

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. 174 -- November 1 & 2 , A.D. 2016

All Saints Day – All Souls Day



This is a Holy Day of Obligation on which we celebrate the Church Triumphant -- all the Saints in Heaven, canonized or unknown. After Noon and until Midnight tomorrow, a person who has been to confession and Communion can gain a plenary indulgence, under the usual conditions, for the poor souls in Purgatory (who will be commemorated tomorrow) each time he visits a church or public oratory and recites the Our Father, the Hail Mary and the Glory be to the Father six times. This is a special exception to the ordinary law of the Church according to which a plenary indulgence for the same work can be gained only once a day. Some of the grave-visiting customs described on the entry for All Souls Day, then, may begin today in some places.

November 1 & 2 , A.D. 2016 – Feasts of All Saints & All Souls
Calendar for the Traditional Roman Rite



Both the Feast of All Saints and the Feast of All Souls evolved in the life of the Church independently of paganism and Halloween. However, elements of pagan practices were perhaps "baptized" by some cultures or attached themselves to the celebration of All Saints and All Souls.

Let us first address the Feast of All Saints. The exact origins of this celebration are uncertain, although, after the legalization of Christianity in 313, a common commemoration of Saints, especially the martyrs, appeared in various areas throughout the Church. For instance in the East, the city of Edessa celebrated this feast on May 13; the Syrians, on the Friday after Easter; and the city of Antioch, on the first Sunday after Pentecost. Both St. Ephrem (d. 373) and St. John Chrysostom (d. 407) attest to this feast day in their preaching. In the West, a commemoration for all the saints also was celebrated on the first Sunday after Pentecost. The primary reason for establishing a common feast day was because of the desire to honor the great number of martyrs, especially during the persecution of Emperor Diocletian (284-305), the worst and most extensive of the persecutions. Quite simply, there were not enough days of the year for a feast day for each martyr and many of them died in groups. A common feast day for all saints, therefore seemed most appropriate.

In 609, the Emperor Phocas gave the Pantheon in Rome to Pope Boniface IV, who rededicated it on May 13 under the title St. Maria ad Martyres (or St. Mary and All Martyrs). Whether the Holy Father purposefully chose May 13 because of the date of the popular celebration already established in the East or whether this was just a happy coincidence is open to debate.

The designation of Nov. 1 as the Feast of All Saints occurred over time. Pope Gregory III (731-741) dedicated an oratory in the original St. Peter's Basilica in honor of all the saints on Nov. 1 (at least according to some accounts), and this date

then became the official date for the celebration of the Feast of All Saints in Rome. St Bede (d. 735) recorded the celebration of All Saints Day on Nov. 1 in England, and such a celebration also existed in Salzburg, Austria. Ado of Vienna (d 875) recounted how Pope Gregory IV asked King Louis the Pious (778-840) to proclaim Nov. 1 as All Saints Day throughout the Holy Roman Empire. Sacramentaries of the 9th and 10th centuries also placed the Feast of All Saints on the liturgical calendar on Nov. 1.

According to an early Church historian, John Belet, Pope Gregory IV (827-844) officially declared Nov. 1 the Feast of All Saints, transferring it from May 13. However, Sicard of Cremona (d. 1215) recorded that Pope Gregory VII (1073-85) finally suppressed May 13 and mandated Nov. 1 as the date to celebrate the Feast of All Saints. In all, we find the Church establishing a liturgical feast day in honor of the saints independent of any pagan influence.

Now for the pagan connection: Nov. 1 marked Samhain, the beginning of the Celtic winter. (The Celts lived as early as 2,000 years ago in England, Scotland, Wales, Ireland, and northern France.) Samhain, for whom the feast was named, was the Celtic lord of death, and his name literally meant "summer's end." Since winter is the season of cold, darkness and death, the Celts soon made the connection with human death. The eve of Samhain, Oct. 31, was a time of Celtic pagan sacrifice, and Samhain allowed the souls of the dead to return to their earthly homes that evening. Ghosts, witches, goblins, and elves came to harm the people, particularly those who had inflicted harm on them in this life. Cats too were considered sacred because they had once been human beings who had been changed as a punishment for their evil deeds on this earth.

To protect themselves from marauding evil spirits on the eve of Samhain, the people extinguished their hearth fires and the Druids (the priests and spiritual teachers of the Celts) built a huge new year's bonfire of sacred oak branches. The Druids offered burnt sacrifices â crops, animals, even humans â and told fortunes of the coming year by examining the burned remains. People sometimes wore costumes of animal heads and skins. From this new fire, the home hearths were again ignited.

Particular ethnic groups developed their own lore which was merged with the celebration. In Ireland, people held a parade in honor of Muck Olla, a god. They followed a leader dressed in a white robe with a mask from the head of an animal, and begged for food. (Ireland is also the source of the jack-o'-lantern fable: A man named Jack was not able to enter heaven because of his miserliness and he could not enter hell because he played practical jokes on the devil; so he was condemned to walk the earth with his lantern until Judgment Day.)

The Scots walked through fields and villages carrying torches and lit bonfires to ward off witches and other evil spirits.

In Wales, every person placed a marked stone in the huge bonfire. If a person's stone could not be found the next morning, he would die within a year.

Besides the Celtic traditions in place, the Roman conquest of Britain in AD 43 brought two other pagan feasts: Feralia was held in late October to honor the dead. Another Autumn festival honored Pomona, the goddess of fruits and trees; probably through this festival, apples became associated with Halloween. Elements of these Roman celebrations were combined with the Celtic Samhain.

With the spread of Christianity and the establishment of All Saints Day, some of these pagan customs remained in the English speaking world for All Hallows Eve (or Halloween, All Saints Eve), perhaps at first more out of superstition and later, more out of fun. Nevertheless, All Saints Day clearly arose from genuine a Christian devotion.

Along with the Feast of All Saints developed the Feast of All Souls. The Church has consistently encouraged the offering of prayers and Mass for the souls of the faithful departed in Purgatory. At the time of their death, these souls are not perfectly cleansed of venial sin or have not atoned for past transgressions, and thereby are deprived of the Beatific Vision. The faithful on earth can assist these souls in Purgatory in attaining the Beatific Vision through their prayers, good works and the offering of Mass.

In the early days of the Church, the names of the faithful departed were posted in Church so that the community would remember them in prayer. In the 6th century, the Benedictine monasteries held a solemn commemoration of deceased

members at Whitsuntide, the days following Pentecost. In Spain, St. Isidore (d. 636) attested to a celebration on the Saturday before Sexagesima Sunday (the second Sunday before Lent, the eighth before Easter in the old calendar). In Germany, Widukind, Abbot of Corvey (d. 980) recorded a special ceremony for the faithful departed on Oct. 1. St. Odilo, the Abbot of Cluny (d. 1048), decreed for all of the Cluniac monasteries that special prayers be offered and the Office of the Dead sung for all of the souls in Purgatory on Nov. 2, the day after All Saints. The Benedictines and Carthusians adopted that same devotion, and soon Nov. 2 was adopted as the Feast of All Souls for the whole Church.

