

# THE KINGDOM OF THE DIVINE WILL

An Introduction to  
the Servant of God Luisa Piccarreta  
The Little Daughter of the Divine Will



***“I AM PREPARING FOR YOU AN ERA OF LOVE -  
THE ERA OF MY THIRD FIAT.”***

Jesus to Luisa – Feb. 8. 1921





# Contents

## An Introduction to the Servant of God, Luisa Piccarreta

.....	2
by Father Bernardino Giuseppe Bucci, OFM, (As co-founder with Sr. Assunta Marigliano of the Association of the Divine Will, Fr. Bucci spent many years as spiritual advisor of the Association which was canonically erected on March 4, 1987 in Corato, Italy, where Luisa lived. He is currently a member of the Tribunal for the Cause for Beatification of the Servant of God Luisa Piccarreta, which was opened on the Feast of Christ the King in 1994, in the main church of Corato by Archbishop Carmello Cassati, now emeritus, in his role as Promoter of the Faith.) As found in the biographical notes from the work of Fr. Bernardino Giuseppe Bucci, O.F.M.,	
<b>Luisa Piccarreta</b>	
<i>Collection of Memories of the Servant of God</i> .....	2
Important dates.....	5
Confessors and spiritual advisers .....	5
Bishops.....	6
List of Luisa Piccarreta's diaries .....	6
<b>Luisa Piccarreta</b>	
<b>The Little Daughter of the Divine Will .....</b>	<b>8</b>
<b>“Biography of Luisa Piccarreta” by Father Bernardino Giuseppe Bucci, OFM</b>	
<b>INTRODUCTORY NOTE .....</b>	<b>8</b>
<b>THE LITTLE DAUGHTER OF THE DIVINE WILL .....</b>	<b>9</b>
<b>THE THREE APPEALS .....</b>	<b>17</b>
(Jesus Christ, The Word, Second Person of the Most Holy Trinity, Son of God, together with Mary, His Most Holy Mother, Co-Redemptrix, Mediatrix of Divine Grace, Spouse of the Holy Spirit, and Luisa, little daughter of the Divine Will, herald of the Kingdom of the Divine Will, have each given their Appeal to all as regards these Writings and the living IN the Divine Will.)	
<b>Saint Annibaie Maria Di Francia .....</b>	<b>22</b>
Francia (St. Annibale was the Ecclesiastical Censor of Luisa's writings until his death in 1927. Volumes 1-19 bear his Nihil Obstat. Additionally, he was responsible for publishing Luisa's work “The Hours of the Passion” in 1915. Pope John Paul II canonized St. Annibale on May 16, 2004 and declared him to be the Saint to pray to for Vocations.)	
<b>17 Years .....</b>	<b>23</b>
(A compilation of fundamental points and writings corresponding to the lives of the Servant of God Luisa Piccarreta and St. Annibale.)	
PROGRAM.....	23
BLESSING OF THE STATUE .....	23
THE STATUE OF SAINT ANNIBALE MARIA.....	23
In Loving Memory of Saint Annibale Maria Di Francia .....	23
“Anima, Auitami!” (“Soul, Help Me!”).....	23
Volume 7 – October 13, 1906	
Detachment. Necessity of these writings, which are a Divine Mirror. ....	36
<b>Saints in the Divine Will .....</b>	<b>60</b>
<b>by Rev. Sergio Pellegrini (Director and Advisor of the Secretariat of the Cause of Beatification of the Servant of God Luisa Piccarreta.)</b>	
<b>The Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta .....</b>	<b>84</b>
<b>Prayer to the Most Holy Trinity .....</b>	<b>88</b>
by Archbishop Pichierri – 2005	

## **An Introduction to the Servant of God, Luisa Piccarreta**

**As found in the biographical notes from the work of Fr. Bernardino Giuseppe Bucci, O.F.M.,  
Luisa Piccarreta**

*Collection of Memories of the Servant of God*

The Servant of God Luisa Piccarreta was born in Corato in the Province of Bari, on April 23, 1865 and died there in the odor of sanctity on March 4, 1947.

Luisa had the good fortune to be born into one of those patriarchal families that still survive in our realm of Puglia and like to live deep in the country, peopling our farmhouses. Her parents, Vito Nicola and Rosa Tarantino, had five children: Maria, Rachele, Filomena, Luisa and Angela. Maria, Rachele and Filomena married. Angela, commonly called Angelina, remained single and looked after her sister until she died.

Luisa was born on the Sunday after Easter and was baptized that same day. Her father – a few hours after her birth – wrapped her in a blanket and carried her to the parish church where holy Baptism was administered to her.

Nicola Piccarreta was a worker on a farm belonging to the Mastroilli family, located at the middle of Via delle Murge in a neighborhood called Torre Disperata, 27 kilometers from Corato. Those who know these places, set among the sunny, bare and stony hills, can appreciate the solemnity of the silence that envelops them. Luisa spent many years of her childhood and adolescence on this farm. In front of the old house, the impressive, centuries-old mulberry tree still stands, with the great hollow in its trunk where Luisa used to hide when she was little in order to pray, far from prying eyes. It was in this lonely, sunny spot place that Luisa's divine adventure began which was to lead her down the paths of suffering and holiness. Indeed, it was in this very place that she came to suffer unspeakably from the attacks of the devil who at times even tormented her physically. Luisa, to be rid of this suffering, turned ceaselessly to prayer, addressing in particular the Virgin Most Holy, who comforted her by her presence.

Divine Providence led the little girl down paths so mysterious that she knew no joys other than God and his grace. One day, in fact, the Lord said to her: "I have gone round and round the world again and again, and I looked one by one at all my creatures to find the smallest one of all. Among so many I found you. Your littleness pleased me and I chose you; I entrusted you to my angels so that they would care for you, not to make you great, but to preserve your littleness, and now I want to begin the great work of fulfilling my will. Nor will you feel any greater through this, indeed it is my will to make you even smaller, and you will continue to be the little daughter of the Divine Will" (cf. Volume XII, March 23, 1921).

When she was nine, Luisa received Jesus in the Eucharist for the first time and Holy Confirmation, and from that moment learned to remain for hours praying before the Blessed Sacrament. When she was eleven she wanted to enroll in the Association of the Daughters of Mary – flourishing at the time – in the Church of San Giuseppe. At the age of eighteen, Luisa became a Dominican Tertiary taking the name of Sr. Maddalena. She was one of the first to enroll in the Third Order, which her parish priest was promoting. Luisa's devotion to the Mother of God was to develop into a profound Marian spirituality, a prelude to what she would one day write about Our Lady.

Jesus' voice led Luisa to detachment from herself and from everyone. At about eighteen, from the balcony of her house in Via Nazario Sauro, she had a vision of Jesus suffering under the weight of the Cross, who raised his eyes to her saying: "O soul, help me!". From that moment an insatiable longing to suffer for Jesus and for the salvation of souls was enkindled in Luisa. So began those physical sufferings which, in addition to her spiritual and moral sufferings, reached the point of heroism.

The family mistook these phenomena for sickness and sought medical help. But all the doctors consulted were perplexed at such an unusual clinical case. Luisa was subject to a state of corpse-like rigidity – although she showed signs of life – and no treatment could relieve her of this unspeakable torment. When all the resources of science had been exhausted, her family turned to their last hope: priests. An Augustinian priest, Fr. Cosma Loiodice, at home because of the Siccardian\* laws, was summoned to her bedside: to the wonder of all present, the sign of the Cross which this priest made over the poor body, sufficed to restore her normal faculties instantly to the sick girl. After Fr. Loiodice had left for his friary, certain secular priests were called in who restored Luisa to normality with the sign of the Cross. She was convinced that all priests were holy, but one day the Lord told her: "Not because they are all holy – indeed, if they only were! – but simply because they are the continuation of my priesthood in the world you must always submit to their priestly authority; never oppose them, whether they are good or bad" (cf. Volume I). Throughout her life, Luisa was to be submissive to priestly authority. This was to be one of the greatest sources of her suffering. Her daily need for the priestly authority in order

to return to her usual tasks was her deepest mortification. In the beginning, she suffered the most humiliating misunderstandings on the part of the priests themselves who considered her a lunatic filled with exalted ideas, who simply wanted to attract attention. Once they left her in that state for more than twenty days. Luisa, having accepted the role of victim, came to experience a most peculiar condition: every morning she found herself rigid, immobile, huddled up in bed, and no one was able to stretch her out, to raise her arms or move her head or legs. As we know, it required the presence of a priest who, by blessing her with the sign of the Cross, dispelled that corpse-like rigidity and enabled her to return to her usual tasks (lace-making). She was a unique case in that her confessors were never spiritual directors, a task that Our Lord wanted to keep for himself. Jesus made her hear his voice directly, training her, correcting her, reprimanding her if necessary and gradually leading her to the loftiest peaks of perfection. Luisa was wisely instructed and prepared during many years to receive the gift of the Divine Will.

The archbishop at that time, Giuseppe Bianchi Dottula (December 22, 1848-September 22, 1892), came to know of what was happening in Corato; having heard the opinion of several priests, he wished to exercise his authority and assume responsibility for this case. After mature reflection he thought it right to delegate to Luisa a special confessor, Fr. Michele De Benedictis, a splendid figure of a priest, to whom she opened every nook and cranny of her soul. Fr. Michele, a prudent priest with holy ways, imposed limits on her suffering and instructed her to do nothing without his permission. Indeed, it was Fr. Michele who ordered her to eat at least once a day, even if she immediately threw up everything she had swallowed. Luisa was to live on the Divine Will alone. It was under this priest that she received permission to stay in bed all the time as a victim of expiation. This was in 1888. Luisa remained nailed to her bed of pain, sitting there for another 59 years, until her death. It should be noted that until that time, although she had accepted her state as a victim, she had only occasionally stayed in bed, since obedience had never permitted her to stay in bed all the time. However, from New Year 1889 she was to remain there permanently.

