's body from Corato's city cemetery and on June 3, 1962, with the full permission of the Holy See, Luisa's body was placed to the right of the central nave in the church of St. Mary the Greek.

Highlights:

Pope John XXIII (born 25 November, 1881; died 3 June, 1963, was pope from 1958 to 1963.

In 1953 he was made a cardinal and the people's patriarch of Venice.

On January 25, 1959, he announced plans for a general or ecumenical council which would be called the Second Vatican Council which on October 11, 1962.

His death on June 3, 1963, followed a long agony. It evoked an astonishing wave of sympathy from all quarters which was a response to his exceptionally warm and outgoing personality.

Pope John XXIII's Opening Speech to the Council

On October 11, 1962, the first day of the Council, Pope John delivered this address in St. Peter's Basilica.

Mother Church rejoices that, by the singular gift of Divine Providence, the longed-for day has finally dawned when -- *under the auspices of the virgin Mother of God, whose maternal dignity is commemorated on this feast* -- the Second Vatican Ecumenical Council is being solemnly opened here beside St. Peter's tomb.

THE ECUMENICAL COUNCILS OF THE CHURCH

The Councils -- both the twenty ecumenical ones and the numberless others, also important, of a provincial or regional character which have been held down through the years -- all prove clearly the vigour of the Catholic Church and are recorded as shining lights in her annals. In calling this vast assembly of bishops, the latest and humble successor to the Prince of the Apostles who is addressing you intended to assert once again the magisterium (teaching authority), which is unfailling and endures until the end of time, in order that this magisterium, taking into account the errors, the requirements, and the opportunities of our time, might be presented in exceptional form to all men throughout the world.

It is but natural that in opening this Universal Council we should like to look to the past and to listen to its voices whose echo we like to hear in the memories and the merits of the more recent and ancient Pontiffs, our predecessors. These are solemn and venerable voices, throughout the East and the West, from the fourth century to the Middle Ages, and from there to modern times, which have handed down their witness to those Councils. They are voices which proclaim in perennial fervour the triumph of that divine and human institution, the Church of Christ, which from Jesus takes its name, its grace, and its meaning.

Side by side with these motives for spiritual joy, however, there has also been for more than nineteen centuries a cloud of sorrows and of trials. Not without reason did the ancient Simeon announce to Mary the mother of Jesus, that prophecy which has been and still is true: "Behold this child is set for the fall and the resurrection of many in Israel, and for a sign which shall be contradicted" (Lk. 2: 34) . And Jesus Himself, when He grew up, clearly outlined the manner in which the world would treat His person down through the succeeding centuries with the mysterious words: "He who hears you, hears me" (Ibid. 10:16), and with those others that the same Evangelist relates: "He who is not with me is against me and he who does not gather with me scatters" (Ibid. 11 :23).

The great problem confronting the world after almost two thousand years remains unchanged. Christ is ever resplendent as the center of history and of life. Men are either with Him and His Church, and then they enjoy light, goodness, order, and peace. Or else they are without Him, or against Him, and deliberately opposed to His Church, and then they give rise to confusion, to bitterness in human relations, and to the constant danger of fratricidal wars.

Ecumenical Councils, whenever they are assembled, are a solemn celebration of the union of Christ and His Church, and hence lead to the universal radiation of truth, to the proper guidance of individuals in domestic and social life, to the strengthening of spiritual energies for a perennial uplift toward real and everlasting goodness.

The testimony of this extraordinary magisterium of the Church in the succeeding epochs of these twenty centuries of Christian history stands before us collected in numerous and imposing volumes, which are the sacred patrimony of our ecclesiastical archives, here in Rome and in the more noted libraries of the entire world.

Book of Heaven - Volume 12 - January 29, 1919

Every two thousand years I have renewed the world. In the first two thousand years I renewed it with the Deluge; in the second two thousand I renewed it with my coming upon earth when I manifested my Humanity, from which, as if from many fissures, my Divinity shone forth. The good ones and the very Saints of the following two thousand years have lived from the fruits of my Humanity and, in drops, they have enjoyed my Divinity. Now we are around the third two thousand years, and there will be a third renewal.

Jesus, what are you doing? You want to leave me in the dark?



Book of Heaven - November 8, 1921

To live in the Divine Will means to multiply the Life of Jesus; to repeat all the good that His Life contains. “Blessed are you, and all generations will call you blessed”.

As I was in my usual state, my always lovable Jesus made Himself seen while taking a light that was in my interior, and carrying it away. I cried out: ***‘Jesus, what are you doing? You want to leave me in the dark?’*** And He, with all sweetness, told me: ***“My daughter, do not fear; I am taking your little light with Me, and I leave you Mine. This little light of yours is nothing other than your will which, having placed itself in front of Mine, has received the reflection of my Will; this is why it has become a light. I am taking it with Me in order to let it go around; I will take it to Heaven as the most rare and beautiful thing – which is the human will that has received the reflection of the Will of its Creator. I will let it go around among the Divine Persons, so that They may receive the homages, the adorations of Their own reflections - the only ones worthy of Them. Then I will show it to all the Saints, so that they too may receive the glory of the reflections of the Divine Will in the human will. And then I will make it flow through all the earth, so that all may take part in such a great good.”***