Other customs have arisen over time in the celebration of All Souls Day. The Dominicans in the 15th century instituted a custom of each priest offering three Masses on the Feast of All Souls. Pope Benedict XIV in 1748 approved this practice, and it rapidly spread throughout Spain, Portugal and Latin America. During World War I, Pope Benedict XV, recognizing the number of war dead and the numerous Masses that could not be fulfilled because of destroyed Churches, granted all priests the privilege of offering three Masses on All Souls Day: one for the particular intention, one for all of the faithful departed, and one for the intentions of the Holy Father.

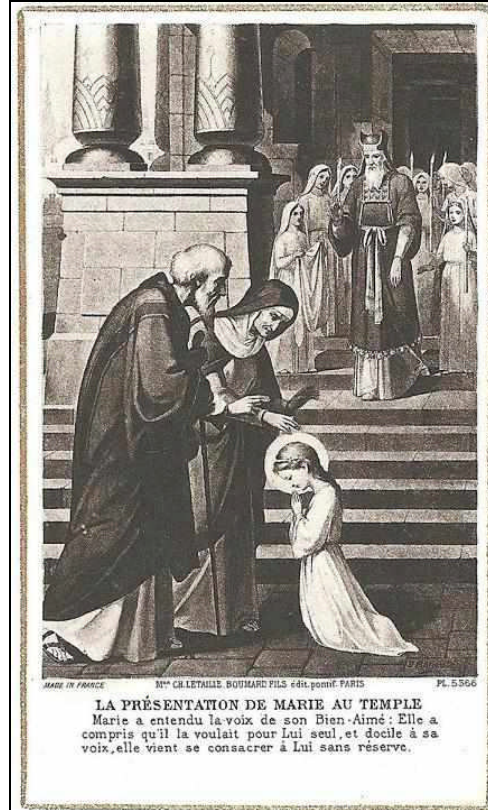
Other customs have developed regarding All Souls. In Mexico, relatives make garlands, wreathes and crosses of real and paper flowers of every color to place on the graves of deceased relatives the morning of All Souls. The family will spend the entire day at the cemetery. The pastor will visit the cemetery, preach and offer prayers for the dead and then bless the individual graves. "Skeleton" candy is given to the children.

Similar practices occur in Louisiana. The relatives whitewash and clean the tombstones and prepare garlands, wreathes and crosses of real and paper flowers to decorate them. In the afternoon of All Saints, the priest processes around the cemetery, blessing the graves and reciting the Rosary. Candles are lit near the graves at dusk, one for each member of the deceased. On All Souls day, Mass is usually offered at the cemetery.

In the Middle Ages, superstitious belief, probably influenced from Celtic paganism, held that the souls in purgatory appeared on All Souls Day as witches, toads, goblins, etc. to persons who committed wrongs against them during their lives on earth. For this reason, some ethnic groups also prepared food offerings to feed and to appease the spirits on this day. These practices are probably remnants of the Celtic Samhain festivities.

Nevertheless, All Souls Day as well as All Saints Day are rooted in Christian belief and arose in this life of the Church through a healthy spirituality, despite some pagan trappings that may have survived and have remained attached to their celebration.

**November 21 , A.D. 2016 – Presentation of the Blessed Virgin Mary
Calendar for the Traditional Roman Rite**



The account of the Presentation of the Blessed Virgin Mary in the Temple is principally based on the Protoevangelium of James, which has been dated by historians prior to the year 200 AD. The story relates that in thanksgiving for the birth of their daughter, Mary, Joachim and Anne decide to consecrate her to God, and bring her, at the age of three years, to the temple in Jerusalem. Mary's presentation in the temple draws parallels to that of the prophet Samuel, whose mother Hannah, like Anne was also thought to be barren, and who offered her child as a gift to God at Shiloh.

Mary remained in the Temple until her twelfth year, at which point she was assigned to Joseph as guardian. According to Coptic tradition, her father Joachim died when Mary was six years old and her mother when Mary was eight.^[2] While the story is a legend with no foundation in history, the point is to show that even in her childhood Mary was completely dedicated to God. It is from this account that arose the feast of Mary's Presentation.

The feast originated as a result of the dedication of the Basilica of Saint Mary the New, built in 543 by the Byzantines under Emperor Justinian I near the site of the ruined Temple in Jerusalem. This basilica was destroyed by the Sassanid Persians under Khosrau II after the Siege of Jerusalem (614). The first documented celebration of the feast in any calendar is the mention of the *Ἐἰσοδος τῆς Παναγίας Θεοτόκου* (Entry of the All-Holy Theotokos, i.e., into the Temple) in the *Menologion of Basil II*, an 11th-century menology of the Eastern Roman (also known as Byzantine) emperor Basil II.

The feast continued to be celebrated throughout the East, was celebrated in the monasteries of Southern Italy by the ninth century, and was introduced into the Papal Chapel in Avignon in 1372 by decree of Pope Gregory XI. The feast was included in the Roman Missal in 1472, but was suppressed by Pope Pius V in 1568. As a result, it did not appear in the Tridentine Calendar. Pope Sixtus V reintroduced it into the Roman Calendar in 1585. Pope Clement VIII made this feast a greater double in 1597. The feast also continued as a memorial in the Roman Calendar of 1969.

The Roman Catholic Church, on the day of the Presentation of the Blessed Virgin Mary, "*we celebrate that dedication of herself which Mary made to God from her very childhood under the inspiration of the Holy Spirit who filled her with grace ...*" In the 1974 encyclical *Marialis Cultus*, Pope Paul VI wrote that "despite its apocryphal content, it presents lofty and exemplary values and carries on the venerable traditions having their origins in the Eastern churches".

The three feasts of the Birthday of Our Lady, the Holy Name of Mary, and her Presentation in the Temple correspond in the Marian cycle with the first three feasts of the cycle of feasts of Jesus: namely, Christmas, the Holy Name of Jesus, and His Presentation at the Temple.^[8] November 21 is also a "*Pro Orantibus*" Day, a day of prayer for cloistered religious "totally dedicated to God in prayer, silence, and concealment".^[9]

Information on the Infancy Gospel of James

The Infancy Narrative of James is also known as the Protevangelium of James. In *The Other Gospels*, Ron Cameron says that the name *Protevangelium* "implies that most of the events recorded in this 'initial gospel' of James occur prior to those recorded in the gospels of the New Testament." The gospel received this name when it was first published in the sixteenth century.

There are about one hundred and thirty Greek manuscripts containing the Infancy Gospel of James, but the vast majority of these come from the tenth century or later. The earliest known manuscript of the text was found in 1958; it is now kept in Geneva's Bodmer Library. The manuscript dates to the third century; however, according to Cameron, "many of its readings seem to be secondary."