In 1898 the new prelate, Archbishop Tommaso de Stefano (March 24, 1898 - 13 May 1906) delegated as her new confessor Fr. Gennaro Di Gennaro, who carried out this task for twenty-four years. The new confessor, glimpsing the marvels that the Lord was working in this soul, categorically ordered Luisa to put down in writing all that God's grace was working within her. None of the excuses made by the Servant of God to avoid obeying her confessor in this were to any avail. Not even her scant literary education could excuse her from obedience to her confessor. Fr. Gennaro Di Gennaro remained cold and implacable, although he knew that the poor woman had only been to elementary school. Thus on February 28, 1899, she began to write her diary, of which there are thirty-six large volumes! The last chapter was written on December 28, 1939, the day on which she was ordered to stop writing.

Her confessor, who died on September 10, 1922, was succeeded by the canon, Fr. Francesco De Benedictis, who only assisted her for four years, because he died on January 30, 1926. Archbishop Giuseppe Leo (January 17, 1920-January 20, 1939) delegated a young priest, Fr. Benedetto Calvi, as her ordinary confessor. He stayed with Luisa until she died, sharing all those sufferings and misunderstandings that beset the Servant of God in the last years of her life.

At the beginning of the century, our people were lucky enough to have Saint Annibale Maria Di Francia present in Puglia. He wanted to open in Trani male and female branches of his newly founded congregation. When he heard about Luisa Piccarreta, he paid her a visit and from that time these two souls were inseparably linked by their common aims. Other famous priests also visited Luisa, such as, for example, Fr. Gennaro Braccali, the Jesuit, Fr. Eustachio Montemurro, who died in the odor of sanctity, and Fr. Ferdinando Cento, Apostolic Nuncio and Cardinal of Holy Mother Church. Blessed Annibale became her extraordinary confessor and edited her writings, which were little by little properly examined and approved by the ecclesiastical authorities. In about 1926, Blessed Annibale ordered Luisa to write a book of memoirs of her childhood and adolescence. He published various writings of Luisa's, including the book *L'orologio della Passione*, which acquired widespread fame and was reprinted four times. On October 7, 1928, when the house of the sisters of the Congregation of Divine Zeal in Corato was ready, Luisa was taken to the convent in accordance with the wishes of Blessed Annibale. Blessed Annibale had already died in the odor of sanctity in Messina.

In 1938, a tremendous storm was unleashed upon Luisa Piccarreta: she was publicly disowned by Rome and her books were put on the Index. At the publication of the condemnation by the Holy Office, she immediately submitted to the authority of the Church.

A priest was sent from Rome by the ecclesiastical authorities, who asked her for all her manuscripts, which Luisa handed over promptly and without a fuss. Thus all her writings were hidden away in the secrecy of the Holy Office.

On October 7, 1938, because of orders from above, Luisa was obliged to leave the convent and find a new place to live. She spent the last nine years of her life in a house in Via Maddalena, a place which the elderly of Corato know well and from where, on March 8, 1947, they saw her body carried out.

Luisa's life was very modest; she possessed little or nothing. She lived in a rented house, cared for lovingly by her sister Angela and a few devout women. The little she had was not even enough to pay the rent. To support herself she worked diligently at making lace, earning from this the pittance she needed to keep her sister, since she herself needed neither clothes nor shoes. Her sustenance consisted of a few grams of food, which were prepared for her by her assistant, Rosaria Bucci. Luisa ordered nothing, desired nothing, and instantly vomited the food she swallowed. She did not look like a person near death's door, but nor did she appear perfectly healthy. Yet she was never idle, she spent her energy either in her daily suffering or her work, and her life, for those who knew her well, was considered a continuous miracle.

Her detachment from any payments that did not come from her daily work was marvelous! She firmly refused money and the various presents offered to her on any pretext. She never accepted money for the publication of her books. Thus one day she told Blessed Annibale that she wanted to give him the money from her author's royalties: "I have no right to it, because what is written there is not mine" (cf. Preface of the *L'orologio della Passione*, Messina, 1926). She scornfully refused and returned the money that pious people sometimes sent her.

Luisa's house was like a monastery, not to be entered by any curious person. She was always surrounded by a few women who lived according to her own spirituality, and by several girls who came to her house to learn lace-making. Many religious vocations emerged from this "upper room". However, her work of formation was not limited to girls alone, many young men were also sent by her to various religious institutes and to the priesthood.

Her day began at about 5.00 a.m., when the priest came to the house to bless it and to celebrate Holy Mass. Either her confessor officiated, or some delegate of his: a privileged granted by Leo XIII and confirmed by St. Pius X in 1907. After Holy Mass, Luisa would remain in prayer and thanksgiving for about two hours. At about 8.00 a.m. she would begin her work which she continued until midday; after her frugal lunch she would stay alone in her room in meditation. In the afternoon – after several hours of work – she would recite the holy Rosary. In the evening, towards 8.00 p.m., Luisa would begin to write her diary; at about midnight she would fall asleep. In the morning she would be found immobile, rigid, huddled up on her bed, her head turned to the right, and the intervention of priestly authority would be necessary to recall her to her daily tasks and allow her to sit up in bed.

Luisa died at the age of eighty-one years, ten months and nine days, on March 4, 1947, after a fortnight of illness, the only one diagnosed in her life, a bad attack of pneumonia. She died at the end of the night, at the same hour when every day the priest's blessing had freed her from her state of rigidity. Archbishop Francesco Petronelli (May 25, 1939-June 16, 1947) archbishop at the time. Luisa remained sitting up in bed. It was impossible to lay her out and – an extraordinary phenomenon – her body never suffered rigor mortis and remained in the position in which it had always been.

Hardly had the news of Luisa's death spread, like a river in full spate, all the people streamed into her house and police intervention was necessary to control the crowds that flocked there day and night to visit Luisa, a woman very dear to them. A voice rang out: "Luisa the Saint has died". To contain all the people who were going to see her, with the permission of the civil authorities and health officials, her body was exposed for four days with no sign of corruption. Luisa did not seem dead, she was sitting up in bed, dressed in white; it was as though she were asleep, because as has already been said, her body did not suffer rigor mortis. Indeed, without any effort her head could be moved in all directions, her arms raised, her hands and all her fingers bent. It was even possible to lift her eyelids and see her shining eyes that had not grown dim. Everyone believed that she was still alive, immersed in a deep sleep. A council of doctors, summoned for this purpose, declared, after attentively examining the corpse, that Luisa was truly dead and that her death should be accepted as real and not merely apparent, as everyone had imagined.

Luisa had said that she was born "upside down", and that therefore it was right that her death should be "upside down" in comparison with that of other creatures. She remained in a sitting position as she had always lived, and had to be carried to the cemetery in this position, in a coffin specially made for her with a glass front and sides, so that she could be seen by everyone, like a queen upon her throne, dressed in white with the Fiat on her breast. More than forty priests, the chapter and the local clergy took part in the funeral procession; the sisters took turns to carry her on their shoulders, and an immense crowd of citizens surrounded her: the streets were incredibly full; even the balconies and rooftops of the houses were swarming with people, so that the

procession wound slowly onwards with great difficulty. The funeral rite of the little daughter of the Divine Will was celebrated in the main church by the entire chapter. All the people of Corato followed the body to the cemetery. Everyone tried to take home a keepsake or a flower, after having touched her body with it; a few years later, her remains were translated to the parish of Santa Maria Greca.

In 1994, on the day of the Feast of Christ the King, in the main church, Archbishop Carmelo Cassati, in the presence of a large crowd including foreign representatives, officially opened the beatification cause of the Servant of God Luisa Piccarreta.

### **Important dates**

**1865** - Luisa Piccarreta was born on April 23, the Sunday after Easter, in Corato, Bari, to Nicola Vito and Rosa Tarantino, who had five daughters: Maria, Rachele, Filomena, Luisa and Angela.

**1865** - A few hours after Luisa's birth, her father wrapped her in a blanket and took her to the main church for baptism. Her mother had not suffered the pangs of labor: her birth was painless.

**1872** - She received Jesus in the Eucharist on the Sunday after Easter, and the sacrament of Confirmation was administered to her on that same day by Archbishop Giuseppe Bianchi Dottula of Trani.

**1883** - At the age of eighteen, from the balcony of her house, she saw Jesus, bent beneath the weight of the Cross, who said to her: «O soul! Help me! From that moment, solitary soul that she was, she lived in continuous union with the ineffable sufferings of her Divine Bridegroom.

**1888** - She became a Daughter of Mary and a Dominican Tertiary with the name of Sr. Maddalena.

**1885 - 1947** A chosen soul, a seraphic bride of Christ, humble and devout, whom God had endowed with extraordinary gifts, an innocent victim, a lightening conductor of Divine Justice, bedridden for sixty-two years without interruption, she was a herald of the Kingdom of the Divine Will.

**March 4, 1947** Full of merits, in the eternal light of the Divine Will she ended her days as she had lived them, to triumph with the angels and saints in the eternal splendor of the Divine Will.

**March 7, 1947** For four days her mortal remains were exposed for the veneration of 1947 an immense throng of the faithful who went to her house to have a last look at Luisa the Saint, so dear to their hearts. The funeral was a real triumph; Luisa passed like a queen, borne aloft on shoulders among the lines of people. All the clergy, secular and religious, accompanied Luisa's body. The funeral liturgy took place in the main church with the participation of the entire chapter. In the afternoon, Luisa was buried in the family Chapel of the Calvi family.

**July 3, 1963** Her mortal remains were definitively laid to rest in Santa Maria Greca.

**November 20, 1994** Feast of Christ the King: Archbishop Cassati officially opened the beatification cause of the Servant of God Luisa Piccarreta in the principal church of Corato, in the presence of a huge crowd of people, locals and foreigners.