Immediately, I added: ***‘My Love, forgive me. I thought You wanted to leave me in the dark. This is why I said: “What are You doing?” But when it is about my will, feel free to take it and do whatever You want.’***

Now, while Jesus was carrying this little light in His hands, I am unable to say what happened – I lack the words to express myself. I just remember that He placed the little light in front of His Person, and the little light received all His reflections, in such a way as to form another Jesus. And every time my will repeated the acts, so many Jesuses were multiplied. And my Jesus told me: ***“Do you see what it means to live in my Will? To multiply my Life as many times as one wants; to repeat all the good which my Life contains.”***

After this, I was saying to my Jesus: ***‘My Life, I enter into your Will to be able to extend myself in everyone and to everything - from the first to the last thought, from the first to the last word, from the first to the last action and step that were done, are done, and will be done. I want to seal everything with your Will, so that You may receive from everything the glory of your sanctity, of your love, of your power; and all that is human may remain covered, hidden, marked by your Volition, so that nothing - nothing human may remain, in which You do not receive divine glory.’***

Now, while I was doing this and other things, my sweet Jesus came all festive, accompanied by innumerable Blessed, and said: ***“All of Creation says to Me: ‘My glory, my glory!’”***

And all the Saints responded: ***“Behold, O Lord, we give You divine glory for everything!”*** An echo could be heard from all sides, saying: ***“For everything we give You love and glory!”***

And Jesus added: ***“Blessed are you, and all generations will call you blessed. My arm will make works of power in you. You will be the divine reflection; and filling the whole earth, you will make Me receive from all generations that glory which they deny to Me.”***

On hearing this, I remained confounded, annihilated, and I did not want to write. And He, caressing me, told me: ***“No, no, you will do it - I want it. What I said will serve for the honor of my Will. I Myself wanted to pay the just homage that befits the Sanctity in my Will; even more, I said nothing compared to what I could say.”***

THE LITTLE DAUGHTER OF THE DIVINE WILL



20. To Federico Abresch from Bologna

In Voluntate Dei! - Fiat

Most esteemed one in the Lord,

You cannot imagine the contentment I feel when I hear that one wants to live in the Divine Will, because it is a victory of Jesus; and as He conquers our will, we conquer His Own. In the Kingdom of the Divine Will no one loses, we are all winners, both God and the creature.

I am surprised by your doubts. How is it? Don't you know that Redemption is preparation for the Kingdom of the Divine Will? And the Sacred Heart of Jesus is nothing other than the immense Reign of His Will. It is not the Heart that dominates; it is the Divine Will that dominates His Divine Heart. Poor Heart, if it did not have a Will to dominate it, it would be good at nothing. If the will is good, the heart is good; if the will is holy, the heart is holy. If our will gives place to the Divine, letting It raise Its throne in our will, the heart acquires the divine qualities by grace. Therefore, both in the Divine and in the human order, it is always the will that has the first place, the prime act, its rule. The heart and all the rest are in the secondary order... Therefore, to say that the Heart reigns, if the Divine Will does not reign, is absurd. They can be called devotions, pious practices...; if the Divine Will does not reign, the Kingdom does not exist. It exists in Heaven, but has no place on earth. However, the Holy Church, organ and messenger of the Supreme Fiat, through the Sacred Heart, through the Celestial Mama, beseeches the Kingdom of the Divine Will. She does not say it with words, but says it with facts. The Divine Volition is the King - His Heart, His wounds, His precious Blood, the sweet Queen, form the ministers that surround the King, and through them beseech the Kingdom of the Divine Will in souls.

Now, how can one know It? All the necessary things, the different circumstances in which we may find ourselves, are Will of God for us. If we are really determined to live in It, God is so pleased that, if miracles are needed, He will make them in order not to let us use our will. It is up to us to truly decide, and be willing to give even our life in order to live in It; and dear Jesus and the Sovereign Queen will take on the commitment, will be our sentries, and will surround us with such graces as to not let us be betrayed by our own wills. More so, since our Lord does not teach difficult things, nor does He impose them or want them, but He facilitates all that He wants from us in an admirable way; even more, He puts Himself in our place to make it easy for us, and does together with us all that He wants us to do.

I commend myself to your prayers and also to my good daughter Amelia. Make yourselves saints. May the Divine Volition stretch out Its arms to you, to raise you in Its womb. Look at all things as bearers of It, to give you Its life, Its sanctity... The little one - raise him holy, as a gift of the Fiat; who knows whether your desires to see him religious and holy may not be fulfilled. So I leave you all in the Divine Volition; let me always find you in It. And with a thousand regards to the father, to the mother and to the son, I say,

most affectionately yours, the little daughter of the Divine Will

Prayer Requests – July A.D. 2019



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), (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), **Earl** (back), **Sylvia** (SI), **Frank Kelly** (chemo), **Mother Gabrielle Marie** ((SI), **Roger Iker** (hospice), **Seminarian Fransiskus Santoso** (SI), **Claudia** (surgery), **Elise Maristella** (SI), **JoZee** (SI), **David Calvert** (heart), **Roy Asford** (cancer), **Michael** (schizophrenia), **Sylvia Grai** (cancer)

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

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

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