Cameron identifies three different sources for the Infancy Gospel of James: extracanonical traditions, the Old Testament, and the Gospels of Matthew and Luke. The mythical element of birth in a cave, for example, is an extracanonical also known to Justin Martyr. Cameron states of the author's use of Jewish scriptures: "Not only are individual words, phrases, and even whole paragraphs reminiscent of the Septuagint; such discrete forms as the hymn and the lament of Anna also display conscious, direct 'remembrance' of the stories recorded in the scriptures." Concerning the use of the canonical gospels, Cameron observes, "Frequently the respective passages in Matthew and Luke are harmonized into a single story in the *Protevangelium of James*; in some instances the two texts are conflated. It is by combining composite traditions with a harmony of the synoptic infancy stories that the *Protevangelium of James* has constructed the dramatic scenes of its gospel."

F. F. Bruce writes of the Infancy Gospel of James (*Jesus and Christian Origins Outside the New Testament*, pp. 86-87): There is, for example, the *Protevangeli of James*, which begins with an account of the birth of Mary to Joachim and Anna in their old age, when they had given up all hope of having children. Like the infant Samuel in the Old Testament, Mary was dedicated by her grateful mother to the service of god in the temple, and there she was placed in [the] charge of the priest Zechariah. When she was twelve years old she was betrothed by her guardians to Joseph. The story of the angelic annunciation and virginal conception follows the nativity narratives of Luke and Matthew, with various embellishments: Mary's chastity is vindicated, for example, by the 'ordeal of jealousy' prescribed in Numbers 5.11-28. In a cave near Bethlehem Mary gives birth to Jesus, Salome acting as midwife. When Herod fails to find the infant, after the visit of the wise men from the east, he tries to lay hands on the child John (later the Baptist), but when he too is not to be found (having been hidden with his mother Elizabeth in a hollow mountain) Herod has his father Zechariah put to death in the temple court.

In *The Complete Gospels*, Ronald Hock divides the Infancy Gospel of James into three parts. In the first eight chapters, there is the story of Mary's own unique birth and childhood, wherein it is related that Anna, Mary's mother, becomes pregnant only after supplication to God. In the second eight chapters, the story starts "with the crisis posed by Mary's becoming a woman and thus her imminent pollution of the temple. The priests resolve the crisis by turning her over to a divinely chosen widower, the carpenter Joseph, who agrees to be her guardian, but refuses to marry her." When Mary becomes pregnant, a priest suspects Joseph and Mary of wrong-doing and put the two to a test, which they pass. In the last eight chapters, we hear of the birth of Jesus with the visit of midwives, the hiding of Jesus from Herod in a feeding trough, and even the hiding of John from Herod in the hills with his mother Elizabeth. These legends are embellishments upon the stories given in Matthew and Luke.

According to Hock, a major development found in the Protevangelium of James is this: "Mary, the central character, is no longer a virgin in the ordinary sense of a young woman of marriageable age, **but a virgin of extraordinary purity and unending duration.**" Hock goes on to argue: "Indeed, Mary's purity is so emphasized that it becomes thematic and thus answers the fundamental question which guides the narrative: why Mary, of all the virgins in Israel, was chosen to be the mother of the son of God. **The answer: no one could have been any purer.** Thus Anna transforms Mary's bedroom into a sanctuary where she receives no impure food and is amused by the undefiled daughters of the Hebrews (6:5). When she turns three years of age, these young women escort her to the temple in Jerusalem where she spends the next nine years in absolute purity and is even fed by the hand on an angel (7:4-8:2). When, at age twelve, she is made the ward of Joseph, she spends her time spinning thread for the temple with the other virgins from Israel (10:1-12:1). When she is later suspected of impurity, she passes a test and has her innocence proclaimed by the high priest (15:1-16:7). Finally, when she gives birth to Jesus, two midwives certify that she remains a virgin (19:18-20:11). In short, it is through her purity that Mary fulfills the blessing which the priests made when she was only one year old: that she might be blessed with a blessing that could not be surpassed (6:9)."

December 21, 1899

Luisa speaks about virginity and purity.

After a long silence, this morning, interrupting it, my lovable Jesus said to me: ***"I am the receptacle of pure souls."*** And in these words of His I received intellectual light that made me comprehend many things about purity, but I can repeat little or nothing with words, of what I feel in my intellect. However, most honorable lady obedience wants me to write something, be it even nonsense, and to make her content I will speak my nonsense about purity.

It seemed to me that purity is the noblest gem that the soul can possess. The soul who possesses purity is invested with candid light, in such a way that blessed God, in looking at her, finds His own image; He feels drawn to love her, so much so, that He reaches the point of becoming enamored with her, and He is taken by so much love that He gives her His most pure Heart as dwelling, because only that which is pure and perfectly clean enters into God; nothing stained can enter that most pure bosom. The soul who possesses purity retains within herself her original splendor that God gave her in creating her; nothing is disfigured or disennobled in her; rather, like a queen who aspires to her nuptials with the celestial King, she preserves her nobility until this noble flower is transplanted into the celestial gardens. Oh! how this virginal flower is fragrant of a distinct odor! It always rises above all other flowers, and even above the very Angels. How it stands out with varied beauty! So, all are taken by esteem and love, and give it free way, to let it reach up to its Divine Spouse, in such a way that the first place around Our Lord is of these noble flowers. And Our Lord greatly delights in strolling in the midst of these lilies that perfume the earth and Heaven; and He delights even more in being surrounded by these lilies because, He being the first noble lily and the model, He is the specimen of all the others.

Oh! how beautiful it is to see a virgin soul! Her heart gives off no other breath but that of purity and of candor; it is not even shadowed by any other love which is not God; even her body gives off fragrance of purity. Everything is pure in her: pure in her steps, pure in operating, in speaking, in looking, and also in moving. So, at the mere sight of her one feels the fragrance and recognizes a soul who is truly virginal. What charisms, what graces, what mutual love and loving stratagems between this soul and her Spouse Jesus! Only one who experiences them can say something; and one cannot even narrate everything. Besides, I don't feel entitled to speak about this, therefore I keep silent and I move on.

February 3, 1912

If in the soul there is no purity, upright working and love, she cannot be the mirror of Jesus.

Continuing in my usual state, my always lovable Jesus came, and placing His holy hand under my chin, He told me: ***"My daughter, you are the reflection of my glory."***

Then He added: ***"In the world I need mirrors to which to go and look at Myself. Only then can a fount serve as mirror in which people can reflect themselves, when the fount is pure; but it is of no use for the fount to be pure if the waters are cloudy. It is useless for that fount to boast about the preciousness of the stones on which it is founded, if the waters are cloudy; nor can the sun make its rays perpendicular so as to render those waters silvery and communicate to them the variety of colors; nor can people reflect themselves in it. My daughter, virgin souls are the similes of the purity of the fount: the crystal clear and pure waters are the upright working, the sun that make its rays perpendicular is Me, the variety of colors is love. Therefore, if I do not find purity, upright working and love in a soul, she cannot be my mirror. These are my mirrors in which I make my glory be reflected; with all the others, even if they are virgins, not only can I not reflect Myself, but if I wanted to do so, I would not recognize Myself in them. And the sign of all this is peace; from this you will be able to know how very scarce are the mirrors I have in the world. In fact, very few are the peaceful souls."***

Day Thirteen

The Queen of Heaven in the Kingdom of the Divine Will

Departs for the Temple and gives example of total Triumph in the Sacrifice

The soul to the Triumphant Queen:

Celestial Mama, today I come to prostrate myself before You, to ask for your invincible strength in all of my pains; and You know how my heart is filled with them, to the point of feeling drowned with pains. O please, if You love so much being my mother, take my heart in your hands and pour into it the love, the grace and the strength to triumph in my pains, and to convert them all into Divine Will.