### **Confessors and spiritual advisers**

1. Fr. Cosma Loiodice - friar and first confessor.
2. Fr. Michele De Benedictis - Luisa's confessor in childhood, appointed in 1884 as her official confessor by order of Bishop Giuseppe B. Dottula.
3. Fr. Gennaro di Gennaro - parish priest of San Giuseppe, her confessor from 1898 to 1922; he ordered the Servant of God to keep a record of what the Lord revealed to her day by day.
4. Fr. Annibale Maria di Francia from 1919 to 1927, at the bishop's orders, he was her extraordinary confessor, the ecclesiastical editor of the Servant of God's writings; he published some of her works, including *L'orologio della Passione*.
5. Mgr. Ferdinando Cento - Apostolic Nuncio and Cardinal of the Holy Roman Church.



6. Fr. Francesco De Benedictis - confessor from 1922 to 1926, successor to Fr. Gennaro di Gennaro.
  7. Fr. Felice Torelli - parish priest of Santa Maria Greca.
  8. Fr. Ciccio Bevilacqua - coadjutor of the principal church, occasional confessor.
  9. Fr. Luca Mazzilli - coadjutor, occasional confessor.
  10. Fr. Benedetto Calvi - regular confessor, from 1926 to 1947, appointed by Archbishop Giuseppe Leo
    - Fr. Peppino Ferrara - occasional celebrant.
    - Fr. Vitantonio Patruno - occasional celebrant.
    - Fr. Clemente Ferrara - archpriest and occasional celebrant.
    - Fr. Cataldo Tota - rector of the Seminary of Bisceglie and parish priest of the Church of San Francesco.
    - Mgr. Michele Samarelli - Vicar General of Bari.
    - Mgr. Ernesto Balducci - Vicar General of Salerno.
    - Mgr. Luigi D'Oria - Spiritual Director of the regional Seminary of Molfetta and Vicar General of Trani.
- Many other religious and secular priests, who are not listed here, also regularly visited the house of the Servant of God for various reasons.

### **Bishops**

1. Archbishop Giuseppe Bianchi Dottula, 1848-1892.
2. Archbishop Domenico Marinangeli, 1893-1898.
3. Archbishop Tommaso de Stefano, 1898-1906 [Luisa begins to write her diaries].
4. Archbishop Giulio Vaccaro, 1906, administrator.
5. Archbishop Francesco P. Carraro, 1906-1915.
6. Archbishop Giovanni Regime, 1915-1918.
7. Archbishop Eugenio Tosi, 1918-1920, administrator.
8. Archbishop Giuseppe M. Leo, 1920-1939.
9. Archbishop Francesco Petronelli, 1939-1947. He died on June 16, 1947, three months after the pious death of Luisa Piccarreta.
10. Archbishop Reginaldo G.M. Addazzi, 1947-1971. He gave Luisa the title of Servant of God and authorized the issue of the figurine with the prayer.
11. Archbishop Giuseppe Carata, from 1971, emeritus. He began the Association of the Divine Will with canonical approval in 1986 after procedures which had lasted for ten years. At the same time, he gave orders, at the request of Cardinal Palazzini, Prefect of the Sacred Congregation for the Causes of Saints, for testimonies to be collected regarding the Servant of God.
12. Archbishop emeritus Carmelo Cassati. He opened Luisa Piccarreta's cause of beatification on the day of the Feast of Christ the King in 1994.
13. Archbishop Giovanni Battista Picchierri, current Archbishop of Trani. It is he who requested that the cause of beatification of the Servant of God Luisa Piccarreta be continued.

### **List of Luisa Piccarreta's diaries**

Dates of the diaries written by Luisa Piccarreta out of obedience to her confessors. Even in her personal writings, Luisa depended solely on the authority of the Church. Indeed, it was with extreme reluctance and out of obedience that she began to write on February 28, 1899.

<i><b>Volumes</b></i>	<i><b>Dates</b></i>
Volume I and II	February 28, to October 30, 1899
Volume III	November 1, 1899 to September 4, 1900
Volume IV	September 5, 1900 to March 18, 1903
Volume V	March 19, 1903 to October 30, 1903
Volume VI	November 1, 1903 to January 16, 1906
Volume VII	January 30, 1906 to May 30, 1907
Volume VIII	June 23, 1907 to January 30, 1909

<i>Volumes</i>	<i>Dates</i>
Volume IX	March 10, 1909 to November 3, 1910
Volume X	November 9, 1910 to February 10, 1912
Volume XI	February 14, 1912 to February 24, 1917
Volume XII	March 16, 1917 to April 26, 1921
Volume XIII	May 1, 1921 to February 4, 1922
Volume XIV	February 4, 1922 to November 24, 1922
Volume XV	November 28, 1922 to July 14, 1923
Volume VI	July 23, 1923 to June 6, 1924
Volume XVII	June 10, 1924 to August 4, 1925
Volume XVIII	August 9, 1925 to February 21, 1926
Volume XIX	February 23, 1926 to September 15, 1926
Volume XX	September 17, 1926 to February 21, 1927
Volume XXI	February 23 to May 26, 1927
Volume XXII	June 1 to September 14, 1927
Volume XXIII	September 17, 1927 to March 11, 1928
Volume XXIV	March 19 to October 3, 1928
Volume XXV	October 7, 1928 to April 4, 1929
Volume XXVI	April 7 to September 20, 1929
Volume XXVII	September 23, 1929 to February 17, 1930
Volume XXVIII	February 22, 1930 to February 8, 1931
Volume XXIX	February 13 to October 26, 1931
Volume XXX	November 4, 1931 to July 14, 1932
Volume XXXI	July 24, 1932 to March 5, 1933
Volume XXXII	March 12 to November 10, 1933
Volume XXXIII	November 19, 1933 to November 24, 1935
Volume XXXIV	December 2, 1935 to August 2, 1937
Volume XXXV	August 9, 1937 to April 10, 1938
Volume XXXVI	April 12 to December 28, 1938



# **Luisa Piccarreta The Little Daughter of the Divine Will**

**Written by  
Father Bernardino Giuseppe Bucci  
Parish Priest Cappuccino  
Immaculate Church - Trinitapoli (Foggia) 1980  
With Ecclesiastical Approval**

## **INTRODUCTORY NOTE**

The following pages contain the translation from the original text in Italian of a Biography of Luisa Piccarreta written by Father Bernardino Giuseppe Bucci, in 1980.

Father Bucci is one of the last living personal witnesses of Luisa. He is a Franciscan Priest, and lives currently in Trinitapoli (Foggia), not far from Corato. Father Bucci is the nephew of *Rosaria Bucci*, "*Luisa's faithful and silent confidant*", who lived with her and assisted her for forty years.

Father Bernardino Bucci visited the house of Luisa between 1942 and 1947 - the last five years of her life - when he was still a child. In the following pages, he presents highlights from the life of Luisa, and also unique anecdotes and circumstances from his personal and direct encounters with Her. *To dearest aunt ROSARIA BUCCI humble and faithful confidant, who, for forty years, lived in the shadow of a creature so close to God, whose Secrets and Spirituality she gathered.*

G.B.

## **INDEX**

To the Reader  
LUISA PICCARRETA  
The Little Daughter of the Divine Will  
Childhood of Luisa  
Suffering Christ  
Humiliations and Sufferings  
Desire to Become a Nun  
Calvary  
The Gift of God  
The Victim  
Toward the Sunset  
Extraordinary Phenomena at her death  
Prayers to Beseech the Beatification  
of the Servant of God, Luisa Piccarreta

## **TO THE READER**

This is not a preface - nor does it intend to be so; it is only the expression of a feeling, as one might say, in the warmth of the moment, after reading the pages which follow, and which deeply touched (it is fair to say it now) the soul of one who, like me, had the privilege to be among the first, if not the first, to read them and meditate on them; to read the life of Luisa Piccarreta of Corato, "the Little Daughter of the Divine Will".

On the one hand, in this book one can find a woman - a life, which is certainly that of a saint; on the other, a priest who wrote of this creature with a simplicity which is all Franciscan, and with an ardent spirit of filial love. He has had the fortune to know Luisa - "the little Daughter of the Divine Will"- for many years, nailed to a bed, which would have been a bed of sorrow for anyone else, but which was for Her an anticipation of Heaven upon earth, in spite of the atrocious sufferings caused by the assaults of the evil spirit. But the "visits" of the Divine Lover, Christ, Who had wanted to make of Luisa the servant of the "Divine Will", consoled Her, giving Her the ineffable certainty of Paradise – the smile of God.

It is not easy to write about any human being, and especially about an exceptional person, like Luisa Piccarreta. Yet, the author of this biography, which I have the honor to present to the reader, fully succeeded in portraying her character; allowing the reader to penetrate, little by little, with no strain, into the intimate life of this sublime creature, who remained crucified in a bed for seventy years, managing to transform her room into

an ardent cenacle of love for Christ; teaching through her own life - and this is the most beautiful “lesson” – to love that Jesus of Nazareth, Who calls whomever He wants, and nobody can resist His call.

The author of this biography was also able to describe the environment, the places and the people, in an admirable way, as though expressing it in prayer, or as though listening to arcane melodies. He evoked images and moments of his childhood, of his youth, and of his maturity as a man and priest, with extreme delicacy, remaining always in the shadow – or better, in the light - of Luisa Piccarreta. This excelling soul, who had attended school only up to the second elementary grade, wrote something like thirty-six volumes (in the form of a diary), charged with highest spirituality, extraordinary uniqueness, and finest theological intuition, which only a direct and continuous relationship with Christ could have inspired!

With sober but incisive words, the author described the scenery in which this story of love and sacrifice takes place: the sunny and generous Puglia; a Puglia with its strong people, who can still speak of God with the vehemence of the prophets of the Old Testament.

With prudence, but without reticence, the author described the incomprehensions and the bitternesses which were also present in the life of Luisa Piccarreta; and here his voice rises, clear and serene, though veiled with sadness. But soon the voice of the author revives again, and its tones becomes sonorous like bells on Easter Day, when he remembers the work of courageous priests who followed Luisa on her difficult but joyful journey. From the limpid and measured style of the author, the figure of Luisa Piccarreta arises more than ever, vivid and real, powerful and sculptural, though preserving her humility.