Lesson of the Triumphant Queen:

My child, courage, do not fear; your Mama is all for you, and today I was waiting for you so that my heroism and my triumph in the sacrifice might infuse in you strength and courage, and I might see my child triumphant in her pains, with the heroism of bearing them with love and in order to do the Divine Will.

Now, my child, listen to Me. I had just turned three years old when my parents let Me know that they wanted to consecrate Me to the Lord in the temple. My heart rejoiced in hearing this – about consecrating Myself and spending my years in the house of God. But beneath my joy there was a sorrow: the privation of the dearest persons one can have on earth – my dear parents. I was little, I needed their paternal cares; I was depriving Myself of the presence of two great saints. Moreover, I saw that as the day approached on which they were to deprive themselves of Me, who rendered their lives full of joy and of happiness, they felt such bitterness as to feel they were dying. But though suffering, they were disposed to make the heroic act of taking Me to the Lord.

My parents loved Me in the order of God, and considered Me a great gift, given to them by the Lord. This gave them the strength to make the painful sacrifice. Therefore, my child, if you want to have an invincible strength to suffer the hardest pains, let all of your things be in the order of God, and hold them as precious gifts given to you by God.

Now, you must know that I prepared Myself with courage for my departure for the temple, because, as I delivered my will to the Divine Being and the Supreme Fiat took possession of my whole being, I acquired all virtues as nature. I was dominator over Myself; all virtues were in Me like many noble princesses, and according to the circumstances of my life, they promptly showed themselves, to fulfill their office without any resistance. In vain would they have called Me Queen, had I not possessed the virtue of being Queen over Myself. I had in my dominion perfect charity, invincible patience, enrapturing sweetness, profound humility, and the whole endowment of the other virtues. The Divine Will rendered the little earth of my humanity fortunate, always flowery, and without thorns of vices.

Do you see then, dear child, what it means to live of Divine Will? Its light, Its sanctity and power convert all virtues into nature; nor does It lower Itself to reign in a soul where there is a rebellious nature - no, no! It is sanctity, and It wants nature to be ordered and holy where It must reign.

Therefore, by my sacrifice of going to the temple, it was conquests that I made; and over this sacrifice, the triumph of a Divine Will was formed within Me. These triumphs brought new seas of grace, of sanctity and of light into Me - to the extent of feeling happy in my very pains, in order to be able to conquer new triumphs.

Now, my child, place your hand upon your heart, and tell your Mama: do you feel your nature changed into virtue? Or, do you feel the thorns of impatience, the noxious herbs of agitation, the bad humors of affections which are not holy? Listen – let your Mama do it; place your will into my hands, determined in not wanting it any more, and I will let you be possessed by the Divine Will. It will banish everything from you, and all that you have not done in many years, you will do in one day, which will be the beginning of true life, of happiness and of sanctity.

The soul:

Holy Mama, help your child; make a visit to my soul, and with your maternal hands, snatch from me everything You find which is not Will of God. Burn away thorns and noxious herbs, and You Yourself, call the Divine Will to reign in my soul.

Little Sacrifice:

Today, to honor Me, you will call Me three times to visit your soul, and will give Me all the freedom to do with you whatever I want.

Ejaculatory Prayer:

Sovereign Queen, take my soul in your hands, and transform it completely into Will of God.

November 24 , A.D. 2016 – Feast Day Saint John of the Cross
Calendar for the Traditional Roman Rite



The Story and History of Saint John of the Cross

The story and history of Saint John of the Cross. The father of St. John was discarded by his kindred for marrying a poor orphan, and the Saint, thus born and nurtured in poverty, chose it also for his portion. Unable to learn a trade, he became the servant of the poor in the hospital of Medina, while still pursuing his sacred studies. In 1563, being then twenty-one, he humbly offered himself as a lay-brother to the Carmelite friars, who, however, knowing his talents, had him ordained priest. He would now have exchanged to the severe Carthusian Order, had not St. Teresa, with the instinct of a Saint, persuaded him to remain and help her in the reform of his own Order. Thus he became the first prior of the Barefooted Carmelites. His reform, though approved by the general, was rejected by the elder friars, who condemned the Saint as a fugitive and apostate, and cast him into prison, whence he only escaped, after nine months' suffering, at the risk of his life. Twice again, before his death, he was shamefully persecuted by his brethren, and publicly disgraced. But his complete abandonment by creatures only deepened his interior peace and devout longing for heaven.

Feast Day of Saint John of the Cross

The Feast Day of Saint John of the Cross is November 24. The origin of Feast Days: most saints have specially designated feast days and are associated with a specific day of the year and these are referred to as the saint's feast day. The feast days first arose from the very early Christian custom of the annual commemoration of martyrs on the dates of their deaths at the same time celebrating their birth into heaven.

St. John of the Cross teaches us that all the operations of a soul moving in mystical union with God are in fact divine:

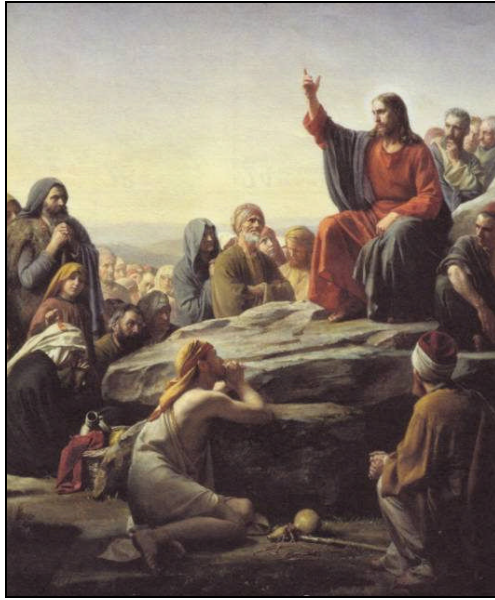
...all the operations of the memory and other faculties in this state are divine. God now possesses the faculties as their complete lord, because of their transformation in Him. And consequently it is He Who divinely moves and commands them according to His spirit and will. As a result the operations are not different from those of God; but those the soul performs are of God and are divine operations. Since he who is united with God is one spirit with Him, as St. Paul says [I Cor. 6:17], the operations of the soul united with God are of the divine Spirit and are divine.¹

This renovation (God making the soul die to all that He is not) is: an illumination of the human intellect with supernatural light so that it becomes divine, united with the divine; an informing of the will with love of God so that it is no longer less than divine and loves in no other way than divinely, united and made one with the divine will and love; and also a divine conversion and change of the memory, the affections, and the appetites according to God. And thus this soul will be a soul of heaven, heavenly and more divine than human.²

¹ St. John of the Cross, The Ascent of Mount Carmel, III-ii-8, *The Collected Works of St. John of the Cross*, trans. Kieran Kavanaugh, O.C.D. and Otilio Rodriguez, O.C.D. (Washington, D.C.: ICS Publications, 1979), pp. 216-7.

² Ibid., *The Dark Night*, ch. 13, n. 11, pp. 360-1.

The Book of Heaven and the Baltimore Catechism No. 3



LESSON FOURTH: On Creation – Part 1

Q. 206. What is the difference between making and creating?

A. "Making" means bringing forth or forming out of some material already existing, as workmen do. "Creating" means bringing forth out of nothing, as God alone can do.

Book of Heaven - May 20 A.D. 1900

My daughter, all things have their origin from nothing. If this very machine of the universe which you are admiring with its great order had been full of other things before I created it, I could not have put my creative hand to make it with such great mastery and to render it so splendid and adorned. At the most, I could have undone everything that might have been there, to then redo it according to my liking. But we always come to this: all of my works have their origin from nothing, and when there is a mixing with other things, it is not decorous for my majesty to descend and operate in the soul. But when the soul reduces herself to nothing and rises to Me, and takes her being within Mine, then I operate as the God that I am, and the soul finds true rest. And here is how all virtues, from humility to the annihilation of oneself, begin."

Q. 207. Has everything that exists been created?

A. Everything that exists except God Himself has been created.

Book of Heaven - February 22 A.D. 1921

"My daughter, it is my usual way to remain silent after having spoken. I want to rest in my own word - that is, in the very work that came out from Me. I did this in the Creation: after I said, 'FIAT LUX', and light came to be - 'FIAT' to all the other things, and things came to life, I wanted to rest, and my eternal light rested in the light delivered in time. My love rested in the love with which I invested the whole of Creation; my beauty rested in the whole universe, which I molded after my own beauty. My wisdom and my power rested as well, with which I ordered everything, with such wisdom and power that, in looking, I Myself said: 'How beautiful is the Work that came out from Me - I want to rest in It.' I do the same with souls: after I have spoken, I want to rest and enjoy the effects of my word."

Q. 208. Who created heaven and earth, and all things?

A. God created heaven and earth, and all things.

Book of Heaven - October 6 A.D. 1922

..first I had to form the Saints, who were to resemble Me and copy my Humanity in a more perfect way, as much as is possible for them; and this I have already done. Now my goodness wants to go beyond, and wants to give in to greater excesses of love; and therefore I want them to enter into my Humanity and copy what the soul of my Humanity did in the Divine Will. If the first cooperated with my redemption in order to save souls, to teach the law, to banish sin, being limited within the centuries in which they lived, the second will go beyond, copying what the soul of my Humanity did in the Divine Will. They will embrace all centuries, all creatures, and rising above all, will put in force the rights of Creation which are due to Me, and which concern all creatures, bringing all things to the first origin of Creation and to the purpose for which Creation was delivered. Everything is ordered in Me: if I issued Creation, It must return to Me ordered, just as It came out of my hands.

Q. 209. From what do we learn that God created heaven and earth and all things?

A. We learn that God created heaven and earth and all things from the Bible or Holy Scripture, in which the account of the Creation is given.

Book of Heaven - November 11 A.D. 1922

Therefore I tell you, true daughter of my Volition, first happy birth from my Will - be attentive and faithful to Me; come into my Eternal Volition. My acts await you, wanting the seal of yours; those of my Mama await you; the whole of Heaven awaits you, wanting to see all of their acts glorified in my Will by a creature of their own stock. The present and future generations await you, to be given back the lost happiness. Ah! no, no, the generations will not end until man returns into my womb, beautiful, dominating, just as he came out of my creative hands. I am not content with having redeemed him; even at the cost of waiting I will still have patience, but he must return to Me as I made him, by virtue of my Will. By doing his own will, he went down into the abyss and transformed himself into a brute; by doing my Will, he will rise and acquire the new transformation into the nature created by Me. Then will I be able to say: 'I have accomplished everything; the order of the whole Creation has returned to Me, and I will rest in It.'

Q. 210. Why did God create all things?

A. God created all things for His own glory and for their or our good.

Book of Heaven - March 21 A.D. 1922

My Will hovers over all Creation - there is nothing in which my Volition does not have Its seal. As I pronounced the Fiat in creating things, my Will took dominion over them, and became life and preservation of all things. Now, this Will of Mine wants all things to be enclosed within Itself in order to receive the return for Its own noble and divine acts. It wants to see the air, the wind, the fragrance, the light of Its Volition hover over all human acts, in such a way that, as Its acts hover together with those of the creatures, they may fuse together and form one single thing. This alone was the purpose of Creation - that the emanations of the wills be continuous. I want it, I demand it, I expect it. This is why I am in such haste that my Will, Its value and Its effects become known - so that, as the souls who live in my Will do their acts, through their continuous emanations in my Will, they will diffuse them like air over everything, and their acts will multiply in all the human acts, investing and covering everything, as acts of my Will. Then will I obtain the purpose of Creation; my Will will rest in them and will form the new generation, and all things will have the double seal of my Will: the Fiat of Creation, and the echo of my Fiat in the creatures."

Q. 211. Did God leave all things to themselves after He had created them?

A. God did not leave all things to themselves after He had created them; He continues to preserve and govern them.

Book of Heaven - November 16 A.D. 1922

“My daughter, my Will acts in different ways – first It operates, and then It preserves what it has done. In Creation I operated and I ordered everything, and after I did everything, my Will remained as the preserver of everything. From that time on It has done nothing new in the order of all Creation. Then, my Will entered the field again to operate, as I descended from Heaven to earth in order to redeem man; and my work was not for a little as in Creation, but it lasted as long as thirty-three years. Then, again, I returned to preserve everything I did in Redemption. Therefore, just as a sun exists by virtue of my preserving Will for the good of all and of each one, so are the goods of Redemption in act for all and for each one.”

Q. 212. What do we call the care by which God preserves and governs the world and all it contains?

A. We call the care by which God preserves and governs the world and all it contains His providence.

Book of Heaven - January 29 A.D. 1919

“My beloved daughter, I want to let you know the order of my Providence. 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. This is the reason for the general confusion: it is nothing other than the preparation of the third renewal. If in the second renewal I manifested what my Humanity did and suffered, and very little of what my Divinity was operating, now, in this third renewal, after the earth will be purged and a great part of the current generation destroyed, I will be even more generous with creatures, and I will accomplish the renewal by manifesting what my Divinity did within my Humanity; how my Divine Will acted with my human will; how everything remained linked within Me; how I did and redid everything, and how even each thought of each creature was redone by Me, and sealed with my Divine Volition.”

Q. 213. How did God create heaven and earth?

A. God created heaven and earth from nothing by His word only; that is, by a single act of His all-powerful will.

Book of Heaven - March 20 A.D. 1919

“...just as when, with one “FIAT”, It created billions of stars... It did not take as many “FIATs” for as many created stars - one was enough. Yet, not just one star came out to the light, while the others remained in the Divine Mind or in Its intention - rather, all of them, in reality, came out, and each one had its own light to adorn our atmosphere. In the same way, it seemed that, in the Heaven of the Most Holy Humanity of our Lord, with Its creative “FIAT”, the Divine Volition created life and death as many times as It wanted.”