When Luisa died, all the people crowded streets and balconies to see the transit of the “Little Daughter of the Divine Will”, accompanied by illustrious Prelates and by all the clergy. But Luisa Piccarreta is not dead: She continues to live in the memory of those who had the fortune to know Her and love Her. This biography delineates very effectively the outlines, which fade into the infinite heaven of the souls chosen by God.

**Antonio Basso Alonzo**

## **LUISA PICCARRETA**

### **THE LITTLE DAUGHTER OF THE DIVINE WILL**

I was only a little child when, on the knees of my mother, I heard her speak for the first time of “Luisa, la Santa”.

My mother took a framed photograph of Luisa, showed it to me, and said: “Give her a kiss because Luisa is the Protector of our home. She is a very, very good lady, so much so, that the Lord is always near her, and grants her anything she asks.”

This was the first contact I had with Luisa, which aroused great curiosity in me, and a great desire to know her and speak to her.

This was not difficult for me, because my aunt Rosaria Bucci had been living close to Luisa from her childhood.

Finally, the day came, so longed for. To reward me for a good action I had done, my aunt took me to the house of Luisa. It was an unforgettable encounter for me, which will always remain etched in my mind: as soon as I entered her little room, a little old lady with a most sweet and penetrating gaze appeared before my eyes of a child. She was all in white, sitting on her bed, and working at the tombolo. Luisa smiled sweetly at me, called me close to her, and talked to me about many things. I cannot remember well all of her words, but I know that she spoke to me about Baby Jesus, and asked me to make a little sacrifice for him: “Today is Sunday, and you will have meat at home. You will leave, for love of Jesus, a little piece of meat, and you will see that Jesus will always love you and...”

This first encounter with Luisa will remain in my life as a point of reference along the paths, not always flowery, of my youth and of my priesthood.

Many other encounters followed this one, ever more familiar. In fact, when I grew enough to be able to go to school by myself, I used to go to the house of Luisa on various errands. I used to bring big fresh flowers that my father had just picked in the country. At other times, I used to go together with my sister Gemma, who, for a period of time, went to Luisa almost every day in order to learn the work of tombolo. Being in the room with the pious lady, our office was to pick up from the floor all the needles that had fallen while Rosaria and Luisa were working at the tombolo. A contest to pick up the needles arose between me and my sister, under the pleased and benevolent eyes of Luisa, who rewarded us every time by giving us little holy pictures.

These have been the most characteristic encounters and the most beautiful memories of my childhood.

To these personal memories, I cannot do without adding that which is described by an authoritative witness, Msgr. Don Luigi Doria, Archpriest of Corato and Vicar General of the Archdiocese of Trani, highest figure of priest and shepherd of souls:

“While still a child, I kept hearing the name of a woman who had been bedridden for more than forty years. My mother was fond of her, and often spoke about her. Especially in the moments of sorrow and oppression, she would run to her to implore her prayers. After twenty years, I went back to visit this soul again, and I found her always the same: placid and smiling, working with the fusetti of the tombolo in her hands, or with the rosary between her fingers, in attitude of prayer.

For all those who saw her and visited her, she had always the sweet word of the Will of God on her lips, and was able to bring to everyone peace to their souls and consciences, and smiles to families.

Upon entering her little room, turning the eyes to the right, the visitor found a bed surrounded by a curtain. On this bed a woman had been lying for about seventy years, always serene and fresh as a daisy. Small in stature, lively eyes, penetrating look, her head slightly leaning toward the right, this virgin lived alone with her sister - never a lament, never an act of anger. One could see her always sitting, leaning on three pillows, with a crucifix - on which she wanted to model her entire existence - in front of her, hanging from the bar of the curtain.

Lifting the veil of the curtain, one could see an altar, upon which every morning a Priest celebrated the Sacrifice of the Mass. Near it, a closet in which the sacred vestments were kept. Nothing else, except for a balcony from which, every once in a while, she used to get some air and sun.

Seventy years in bed! One entire long existence. Well, from 1878 to 1947, this soul spent her life in solitude, in suffering, in silence, and in prayer.

This soul had a name known to many: Luisa Piccarreta, called “Luisa, the Saint”.

## **CHILDHOOD OF LUISA**

Luisa was a lively and a sturdy girl, like many other girls of those healthy and patriarchal families which still exist in our land, who love to live in the open countryside, among the fragrance of thyme, the bleating of the sheep and the harmony of the domestic animals which still populate our farmyards.

Our Puglia, austere and rough, industrious and sober, reflected the nature of its inhabitants. A tenacious land, a land with a heart of stone, in which God wanted to fulfill His ancient promise: “...I will give you a new heart and a new mind. I will take away your stubborn heart of stone and give you an obedient heart. I will put my Spirit in you and will see to it that you follow my laws and keep all the commands I have given you” (Ez. 36, 26-27). Indeed the Lord blessed this land, giving numerous souls, who, in recent times, have drawn crowds of faithful to God. Everyone remembers Saint Padre Pio of Pietrelcina, who transformed the stone of Gargano into a beacon of light for both faithful and unbelievers.

In this wondrous plan of God, not least, comes Luisa Piccarreta, “THE LITTLE DAUGHTER OF THE DIVINE WILL.”

Luisa was born in Corato, province of Bari, on the morning of April 23, 1865. Her parents, Vito Nicola Piccarreta and Rosa Tarantino, had four daughters: Maria, Rachele, Luisa and Angela. Luisa was born on Sunday morning “in Albis” (the first Sunday after Easter); for her family, this event was a happy premonition, and in this joy, on the same evening, her father took her to the Church where she received the Sacrament of Holy Baptism.

On the knees of her mother and of her dear father, Luisa learned the first elements of the faith. Her parents were for her the first witnesses of that faith, strong and clear, which forms the true richness of our families.

During her tender years, Luisa was of rather fearful temperament; this was the consequence of some visions (Luisa calls them dreams) of the evil spirit, who terrorized her continuously, to the point of making her shiver, bathed in cold sweat. She tried to conquer this emotional state by hiding behind her bed, or in seeking refuge in the arms of her mother, in which she felt safe. These things happened to her especially when she went with her family to the farmhouse, called “Torre Disperata”, located in the territory of Murge, 27 Km (~ 17 miles) from Corato.

Those who know these places can appreciate the solemnity of the silence which reigns there, and the hills, sunny, bare and stony.

When she was assailed by the evil spirit, in that solitude, Luisa turned to prayer. She prayed incessantly to the Most Holy Virgin, asking with tears and filial trust to be freed from such anguish. Her tender years went on like this, embittered and unhappy, living always isolated, without ever taking part in the innocent games, typical of children.

Divine Providence was leading this child along these mysterious paths, in such a way that Luisa knew no joy other than God and His Grace. In fact, one day the Lord would say to her: “Listen, I went around the earth, over and over again; I looked at all creatures, one by one, in order to find the littlest of all. And among them all I found you, the littlest of all. I liked your littleness, and I chose you. I entrusted you to my Angels to guard you, not to make you great, but to preserve your littleness. Now I want to begin the great work of the fulfillment of my Will. You will not feel greater because of this; on the contrary, my Will will make you smaller, and you will continue to be the little daughter of your Jesus - the little daughter of my Will” (Vol. 12 – 3/23/1921).

One day, being assailed by the evil spirit, terrorized, Luisa turned to her Celestial Mama, who benignly spoke to her: “Why do you fear? Your Angel is by your side, Jesus is in your heart, and your Celestial Mama keeps you under Her mantle. Why do you fear then? Who is stronger? Your guardian Angel, your Jesus, your Celestial Mama, or the infernal enemy? Therefore, do not run away, but stay, pray, and do not fear.” At that instant everything disappeared; serenity invaded her, and nothing else happened to her.

When she was nine years old, with her heart filled with joy, she received Eucharistic Jesus for the first time, and since then, she learned to remain in prayer and adoration for hours before the Most Blessed Sacrament, in her Parish Church of Santa Maria Greca.

She became a “daughter of Mary” at eleven, and with great fervor diffused the devotion to her Celestial Mother among the girls of the same age.

This will be one of the fundamental characteristics of her spirituality; in fact, one day she would write a Book of Meditation on Our Lady (The Virgin Mary in the Kingdom of the Divine Will).

The voice of Jesus led Luisa to complete detachment from everyone and everything. For this purpose, He gave her as a model, the humble, hidden and silent life of the Holy Family of Nazareth. All her life, Luisa would be submitted to the cares and obedience of her confessors, although, extraordinarily, they were never her spiritual directors.

This role was assumed by Jesus Himself, Who molded her among a thousand sufferings and humiliations, to make of her a vessel of election and Grace, and to promote the Kingdom of the DIVINE WILL among men.

## **SUFFERING CHRIST**

When she was thirteen, while at home, Luisa heard a great uproar coming from the street, and she went out to the balcony to see what was happening.

A terrible vision appeared before her eyes: the street was crowded with shouting people, and with armed soldiers who, containing the crowd, were leading three prisoners. Among these, Luisa recognized Jesus, carrying the cross on His shoulders. Afflicted and terrorized, Luisa contemplated this sad procession, but when the Divine Convict was under her balcony, He raised His head and said: “Anima, aiutami!” (“Soul, help me!”).

At this scene, Luisa cried out and lost her senses.

This extraordinary event marked for Luisa a decisive turning point in her life, because on that day she accepted her state of victim of expiation for the sins of men.

## **HUMILIATIONS AND SUFFERINGS**

After she accepted her state of victim, Luisa found herself very often in a state of complete unconsciousness: her body would stiffen, becoming hard like stone, to the point that they were not able to move it or raise it. These were phenomena so particular and unique as to be considered strange even by the people of her own family, who railed against her, and humiliated her continuously. However, her family was immensely worried, especially her parents, who subjected her to visits by doctors, who remained mute and dumbfounded before such an extraordinary clinical case, unable to make any diagnosis. All of this was for Luisa a trial of unheard-of suffering, which the Lord would make her go through.

When the hopes of the doctors were completely exhausted, her family turned, in anguish, to the last hope: the priests.

Father Lojodice was called to her home; a Passionist Priest of a holy life, who lived with his family because of the suppression of the religious orders, which occurred after the unification of Italy.