Q. 214. Which are the chief creatures of God?

A. The chief creatures of God are angels and men.

Book of Heaven - March 2 A.D. 1902

“My daughter, one who nourishes himself with faith acquires divine life, and by acquiring divine life he destroys the human – that is, he destroys within himself the germs which original sin produced, reacquiring the perfect nature, as it came out of my hands, similar to Me. And by this, he comes to surpass in nobility the very angelic nature.” Having said this, He disappeared.”

Q. 215. How may God's creatures on earth be divided?

A. God's creatures on earth may be divided into four classes:

- 1.(1) Things that exist, as air;
- 2.(2) Things that exist, grow and live, as plants and trees;
- 3.(3) Things that exist, grow, live and feel, as animals;
- 4.(4) Things that exist, grow, live, feel and understand, as man.

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

“My daughter, true charity is when, in doing good to his neighbor, one does it because he is my image. All the charity that goes out of this sphere cannot be called charity. If the soul wants the merit of charity she must never go out of this sphere of looking at my image in everything. It is so true that true charity consists in this, that my very charity never goes out of this sphere. I only love the creature because she is my image; and if by sin she deforms this image of mine, I no longer feel like loving her – on the contrary, I abhor her; and I only preserve plants and animals because they serve my images; and the creature must modify all of herself on the example of her Creator.”

Q. 216. What are angels?

A. Angels are pure spirits without a body, created to adore and enjoy God in heaven.

Book of Heaven - May 6 A.D. 1899

This morning, Jesus hardly made Himself seen; I was feeling my mind so confused, that I almost could not understand the loss of Jesus, when I felt surrounded by many spirits – maybe they were Angels, I cannot tell with certainty. While I was in their midst, every now and then I would investigate - who knows, I might feel at least the breath of my beloved; but as much as I did, I found nothing that would reveal the presence of my loving Good. Then, all of a sudden, I felt a sweet breath coming from behind my shoulders, and immediately I cried out: ‘Jesus, my Lord!’

Q. 217. If Angels have no bodies, how could they appear?

A. Angels could appear by taking bodies to render themselves visible for a time; just as the Holy Ghost took the form of a dove and the devil took the form of a serpent.

Book of Heaven - While Jesus was saying this, that cross which I had seen the other times made itself present before me. I took it and I laid myself on it. As I was in this way, the Heavens opened and Saint John the Evangelist came down, carrying the cross that Jesus had indicated to me. The Queen Mother and many Angels, when they arrived near me, lifted me from that cross and placed me over the one which they had brought me, which was much larger. Then, an Angel took the cross I had before and took it to Heaven with him. After this, with His own hand, Jesus began to nail me to that cross; Queen Mama assisted me, while the Angels and Saint John were handing the nails. My sweet Jesus showed such contentment, such joy in crucifying me, that just to be able to give that contentment to Jesus, I would have suffered not only the cross, but yet more pains. Ah! it seemed to me that Heaven was making new feast for me, in seeing the contentment of Jesus.

Q. 218. Name some persons to whom Angels appeared.

A. Angels appeared to the Blessed Virgin and St. Joseph; also to Abraham, Lot, Jacob, Tobias and others.

Book of Heaven - April 20 A.D. 1938

Therefore, one who lives in my Will can say, as the Angel said to the holy women on the way to the sepulcher, 'He is risen. He is not here any more.' One who lives in my Will can also say, 'my will is not with me any longer - it is risen again in the Fiat.' And if the circumstances of life, opportunities and sufferings surround the creature, as if they were looking for her will, she can answer: 'my will is risen again, it is not in my power anymore. I possess, in exchange, the Divine Will, and I want to cover with Its light all things around me - circumstances and sufferings, to make them like many divine conquests.' The soul who lives in our Will finds life in the acts of her Jesus, and as always, in this Life, she finds our operating, conquering, triumphant Will. She gives us so much glory that Heaven cannot contain it. Therefore, live always in our Will - never leave it, if you want to be our triumph and our glory.'"

Q. 219. Were the angels created for any other purpose?

A. The angels were also created to assist before the throne of God and to minister unto Him; they have often been sent as messengers from God to man; and are also appointed our guardians.

Book of Heaven - November 22 A.D. 1902

Then I saw that blessed Jesus called the Angels, and said to them: "Now that the victim is coming, suspend the fortresses, so that the peoples may do what they want." And I: 'Lord, who are they?' And He: "They are the Angels that keep the cities. As long as the cities are assisted by the fortress of divine protection communicated to the Angels, they can do nothing; but once this protection is removed due to the grave sins they commit, and they are left on their own, they can make revolution and any sort of evil."

Q. 220. Are all the Angels equal in dignity?

A. All the Angels are not equal in dignity. There are nine choirs or classes mentioned in the Holy Scripture. The highest are called Seraphim and the lowest simply Angels. The Archangels are one class higher than ordinary Angels.

Book of Heaven - March 8 A.D. 1901

"Upon two crosses do I consume souls – one is of pain, the other is of love. And just as in Heaven all nine choirs of Angels love Me, though each one has its distinct office – as for example, the special office of the Seraphim is love and their choir is positioned more in the front in order to receive the reverberations of my love; so much so, that my love and theirs, darting through each other, correspond continuously – in the same way, I give to souls on earth their distinct offices: some I render martyrs of pain, and some of love, as both of them are skillful masters in sacrificing souls and in rendering them worthy of my satisfactions."

Q. 221. Mention some Archangels and tell what they did.

A. The Archangel Michael drove Satan out of heaven; the Archangel Gabriel announced to the Blessed Virgin that she was to become the Mother of God. The Archangel Raphael guided and protected Tobias.

Book of Heaven - Most Holy Virgin, lovable Mother, come to my aid, obtain for me from your sweet Jesus and mine, grace and strength in order to do this obedience. Saint Joseph, my dear protector, assist me in this circumstance of mine. Archangel Saint Michael, defend me from the infernal enemy, who puts so many obstacles in my mind to make me fail this obedience. Archangel Saint Rafael, and you, my guardian Angel, come to assist me and to accompany me, to direct my hand, that I may write the truth alone.

Book of Heaven - January 10 A.D. 1903

"My beloved, the most pleasing and most consoling words for my Mother are: 'Dominus Tecum' ['The Lord is with Thee']. In fact, as soon as they were pronounced by the Archangel, She felt the whole of the Divine Being being communicated to Her, and therefore She felt invested with divine Power, in such a way that, in the face of the divine Power, Her own dissolved; and so my Mother remained with the divine Power in Her hands."

Q. 222. Were Angels ever sent to punish men?

A. Angels were sometimes sent to punish men. An Angel killed 185,000 men in the army of a wicked king who had blasphemed God; an Angel also slew the first-born in the families of the Egyptians who had persecuted God's people.