Father Lojodice drew near the bed of Luisa, he blessed her, and to the stupefaction of all, she immediately regained her normal faculties. This fact, so extraordinary, produced the conviction, in Luisa and her relatives, that Father Lojodice was a Saint. From that day, Father Lojodice went to Luisa every time he was called by her family; and every time, without fail, his blessing freed Luisa from her state of immobility.

After a short time, Father Lojodice left Corato, being called back to the Convent by his Superiors. This event caused great sorrow to both Luisa and her family. Luisa lamented with her Jesus: “Why do you cause all

these things when you come into me? Can we not love each other without others knowing anything? Have pity on me! Free me from this terrible humiliation.”

But Jesus responded: “Have you not promised to suffer for me? So now let yourself be led by Me along the ways of suffering.”

After the departure of Father Lojodice, another priest was called, who blessed her, and to the stupefaction of the priest himself and of all who were present, Luisa regained consciousness. This fact produced in Luisa the conviction that all priests were saints. However, one day the Lord said to her: “Not because all of them are saints – if only they were so! They all have this power because they are priests, and all the faithful are submitted to their priestly authority, created and wanted by Me. You must always be submitted to their priestly authority, you must obey always, and never go against their will, because they are the continuation of my priesthood in the world. The unworthiness of some does not annul their priesthood.”

The humiliations and the sufferings which Luisa had to bear during this period were unspeakable. She was misunderstood by all - considered proud, false, a cheater, and a person who wanted to draw attention upon herself. These ideas were also shared by her parents, who would think of any way - from the understanding to the violent - in order to change this crazy head. But the most terrible humiliations she received were from the priests. When they were called by her family in order to free her from her usual state of immobility, they would refuse to go; and if they did go, they would overwhelm her with the most bitter reproaches. Once they left her in that state for as long as twenty-five days.

### **THE DESIRE TO BECOME A NUN**

During this period, Luisa expressed to her parents her desire to become a cloistered nun. On hearing this, her parents were absolutely opposed. One day, after her insistence, her mama took her by gig to Trani, to the cloistered nuns, where they spoke with Mother Superior. But her mama, not really wanting her little Luisa to cloister herself in a monastery, revealed, in extreme detail, all the defects and the strange phenomena surrounding her daughter, adding that she was a sickly girl of weak constitution. Obviously, these details provoked a definitive refusal on the part of the Superior, who immediately dismissed her, saying that life in the monastery was very hard, and that her health would not have borne the monastic rule.

So Luisa went back to Corato with her heart full of sadness and melancholy, pouring out her sorrow to Jesus:

“Had You not promised me that I would become a nun?” The Lord answered: “You will be a nun, but the true little nun of my Heart. You will remain closed in a room, without ever moving, in which you will pray, suffer, and be always with Me.”

And so it happened. Luisa remained nailed to her bed of suffering for about seventy years.

### **CALVARY**

In seeing that Luisa wasted away more and more every day, her family decided to bring her to the countryside, to their own farmhouse, to regain her health. The Lord was waiting for her, to make her pass into a new state of life. One day, while she was meditating in the solemn silence of the country of Murge, the evil one made his final assault - so violent as to make her completely lose consciousness. Reduced to a most pitiful state, she had a vision of Jesus suffering for sinners, and conquered by Grace, she fully consented to the Divine Will, accepting the perennial state of victim, to which Jesus and the Most Holy Virgin were calling her.

She was only sixteen; and from this age began those atrocious sufferings which immobilized her for the rest of her life on her bed of suffering. One day, still in the farmhouse, Luisa lost consciousness again, not because of the evil one, but by the Will of Jesus, who made her share in the sufferings of His Passion. As she came round from the ecstasy, Luisa felt great repugnance for any food; so she refused everything, and if sometimes, forced by her parents, she ate something, she would bring it up immediately. Her family attributed this to a new and unheard-of fuss, and therefore she had to suffer new and bitter reproaches. However, this was the Will of God, Who was preparing Luisa to live only from the Divine Will, in such a way that It would be her only food. In fact, this extraordinary phenomenon lasted until her death.

Luisa ate very little, only once a day and out obedience to her confessor; but immediately after, she would sweetly bring up the food, whole, fresh and fragrant.

I write these pages and I confirm this phenomenon because I have been a spectator of it. One day, while I was in the house of Luisa, my aunt Rosaria Bucci, her faithful and silent confidant, prepared food for four people: for herself, for me, for Angelina, Luisa's sister, and for Luisa.

I was surprised upon seeing that the lunch of Luisa consisted of just 4 or 5 orecchiette [pasta with the shape of “little ears”, typical food from Puglia] and a few grapes, which I myself had brought an hour before.

Everything was placed on a little plate. After my aunt put grated cheese on it, she told me: "Take it to Luisa". Surprised by this strange meal, I brought the food to the little room of Luisa. She welcomed me with a smile, placed the plate on the appropriate bed table, made the sign of the cross, and began to eat. Feeling my state of amazement, Luisa smiled at me again, then took a grape and offered it to me. When Luisa finished her lunch (so to speak), she rang a little bell, and soon my aunt appeared, carrying a little tray in her hands. Here began the scene, which I will never be able to forget: Luisa brought up everything in a strange way; I say this, because I felt no repugnance; on the contrary, a strange fragrance diffused throughout the room. Then, removing the little bed table, my aunt closed the shutters and said: "Come Peppino, let's go eat, for Luisa has to sleep." My aunt brought to the table the food brought up by Luisa, and there it remained during our lunch. I counted the orecchiette – they were six, and all the grapes, whole and bright – precisely eleven.

This fact so impressed me that, after lunch, I ran home and told everything to my mother, who showed no surprise, since she already knew of it. I remember her saying this sentence: "Blessed Rosaria... how many times have I told her to bring me those leftovers, but she never made me content."

The confessors were opposed to this new prodigy, and ordered her to eat, even if she brought up everything after a little while.

Up to the age of twenty-two, the life of Luisa was tormented by her need to offer herself perennially to the Lord, and by the atrocious humiliations that came from her family and especially from the priests, who, as has already been mentioned, refused to go to her house to call her back to normality, when she was caught by her state of petrification.

This entered into the Divine design, which, for Luisa, was a most heavy cross to carry. The need of the priestly authority to give or remove her sufferings constituted the greatest suffering for Luisa. The mother of Luisa, greatly grieved by the continuous mortifications received from priests - who considered these phenomena to be spells, or, at the most, follies of a fanatical girl - turned crying to the Bishop of that time, who, against every expectation, took interest in the case, and gave dispositions so that the priests would go to Luisa's home every time the circumstance required it. After a mature reflection, the Bishop found it appropriate to delegate a specific confessor, who, bothered with having to go there continuously - almost every day - to wake her up from her particular state, prohibited her from the repetition of this phenomenon. But Our Lord intervened directly to cause the confessor to change his decision, using the cholera epidemic, which, in 1887, claimed many victims in Corato. Luisa asked her confessor to be able to continue her state of victim of reparation and expiation for men. The confessor granted her permission on the condition that she would pray to the Lord to make the scourge of cholera cease.

The cholera disappeared immediately after three days of sufferings by Luisa - who had remained motionless in her bed of suffering. The confessor had to bend to the evidence of the prodigy. The Bishop appointed a shining figure of a priest as Luisa's ordinary confessor - Don Michele De Benedictis - to whom Luisa opened her soul minutely; this had not been possible for her with other priests. She herself could never explain why.

In order to understand this soul well, Don Michele imposed limits to her sufferings; even more, she could do nothing without his consent, and if necessary, she had to resist even the Lord.

One day Luisa asked the confessor permission to suffer in bed for a certain time, about forty days. "If this is the Will of God, stay", Don Michele said; but the bed was never again abandoned by Luisa, who was then, in 1888, twenty-three years old, and remained, always sitting, nailed to the bed, for the fifty-nine years until her death, which occurred on March 4, 1947.

It is to be noticed that until then, even though she had accepted the state of victim, Luisa had remained in bed from time to time, because obedience to her confessors had never allowed her to remain bedridden in a continuous way.

After the forty days, Don Michele too, bothered with having to go every day to wake her up, brusquely ordered her not to fall again into that state. Luisa's reasons, which affirmed that this was the will expressed by God, could do nothing; therefore Luisa had to resist our Lord so as not to fall into her usual state of petrification.

But the Lord wanted this soul all to Himself, to lead her along the paths of His celestial graces. So, in order to convince the confessor, the Lord revealed to Luisa the imminent war which was to break out between Italy and Ethiopia.

Don Michele, always firm in his decision, was skeptical in the face of such news, but what was not his stupefaction when, a few days later, he verified its accuracy in the event. We must consider that, in those times, means of communication were not available to everyone, and in a little out-of-the-way town of Southern Italy the news did not arrive very easily - and what was thought in Rome was unknown to most. Though reluctantly,



Don Michele had to bend to the Will of God; and so Luisa did not abandon her bed, ever again, for all the rest of her life. It was new year's eve of 1889.

In 1898, Don Gennaro Di Gennaro became the new confessor delegated by the bishop, and so he remained for 24 years.

As the first thing, Don Gennaro, an "enlightened and prudent Priest", realizing the wonders that the Lord was working in this soul, ordered her to put into writing all that the Grace of God operated in her.

Luisa certainly did not expect this order, to which she had to submit with docility, even though it strongly clashed with her humility.

Luisa was to write everything from the very beginning, without neglecting anything; and she was to give everything to him, day by day. Though weeping, Luisa submitted herself. The excuse of being an illiterate woman (she had attended only up to the second elementary grade) had no success: her confessor was immovable. So she began to write her volumes (36) in the form of a diary. It was February 28, 1899. She wrote the last chapter of Volume 36 on December 28, 1938. As soon as the order to do it ceased, she no longer wrote.

## THE GIFT OF GOD

The Lord makes known to Luisa that He wants to give her an extraordinary gift: THE GIFT OF THE DIVINE WILL. This particular grace which God gives to the creature from Himself, constitutes a special and free gift...

Into the most complete silence and in the greatest hiddenness of this Soul, God wanted to send the message of the Divine Will, in which the Holy Spirit wants to renew the face of the earth: the Kingdom of God on earth as it is in Heaven. So a new event of grace begins in souls, through which God wants to enrich humanity. It is November 1900 – the century which will see the forces of evil being unleashed, the Christian values compromised, the voice of the Vicar of Christ little listened to, and protestations at all levels. Also the Holy Church of God will suffer her silent martyrdom, and in the face of the human disasters, only the Will of God will be Her strength on Her thorny path. And precisely in this century, so troubled, the Lord gives a new era, which will invade His Church and all men of good will, and in which the triumph of Grace will be the ultimate goal: "Do not fear: I will be with you until the end of times".

In order to be worthy of this marvelous gift, the Lord Communicates with Luisa, as with a soul who must dispose herself to:

1. **Perfect conformity to my Will**, because you will only be able to love Me perfectly if you love Me with my own Will. Even more, I tell you that by loving Me with my own Will, you will arrive at loving Me, and your neighbor, with my same way of loving.
2. **Profound humility**, placing yourself, in front of Me and of creatures, as the last among all.
3. **Purity in everything**, because any slightest fault against purity, both in loving and in operating, is reflected all in the heart, and it remains stained. Therefore I want purity to be like dew upon the flowers at the rising of the sun, which, its rays reflecting upon them, transmutes those little drops into as many precious pearls, such as to enchant the people. In the same way, if all your works, thoughts and words, heartbeats and affections, desires and inclinations, are adorned with the celestial dew of purity, you will weave a sweet enchantment, not only for the human eye, but for the whole of Heaven.
4. **Obedience**, which must be connected with my Will, because if this virtue regards the superiors I have given you on earth, my Will is obedience which regards Me directly; so much so, that it can be said that both one and the other are virtues of obedience - with this difference alone: one regards God, and the other regards men. However, both of them have the same value, and one cannot be without the other; therefore you must love both one and the other in the same way."

Then He added: "Know that from now on you will live with my Heart, and you must see things the way my Heart does, that I may find my satisfactions in you. Therefore be careful, for this is no longer your heart, but Mine."

This happened on November 22, 1900. Such a special gift from God is an exclusive prerogative of Luisa, but must be extended to all men who accept this new event of grace.

fiat

## **THE VICTIM**

Luisa never abandoned her bed of suffering and remained sitting in the same position for 64 consecutive years - not counting the first six years - without ever contracting the wounds on her body, which are inevitable during long illnesses.

In the morning Luisa found herself huddled in her bed, as though petrified, to the extent that no one could manage to move her, until her confessor or any other priest would come in prayer to bless her; only then would Luisa begin to move and be released. So her sister Angelina and faithful Rosaria would place her again in her usual position (sitting), while the priest would begin Holy Mass on a movable altar, which was in her room. Luisa participated in the Mass with great devotion; she received Communion every day, and then remained in meditation for about two hours. Afterwards, she would begin her work of tombolo. Many girls attended her home, working and praying with Luisa, and meditating together on the Passion of Jesus Christ. Every morning, before starting her day, out of obedience Luisa had to read to her confessor all that she had written the night before, and give it to him. This lasted until 1938. These writings formed 36 volumes, some of which have been published.

Around one o'clock Luisa ate a small amount of food, which she would punctually bring up. Afterwards, she would remain in meditation for a few hours, and then begin her ordinary work. Around midnight Luisa would begin to write all that the Lord had worked in her during that day. In this way her day would end. This way of life lasted until her death.

In 1922, her confessor, Fr. Gennaro, died and by order of the bishop Fr. Francesco De Benedictis took his place. Fr. Francesco died in January, 1926. The Bishop, then, appointed a young priest, Fr. Benedetto Calvi, parish priest of Santa Maria Greca, who assisted her until her death. This extraordinary figure of a priest received with maternal care all the concerns, the joys and the sufferings of this soul, privileged by God.

Luisa was struck by unheard-of storms, which would certainly have crushed any other person, but which were surpassed by her profound humility, obedience and faith – true food of this chosen soul. Her confessor and the persons who were close to her – especially her faithful Rosaria – suffered tremendously, and while the weak (of spirit) abandoned her, they remained at her side with humility and faith, until the triumph of the Work of God.

## **TOWARD THE SUNSET**

After the storm passed by, and the waters were calmed, Luisa continued her humble and silent life, always assisted with love by her faithful Rosaria and by all the souls who had been conquered by her spirituality, especially the sisters Cimadomo.

It was in this last period that I had the singular fortune to know her: specifically, my contact with Luisa goes from 1942 until 1947. Luisa wrote 36 volumes of highest spirituality, some of which were published in different editions and spread throughout the world.

At the age of 81 years, ten months and nine days, her parenthesis in history ended - to be projected into God. The joyful transit happened on March 4, 1947, at six o'clock in the morning.

Her illness (bronchitis), the only clinical illness she actually ever reported, had lasted only fifteen days.

## **EXTRAORDINARY PHENOMENA AT HER DEATH**

As it appears in the picture, the dead body of Luisa is sitting on the little bed, just as when she was alive; nor was it possible to stretch it out through the strength of various people. She remained in that position; so a special casket had to be built. Her body was not subject to the “rigor mortis” typical of all human bodies after death. This was noticed each day she was exposed to the eyes of the people of Corato, and to those of many foreigners who came to Corato for the purpose of seeing and touching with their own hands this unique and marvelous case: all were able, with no effort, to move the head to all sides, raise her arms and bend them, bend her hands and all the fingers. Even the eyelids could be lifted and her bright eyes, which were not veiled, could be observed. Luisa seemed to be alive, as though sleeping, while a group of doctors, convened for the purpose, after a careful examination of her body, declared that Luisa was actually dead, and therefore it was to be considered a true death and not an apparent death, as everyone had imagined.

They were forced, with the consent of the Civil Authority and of the Health Officer, to keep her on her little deathbed for 4 days - I repeat, four days - without reporting any sign of corruption, in order to satisfy the crowd that thronged around, especially the people who were not from Corato, and which poured into the house, even with violence.”

Luisa used to say that she was born upside down, therefore it was just that her life be upside down, compared to the lives of other creatures.

Also her death was upside down... She remained seated, as she had always lived, and sitting, was she to go to the cemetery in a casket which was built for the purpose, with the sides and the front of glass, so that all might see her, as a queen on her throne, clothed in white, with the “FIAT” on her breast – the little daughter of the Divine Will, whom the Lord wanted to remove from her silence and humility only at her death.

More than forty priests, the Capitolo [the Ecclesiastical authorities] and the local Clergy, were present; the sisters, who brought her on their shoulders in turns, and an immense crowd of citizens. The streets along which the procession was to pass, were packed - incredibly; even the balconies and the roofs of the houses were crammed with people, and the procession proceeded with great difficulty. The funeral was celebrated in the Matrice Church by the entire Capitolo.

All the people of Corato followed the body of Luisa to the cemetery, and everyone tried to bring home a souvenir of the flowers which had accompanied and touched the body.

A few years later, the body of Luisa was transferred to her Parish Church of Santa Maria Greca, where she is humbly waiting for her glorification.



**Luisa's tomb inside Santa Maria Greca Church**

### **Prayers to beseech the Beatification of the Servant of God Luisa Piccarreta**

Published on November 11, 1948 with the Ecclesiastical Approval  
of the Archbishop of Trani, Fr. Reginaldo Addazi O.P.

**1.** O Most Sacred Heart of my Jesus, Who chose your humble servant Luisa as herald of the Kingdom of your Divine Will, and as angel of reparation for the innumerable sins which sadden your Divine Heart, I humbly pray You to grant me the grace which I beseech from Your Mercy through her intercession, so that she may be glorified on earth as You have already rewarded her in Heaven. Amen.

(Our Father, Hail Mary, Glory Be)

**2.** O Divine Heart of my Jesus, Who gave to your humble servant Luisa, victim of your Love, the strength to suffer the spasms of your sorrowful Passion for all her long life, let the halo of the Blessed shine soon upon her head for Your greater glory. And through her intercession, grant me the grace which I humbly ask You...

(Our Father, Hail Mary, Glory Be)

**3.** O Merciful Heart of my Jesus, Who graciously preserved upon earth for many years your humble servant Luisa, Your Little Daughter of the Divine Will, for the salvation and the sanctification of many souls, answer my prayer - that she may be soon glorified by your Holy Church. And through her intercession, grant me the grace which I humbly ask You...

(Our Father, Hail Mary, Glory Be)



# THE THREE APPEALS

## 1st - The DIVINE APPEAL

With His Father and the Holy Spirit, the Divine King appeals to His children on earth to come now and enter into the Kingdom of His Will.

My dear and beloved children,

I come into your midst with My Heart all drowned in flames of Love. I come as a Father to be among My children because I love you so very much. My Love is so great that I come to remain with you so that we may live together with one, single Will; with one, single Love.... As I come to you, I bring with Me My pains, My Blood, My works, and even My very death.

Look at Me. Each drop of My Blood, each of My pains and steps, and all the things I did compete with one another because they want to give you My Divine Will. Even My death wants to give rebirth to the Life of My Will in you.

I have prepared everything for you in My Humanity; and I have prayed for and obtained graces, helps, light and strength for you to receive a Gift so Great. On My part I have done everything; so now I am waiting for you to do your part. Who would be so ungrateful as to turn Me away and not welcome the Gift I am bringing to you?

Know that My Love is so great that I will forget about your past life, your sins, all your evils; and I will bury them in the ocean of My Love to burn them all away; and then we will begin a new life together, all of My Will.

Who would have the heart to refuse Me and send Me away without accepting My visit which is so full of a Father's Love? But, if you will welcome Me, I will remain with you as a Father in the midst of His children. Then we must be in the greatest accord and live together with one Will alone.

Oh, how much I long for this! How I moan, how I cry, even going into delirium, and weeping because I want My dearest children to gather around Me and live with My very own Will.