Book of Heaven - November 23 A.D. 1903

"My daughter, do not be surprised. Indeed, there is no beauty that equals suffering for the love of God alone. Two arrows come from Me continuously: one from my Heart, which is of love, and wounds all those who are on my lap – that is, those who are in my grace; this arrow wounds, mortifies, heals, afflicts, attracts, reveals, consoles and continues my Passion and Redemption in those who are on my lap. The other comes from my throne, and I entrust it to the Angels who, as my ministers, make this arrow flow over any kind of people, chastising them and exciting all to conversion." Now, while He was saying this, He shared His pains with me, telling me: "Here in you also, is the continuation of Redemption."

Saints, Sons and Servants...



Book of Heaven - September 18 A.D. 1924

Difference which exists between living in the Will of God and doing the Will of God. In order to understand what living in the Divine Will means, one would have to dispose oneself to the greatest of sacrifices: that of not giving life, even in holy things, to one's own will.

I was worried about what has been written on the living in the Divine Volition, and I was praying Jesus to give me more light in order to explain myself better, so that I might be able to clarify more this blessed living in the Divine Will to those to whom I am obliged to do so. And my sweet Jesus told me: *“My daughter, they do not want to understand. To live in my Will is to reign; to do my Will is to be submitted to my orders. The first state is to possess; the second is to receive my orders and execute them. To live in my Will is to make my Will one's own, as one's own thing, it is to dispose of It; to do my Will is to hold It as Will of God, not as one's own thing, nor can one dispose of It as one wants. To live in my Will is to live with one single Will – that of God; and since It is a Will all holy, all pure, all peace, and it is one single Will that reigns, there are no contrasts - everything is peace. Human passions tremble before this Supreme Will, and would want to shun It; nor do they dare to even move, or oppose It, seeing that Heaven and earth tremble before this Holy Will. So, the first step of living in the Divine Will – what does it do? It lays the divine order in the depth of the soul, emptying her of what is human – of tendencies, of passions, of inclinations and the like. On the other hand, to do my Will is to live with two wills, and when I give orders to do Mine, one feels the weight of one's own will, which causes contrasts. And even if one follows the orders of my Will with faithfulness, one feels the weight of one's rebellious nature, of one's passions and inclinations. How many Saints, though they may have reached the highest perfection, feel their own will waging war against them, keeping them oppressed; and many are forced to cry out: ‘Who will free me from this body of death?’ – that is, from this will of mine, which wants to give death to the good I want to do?”*

To live in my Will is to live as a son; to do my Will is to live as a servant. In the first state, what belongs to the father belongs to the son, and many times servants make more sacrifices than sons do; they have to expose themselves to more toilsome and more humble services, to cold, to heat, to traveling on foot. In fact, how much have my Saints not done in order to execute the orders of my Will? On the other hand, a son remains with his father, takes care of him, cheers him with his kisses and with his caresses; he commands the servants as if his father were commanding; if he goes out, he does not go on foot, but travels in a carriage. And while the son possesses everything that belongs to his father, servants are given only the retribution for the work they have done, remaining free to serve or not to serve their master; and if they do not serve, they have no more right to receive any further compensation. On the other hand, between father and son, no one can remove these rights: that the son possess the goods of the father; no law, either celestial or terrestrial, can remove these rights, nor unbind the sonship between father and son. My daughter, the living in my Will is the living that is closest to the blessed of Heaven; and it is so distant from one who does my Will and is faithfully submitted to my orders, just as Heaven is distant from the earth, just as the distance between a son and a servant, and between a king and a subject. And besides, this is a gift which I want to give in these times, so sad - that they may not only do my Will, but possess It. Am I perhaps not free to give whatever I want, whenever I want, and to whomever I want? Is a master not free to say to his servant: ‘Live in my house, eat, take, command like another me’?

And so that no one may prevent him from possessing his goods, he legitimizes this servant as his own son, and gives him the right to possess. If a rich man can do so, much more can I do it.

This living in my Will is the greatest gift I want to give to creatures. My goodness wants to make ever greater display of love toward creatures; and since I have given them everything, and have nothing else to give to make Myself loved, I want to give them the gift of my Will, so that, by possessing It, they may love the great good they possess.

And do not be surprised if you see that they do not understand. In order to understand, they would have to dispose themselves to the greatest of sacrifices: that of not giving life, even in holy things, to their own will. Then would they feel the possession of Mine, and would touch with their own hands what it means to live in my Will. You, however, be attentive, and do not be bothered by the difficulties they raise; and I, little by little, will make my way to make them understand the living in my Will.”

Book of Heaven - November 27 A.D. 1917

The Sanctity of living in the Divine Will is exempt from personal interest and waste of time.

I continue in order to obey. It seems that my always lovable Jesus wants to speak about the living in His Most Holy Will. It seems that when He speaks about His Most Holy Will, He forgets everything and makes one forget about everything. The soul finds nothing other than the necessity - no other good than to live in His Volition. So, after I wrote about His Will on November 20, my sweet Jesus, being disappointed with me, told me: *“My daughter, you did not say everything. I want you to neglect to write nothing when I speak to you about my Will - not even the most tiny things, because all of them will serve for the good of posterity. In all sanctities there have always been Saints who first started each kind of sanctity. So, there was the Saint who started the sanctity of the penitent; another who started the sanctity of obedience; another of humility, and so with all the other sanctities. Now I want you to be the beginning of the Sanctity of living in my Will.*

My daughter, all other sanctities are not exempt from waste of time and from personal interest - as for example, a soul who lives attentive to obedience in everything. There is much waste of time; her saying and re-saying continuously, distracts her from Me, and she mistakes the virtue for Me. If she does not have the opportunity to take all the orders, she lives restless. Another one suffers from temptations - oh, how much waste of time! She never tires of telling of all her trials, and she mistakes the virtue for Me. And many times these sanctities end up in ruin. But the Sanctity of living in my Will is exempt from personal interest and waste of time; there is no danger that they might mistake the virtue for Me, because I Myself am the living in my Will.

This was the Sanctity of my Humanity on earth, and therefore It did everything for everyone, without a shadow of personal interest. Self-interest takes away the mark of Divine Sanctity. Therefore, it can never be a Sun; at the most, as beautiful as it may be, it can be a star. This is why I want the Sanctity of living in my Will - in these times, so sad, this generation needs these Suns, which may warm it, illuminate it and fecundate it. The disinterest of these terrestrial angels, all for the good of others, without a shadow of their own self, will open in hearts the way to receive my grace.

And then, churches are few and many will be destroyed. Many times I do not find Priests to consecrate Me; other times they allow unworthy souls to receive Me, and worthy souls not to receive Me; other souls are unable to receive Me, therefore my Love finds Itself hindered. This is why I want to make the Sanctity of living in my Will. In It, I will no longer need Priests to be consecrated, nor churches, tabernacles or hosts. These souls will be everything altogether: Priests, churches, tabernacles and hosts. My Love will be more free. Anytime I want to consecrate Myself, I will be able to do it - in every moment, during the day, at night, in any place where they might be. Oh, how my Love will have Its complete outpouring!

Ah! my daughter, the present generation deserved to be destroyed completely; and if I will allow a little something to be left of it, it is to form these Suns of the Sanctity of living in my Will, who, through my example, will repay Me for all that other creatures, past, present and future, owed Me. Then will the earth give Me true glory, and my “FIAT VOLUNTAS TUA, on earth as it is in Heaven” will have its completion and fulfillment.”

“Raise him holy, that he may be a true son of the Divine Will ...”

Lessons from the Letters of Servant of God Luisa Piccarreta

THE LITTLE DAUGHTER OF THE DIVINE WILL



Luisa Letter No. 47. To Federico Abresh, from Bologna

Fiat! - In Voluntate Dei!

Dearest son in the Divine Volition,

The only consolation for a mother, in having her children away from her, is that they want to live in the Divine Will - if I think how much dear Jesus longs for it, and that the nail which transfixes Him the most is that His children do not live in His Will. And the Celestial Queen - what would she not do if she saw us living together with Them, with one Will? They would certainly put their lives at our disposition. And living in the Divine Will is exactly this. God Himself faces up all our things and puts His Sanctity, His Love, all His Being at our disposition, as long as He receives the contentment of seeing us live in that Volition which is the bearer of all His goods.

Dearest one in the Divine Volition, to live in It is not about changing actions, but only the will: instead of making our will flow in all that we do, we let flow That of God. And do you want to know what happens in our act? His Love, His Goodness, is so great that as we form our act and let His Will flow in it, the Divine Life forms in our act; and this Life of God is repeated in our acts as many times for as many acts as we do. Do you think it's trivial that, as long as I let His Will flow, He gives me the power to form as many Divine Lives for as many acts as I do? They might be even natural or tiny acts; as long as His Will is there, the great prodigy is performed.

As far as weaknesses, miseries and the like, don't worry, as long as our will is not there, since that is our ruin. They can serve as footstool on which the Divine Volition forms Its throne in order to dominate us and reign; or serve as the crushed stone and rubble serve one who wants to build himself a house, or as ground in the hands of our Celestial Farmer, Who makes of our miseries without our will the most beautiful bloomings in order to extend His Kingdom. Everything serves His glory and our good, in the divine hands of the Fiat. However, I recommend that you do not think of miseries and weaknesses. The more one thinks about them, the more he feels them. On the other hand, if one does not think about them, they disappear, and he feels them less; more so, since sweet Jesus does not look at what we feel, but at what we want. Even more, many times He feels compassion for us and increases His Grace and His strength in order to make miseries stay at their place. Besides, in wanting that we live in His Will, dear Jesus does not want to deal with the dead, but with the living. Our miseries say that we are alive, not dead, and wanting to be the Winner, He conquers them and makes of them the most beautiful ornament for His Kingdom.

Therefore, courage and trust; these are the weapons which conquer God. If we don't take the first steps, we cannot that second, the third ones, and so forth... If we do not enter the sea, we cannot get wet, nor swim in it. Therefore, the essential thing is to really begin; the rest will come by itself.

I commend myself to your prayers. Tell little Pio that in everything he does he should say: **“Jesus, take my will and give me Yours.”** **Raise him holy, that he may be a true son of the Divine Will.** I leave the whole family in the Divine Volition. Try as much as you can to make the Divine Will known to everyone; in this way you will obtain the grace to know It more yourselves. I send to all the greeting of the Fiat.

The little daughter of the Divine Will

Prayer Requests – November A.D. 2016



Prayers are placed on the altars of the Chapels of the Divine Will

Each prayer is remembered every day at the Holy Sacrifice of the Mass where Luisa is invoked for her intercession

John 14 (13:14) **“Whatever you ask in my name I will do, so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.”** Book Of Heaven - July 4 A.D. 1928 **“In Your Will I take the whole Creation in my arms the heavens, the Sun, the stars and everything to bring them before the Supreme Majesty as the most beautiful adoration and prayer to ask for the Kingdom of the Fiat.”**

Pray for the return of the last two original hand written volumes of Luisa.

Popes Francis & Benedict (SI), Padre Bernardino Bucci (SI), Luisa Piccarreta (to be declared Blessed – God’s Kingdom on earth – end to abortion), Mother Gabrielle Marie & Benedictine Daughters (Support & Vocations), Fr. James W. D. (SI), Fr. Edwin J.P. (SI), Father Dullea. (SI), Fr. Hennessee (SI). (SI), Fr. Celso Fr. Lou (SI), Fr. Mancini (SI), Fr. Peter D (SI), Fr. Javier (SI), Fr. Carlucci (SI), Fr. Henrique Fragelli (SI), Fr. Jim Giotti (SI), Fr. Nano (miracle), Fr. Alan White (Parkinsons), Fr. Leonard Chaires (SI), Fr. Denis D (SI), Fr. Tobin (SI), Fr. Omar (health), Fr. Tom (freedom), Msgr. J.Anthony Luminais (SI), Walter Zimmerman (SI), Br. Walter (SI), Eugenie (SI), Brother David & the Knights (SI), Fr. Selvaraj (SI), Dave Gotlib (SI), George (SI), Dr. Ramon Sanchez (SI), Peter Holiday (SI), Sammy and Dewayne (SI), Judith Marie (Family & SI), Clair Marie (SI), Nicole, Carly, Jake, Tad (SI), Nicole’s Father and Lisette (hip, hearing & conversion), Nephew (SI), Frank Kelly (protection/mission/back), Rose Patak (broken arm), Jerry Gouthro (eyesight), Dannette, Bobbie and Mikela (SI), Michal Therese (employment), Lifers - Linda – Mura- Mary M, Jeff, Cheryl (SI), Ann (endometrial cancer), Paul S (SI), Bud (SI), Gary Z (SI), Sam Fuma (SI), Muriel & Gene (SI -family), AMC (SI), JJ Rosana Garcia Family (SI), Donna, Summer, Dustin, Chris & Family (SI), Jack and Gail (SI), Liz Ann Garcia (SI), Aida Garcia (Health), Anna Pfeil (SI), Ana Ramos (SI), Christina (SI), robert (SI), Ninfa (stroke recovery), Sylvester (SI), Sandy, Karen, Kurt, Olivia (SI), Ann, Scott, Jacob & Samuel (SI), Jerry, Donsey & family (SI), Frank Pollock (SI), Jennifer Raczck (SI), Linda Burke (SI), Hilda Lopez & family (SI), Unice & David (SI), Meg & Tony (SI), Carol Braun (SI), Fran & Judy O’Brien (SI), Diane (SI), Charlotte & Rose Hafley (SI), Earl Duque Family John & Aniela (SI), Nichollette Gottlinger and family (SI), Anita Ramos (SI), Helen (SI), Troy (SI), Jennie (SI), Teresa (SI), Frank Ramirez. (SI), Sara (SI), Celine Powers (SI), Anita Sabin (SI) Kelly Bowring & Family (SI), Marry Noon (recovery), Frank Rega (SI), Rhonda Ricco (SI), ... Fr. Joseph Cazenavette z (Chemo), Dalia (SI), Marty (lymphoma), Angela Moss & her sister (employment / breast cancer), Chelsea (SI), Karin Marie Kawai (SI), Mary Jo (cancer), Kayleigh (surgery), Tiffany (SI),

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

“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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