It has been almost six thousand years; and My Humanity has sighed so much and shed so many bitter tears because I want My children to come back and live together with Me. I want them around Me to make them holy and happy again. I weep and weep as I call to them to come back to Me. Who would not be moved to compassion over My tears and My Love which goes so far as to suffocate Me, even choking Me. Among sighs and agonies of Love, I go about repeating: "My children, where are you? Why don't you come back to your Father? Why do you go away from Me? Why do you want to wander about poor, and full of so many miseries? Your misfortunes are wounds to My Heart. I am weary of waiting for you." And, since you do not come back to Me, I come in search of you because I can no longer contain the Love that consumes Me; and I am bringing you the great Gift of My Will. Oh, I beg you, I plead with you, be moved to compassion for My so many tears and ardent sighs!

I come to you not only as a Father but also as a Teacher among His disciples... I want you to listen to Me because I will be teaching you surprising things, lessons of Heaven, which will carry with them a Light that will never go out and a blazing Love which endures forever.... My lessons will give you a divine strength, an invincible courage, a holiness which keeps growing more and more. These lessons will light the way for your steps and will guide you along the way to your Heavenly Fatherland.

I come as a King to live among His people, but not for the purpose of levying taxes and heaping burdens upon you. No, no! I come because I want your will, your miseries, your weaknesses, all your evils. My sovereignty is really this: I want everything that distresses you and causes you to be unhappy and restless so that I can hide it within My Love and burn it all away. As the beneficent, pacific, and magnanimous King that I am, I want to exchange My Will for yours, filling you with My most tender Love, with My riches and happiness, with My peace and most pure joy.

If you will give Me your will, all will be done just as I have said; and you will make Me happy, and you will be happy too. I long for nothing else than for My Will to reign among you. Heaven and earth will be smiling at you. My Heavenly Mamma will be sure to be a Mother and Queen to you. She knows the great good that the Kingdom of My Will will bring to you; and, in order to satisfy My ardent desires and to stop My weeping, and because She loves you as Her true children, She is traveling amongst the people of the nations disposing and preparing them to receive the dominion of the Kingdom of My Will. It was She who prepared the people for Me so that I could descend from Heaven to earth. And now I am entrusting to Her, and to Her Maternal Love, the task of disposing the souls of our people to receive a Gift so great.

So please listen to Me. And I beg you, My children, to read very attentively these pages that I am placing before you. If you will do this, you will feel the need to live in My Will and I will be standing right beside you when you read, touching your mind and your heart so that you will understand what you read and truly want the Gift of My Divine "Fiat."

**2nd - MATERNAL APPEAL**  
**THE APPEAL OF THE QUEEN OF HEAVEN FOR HER CHILDREN TO COME**  
**INTO THE KINGDOM OF THE DIVINE WILL**  
**From "The Virgin Mary in the Kingdom of the Divine Will"**

Dearest daughter, I feel the irresistible need to come down from Heaven to make you my maternal visits. If you assure me of your filial love and faithfulness, I will remain always with you in your soul, to be your teacher, model, example and most tender Mother.

I come to invite you to enter the Kingdom of your Mama - the Kingdom of the Divine Will - and I knock at the door of your heart, that you may open it to me. You know, with my own hands I bring you this book as a gift; I offer it to you with maternal care so that, in reading it, you may learn in your turn to live from Heaven and no longer from the earth.

This book is of gold, my daughter. It will form your spiritual fortune and your happiness also on earth. In it you will find the fount of all goods: if you are weak, you will acquire strength; if you are tempted, you will achieve victory; if you have fallen into sin, you will find the compassionate and powerful hand which will raise you again. If you feel afflicted, you will find comfort; if cold, the surest way to get warm; if hungry, you will enjoy the delicious food of the Divine Will. With It you will lack nothing; you will no longer be alone, because your Mama will keep you sweet company and with all her maternal care will take on the commitment to making you happy. I, Celestial Empress, will take care of all your needs, provided that you agree to live united with me.

If you knew my anxiety, my ardent sighs, and also the tears I shed for my children! If you knew how I burn with desire that you listen to my lessons, all of Heaven, and learn to live from the Divine Will!

In this book you will see wonders; you will find a mama who loves you so much as to sacrifice her own beloved Son for you, in order to allow you to live of that very life from which she lived on earth.

Do not give me this sorrow - do not reject me. Accept this gift of Heaven I am bringing you; welcome my visit and my lessons. Know that I will go all over the world; I will go to each individual, to all families, to religious communities, to every nation, to all peoples, and if needed, I will go about for entire centuries until, as Queen, I have formed my people, and as Mother, my children, who may know the Divine Will and let It reign everywhere. Here is the purpose of this book. Those who will welcome it with love will be the first fortunate children to belong to the Kingdom of the divine Fiat, and with gold characters I will write their names in my maternal heart.

Do you see, my daughter? That same infinite love of God, Who wanted to use me in the Redemption to make the Eternal Word descend upon earth, calls me into the field once again, entrusting to me the difficult task, the sublime mandate to form the children of the Kingdom of His Divine Will on earth. Therefore, with maternal care I put myself to work, preparing for you the way which will lead you to this happy Kingdom. For this purpose I will give you sublime and celestial lessons, and, finally, I will teach you special and new prayers, through which you will bind the heavens, the sun, the creation, my own life and that of my Son, and all the acts of the saints, so that in your name they may beseech the adorable Kingdom of the Divine Volition. These prayers are the most powerful because they bind the divine work itself. Through them God will feel disarmed and won over by the creature. Confident of this help, you will hasten the coming of His most happy Kingdom, and with me you will obtain that the Divine Will be done on earth as it is in Heaven, according to the desire of the Divine Master.

Courage, my daughter; make me content, and I will bless you.

**3rd - LUISA'S APPEAL**

My sweet Jesus, I am here in Your arms to ask Your help. Ah, You know the anguish of my soul, how my heart bleeds, my great repugnance in making known all that which You have told me about Your Most Holy Volition (because of Luisa's desire to remain anonymous)...Obedience imposes herself! You want it...And though I should be crushed, I am constrained by a Supreme Force to accomplish the sacrifice. But remember, oh my Jesus, that You Yourself have called me The Little Newborn of Your Most Holy Will. A newborn hardly knows how to stammer. Therefore, what shall I do? I shall scarcely stammer about Your Volition. You will do all the rest. Will You not, oh my Jesus?

Rather, grant that I may disappear completely; and let it be Your Volition which, with divine and indelible letters, dips the pen in that Eternal Sun, and with golden letters writes the concepts, the effects, the value, the power of the Supreme Will; and how the soul that lives in It, living as in its center, is ennobled, is divinized,

deposes its natural remains, returns to its beginning and, triumphant over all its miseries, regains its original state: beautiful, pure and all ordered towards its Creator, as it came forth from His Creative Hands.

You write on this paper the long history of Your Will, Your pain in seeing Yourself driven back by creatures into the Celestial Regions. And as a sun on high, although rejected, You dart Your rays over all the human generations; You want to come down to come to reign in their midst, and therefore You send the rays of Your sighs, of Your groanings, of Your tears, of Your intense and eternal pain in seeing Yourself exiled and the union of Your Will, as it were, broken off from the will of human creatures. And therefore You are waiting for them to call You into their midst, to receive You as triumphant King, and to make You reign on earth as in Heaven.

Descend, O Supreme Volition! I am she who first calls You. Come to reign upon the earth! You Who created man so that he do only Your Volition (which he, ungrateful, broke by rebelling against You), come to retie anew this human will to Yourself, in order that Heaven and earth and all may be re-ordered in You!

Oh, how I would give my life so that Your Volition be known! I would take flight in Its interminable confines, to bring to every creature Its eternal kiss, Its knowledge, Its goods, Its value, Your inexpressible groans because You want to come to reign upon the earth so that by knowing You, they receive You with love, and with festivity make You reign!

O Holy Volition, with Your luminous rays shoot forth the arrows of Your knowledge! Make known to all that You come to us to make us happy, but not with a human happiness, but Divine, to give us the lost dominion over ourselves, and that light which makes known the true Good to possess it and the true evil to flee it, that renders us stable and strong, but with a Divine strength and stability!

Open the current between the Divine Will and the human, and paint with the brush of Your Creative Hand all those divine lineaments upon our souls which we lost by withdrawing ourselves from It!... Your Volition will paint in us that freshness which never grows old, that beauty which never fades, that light which is never overshadowed that Grace which always grows, that Love which always burns and is never extinguished... O Holy Volition, make Your way; You make the way to make Yourself known... Manifest to all, Who You are and the great good that You want to give to all, so that attracted, enraptured by such a good, all become the prey of Your Will; and thus You will be able to reign freely on earth as in Heaven.

Therefore I pray You that You Yourself write all the knowledge that You have manifested to me on It; and may every word, every saying, every effect and knowledge of It be to those who read, darts and arrows, which, wounding them, make them fall at Your feet and receive You with open arms, to make You reign in their hearts.

To the so many prodigies of Your Volition, work this one as well that as they know You, may they not make You pass on; no. But may they open the doors to You, to receive You and to make You reign... The Little Newborn of Your Will asks this of You. If You have wanted the sacrifice from me, and with so much insistence, of manifesting the secrets that You have communicated to me on Your Volition; I want another from You: that as It is known, It work this prodigy: that It take Its place of triumph and reign in the hearts that know It. This alone do I ask You, oh my Jesus: I ask You nothing else; I want nothing but the requital of my sacrifice: that Your Volition be known and reign with Its full dominion.

You know, my Love, how great has been my sacrifice, my interior struggles, unto feeling myself die; but for Your love, and to obey Your representative on earth I have submitted myself to all. Therefore, I want the prodigy to be great: that as they come to know Your sayings on Your Volition, may the souls be enraptured, enchained and attracted more than by a powerful magnet and may they make that Divine "Fiat" reign which You, with so much Love, want to reign upon the earth.

And if You please, my Life: before these writings come to the light of day, and go through the hands of Your brothers and sisters, and mine, ah, bring Your Little Newborn of Your Will into the Celestial Fatherland. Ah, do not give me this pain: that I should be spectator of our secrets become known by the other creatures. If You have given me the first pain, spare me the second, but always: "not my will but Yours be done."

And now a word to all you who shall read these writings:... I pray you, I supplicate you to receive with love that which Jesus wants to give you, that is, His Will. But to give you His, He wants Yours, otherwise It will not be able to reign. If you only knew with how much Love my Jesus wants to give you the greatest gift that exists both in Heaven and on Earth, which is His Will!

Oh how many bitter tears He sheds, because He sees that by living with your volition, you drag the ground, sickly, impoverished... You are not capable of maintaining a good resolution. And do you know why?... Because His Volition does not reign in you.

Oh, how Jesus cries and sighs over your lot...And sobbing, He prays you to make His Volition reign in you. He wants to change your fortune: from sick to healthy, from poor to rich, from weak to strong, from mutable to immutable, from slaves to kings. It is not great penances that He wants, or long prayers, nor anything else, but that His Volition reign in you, and that your will no longer have life.

For pity's sake, listen to Him! I am ready to give my life for each one of you, to suffer whatever pain, provided that You open the doors of your soul to grant that the Volition of my Jesus Reign and Triumph over the human generations.

And now I invite all:

Come with me into Eden, where our origin had its beginning, where the Supreme Being created man, and making him King, gave him a Kingdom to dominate. This Kingdom was the whole universe; but his scepter, his crown, his command came from the depths of this soul, in which resided, as dominating King, the Divine "FIAT," which constituted the true royalty in man. His garments were royal, more refulgent than the sun; his acts were noble, his beauty enrapturing. God loved him so much, He played with him, He called him "My little King and Son." All was happiness, order and harmony.

This man, our first father, betrayed himself, he betrayed his Kingdom; and by doing his will, he embittered his Creator, Who had so exalted and loved him; and he lost his Kingdom, The Kingdom of The Divine Will, in which everything had been given him. The doors of the Kingdom were closed to him and God withdrew to Himself the Kingdom given to man.

Now I must tell you a secret:

God, in withdrawing to Himself the Kingdom of the Divine Will, did not say: "I will no longer give It to man;" but He kept It on reserve, awaiting the future generations, to assail them with surprising graces, with dazzling lights such as to eclipse the human volition—which caused us to lose a Kingdom so Holy—and with such attractions of admirable and prodigious knowledge of the Divine Will, as to make us feel the necessity, the desire to put aside our volition which makes us unhappy, and hurl ourselves into the Divine Will, as our permanent Kingdom.

Therefore the Kingdom is ours; take courage!...The Supreme "Fiat" awaits us, calls us, presses us to take possession of it. Who would be so bold, who would be so perfidious as to not listen to its call, and to not accept so much happiness?...Only, we must leave the miserable rags of our will, the mourning garment of our slavery into which this has cast us, to clothe ourselves as queens, and adorn ourselves with divine ornaments.

Therefore, I appeal to all; I do not believe that you will not want to listen to me...Did you know this? I am a tiny, little child, the smallest of all creatures; and bilocating myself in the Divine Volition together with Jesus, I will come as little one onto your lap, and I will knock at your hearts with moanings and tears to ask you, as a little beggar, for your rags, your mourning garments, your unhappy volition, to give it to Jesus in order that He burn all, and giving you anew His Volition, He return to you His Kingdom, His happiness, the whiteness of His royal garments.

If you only knew what The Will of God means!...This encloses Heaven and earth. If we are with It, everything is ours, everything lends from us; on the contrary, if we are not with It, everything is against us; and if we have something, we are true robbers of our Creator, and we sustain ourselves by means of fraud and rapine.

Therefore, if you want to know It, read these pages. In them you will find the balsam for the wounds that the human will has cruelly inflicted on us, the new air all divine, the Life all celestial. You will feel Heaven in your soul; you will see horizons, new Suns, and often you will find Jesus with His Countenance bathed in tears because He wants to give you His Volition. He cries because He wants to see you happy; and seeing you unhappy, He sobs, sighs and prays for the happiness of His children; and asking you for your volition to snatch from you your unhappiness, He offers you His as the confirmation of the Gift of His Kingdom.

Therefore, I appeal to all; and I make this appeal together with Jesus, with His own tears, with His ardent sighs, with His Heart that burns, that wants to give Its "Fiat." From within the "Fiat" we have come forth; It has given us life. It is just, it is our obligation and duty to return into It, into our dear and interminable Heritage.

And in the first place, I appeal to the Highest Hierarchy, to the Roman Pontiff, to His Holiness, to the representative of the Holy Church, and therefore the representative of the Kingdom of The Divine Will. At his holy feet, this little, tiny child places this Kingdom, so that he dominate It and make It known, and with his paternal and authoritative voice, call his sons to live in this Kingdom so holy.

May the Sun of the Supreme "Fiat" invest him and form the first Sun of the Divine Volition in Its Representative on earth; and forming Its primary Life in Him who is the Head of all, It will spread Its interminable rays in all the world; and eclipsing all with Its Light, It will form one flock and one Shepherd



The second appeal I make to all Priests. Prostrate at the feet of each one, I pray, I implore them to interest themselves in knowing the Divine Will. Take your first movement, your first act from It; rather, enclose yourselves in the “FIAT,” and you will feel how sweet and dear Its Life is. Draw from It all your workings; you will feel a Divine strength in you, a voice that always speaks, that will say admirable things to you that you have never heard. You will feel a light that will eclipse all your evils, and eclipsing the peoples, will give you the dominion over them. How many labors you do without fruit, because the Life of the Divine Will is lacking. You have broken a bread for the peoples without the leaven of the “FIAT”; and they therefore, in eating it, have found it hard, almost indigestible; and not feeling the Life in themselves, they do not submit to your teachings. Therefore, you eat this bread of the Divine “Fiat!” Thus you will have sufficient bread to give to the peoples. Thus you will form with all, one single Life and one single Will.

The third appeal I make to all, to the entire world, for you are all my brothers and sisters and my children. Do you know why I am calling all? Because I want to give to all the Life of the Divine Will. This is more than air that we can all breathe. It is as Sun from which we can all receive the good of the light; It is as palpitation of the heart that wants to beat in all. And, as a little baby, I want, I yearn for you to take the Life of the “Fiat”... Oh, if you knew how many goods you would receive; you would consume your life to make It reign in all of you! This little, tiny one wants to tell you another secret that Jesus has confided to her; and I tell you it so that you give me your will, and in exchange you will receive that of God which will make you happy in soul and in body.

Do you want to know why the earth does not produce?... Why in various points of the earth the ground opens frequently with earthquakes, and buries in its bosom cities and persons?... Why the wind and the water form storms and devastate all, and so many other evils that you all know?... Because created things possess a Divine Will that dominates them and therefore they are powerful and dominating; they are more noble than we. We, on the contrary, are dominated by a human will, and degraded; and therefore we are weak and impotent. If, for our fortune, we will put aside our human will and will take the Life of the Divine Volition, we too shall be strong, dominating... We will be brothers with all things created, which not only will no longer trouble us, but will give us the dominion over them, and we shall be happy in time and in Eternity.

Are you not content?... Therefore, hurry: listen to this poor little one who loves you very much; and then I shall be content when I shall be able to say that all my brothers and sisters are Kings and Queens, because all possess the Life of the Divine Will.

Therefore, take courage all; respond to my appeal. And I yearn much the more for all to respond to me in chorus to the appeal, because it is not I alone who call you, who pray you; but united to me, my sweet Jesus calls you with tender and moving voice, and many times, even crying, He says to you: “Take for your life, My Will; Come into its Kingdom.”

Furthermore, you must know that the first to pray to the Heavenly Father—that His Kingdom come and that His Will be done on earth as It is in Heaven—was Our Lord in the “Our Father.” And in transmitting His prayer to us, He appealed and prayed to all to ask the “YOUR WILL BE DONE” on earth as It is in Heaven. The Love of Jesus is such (for He wants to give you His Kingdom, His “FIAT”), that every time you recite the “Our Father,” He runs to say together with you: “My Father, it is I Who ask You It for My sons; hurry!” Therefore, the first to pray is Jesus Himself; and then, you also ask for It in the “Our Father.” Therefore, do you not want such a Good?

Now, I say to you one last word:

You must know that the yearnings, the sighs, the anxieties of this little child to see you all in the Kingdom of the Divine Will, to see you all happy, to make Jesus smile, are such (in seeing the yearnings, the deliriums, the tears of Jesus, Who wants to give you His Kingdom, His “FIAT”), that if she is not successful through her prayers and with her tears, she wants to succeed with caprices both with Jesus as well as with you.

Therefore, everyone: listen to this little, tiny one... Do not make her sigh any more!... Tell me, please: “So be it, so be it; we all want the KINGDOM OF THE DIVINE WILL.”

Corato (Bari, Italy), 1924

LUISA, THE LITTLE DAUGHTER OF THE DIVINE WILL







## Saint Annibaie Maria Di Francia

1851-1927

Beatified Oct. 7, 1990

Canonized on May 16, 2004

Extraordinary Confessor of Luisa Piccarreta  
for over 17 years.

Ecclesiastical Censor of her Writings,  
Founder of the Rogationist Fathers,  
the Daughters of Divine Zeal  
and the Anthonian Orphanages

St. Annibale was the Ecclesiastical Censor of Luisa's writings until his death in 1927. Volumes 1-19 bear his Nihil Obstat. Additionally, he was responsible for publishing Luisa's work, *The Hours of the Passion*, in 1915.

Referring to Luisa's writings he said: "...encompasses the whole purpose for which Our Lord Jesus Christ wanted to choose a soul as the instrument of His omnipotent hand, and wanted to mold her according to His way and make of her a vehicle in order to manifest to the world a doctrine all new, to illustrate what **Divine Will** means, and thus to prepare the great triumph of the third *Fiat* upon earth.

**The first *Fiat*** extracted the whole Universe from nothing.

**The second *Fiat***, pronounced by the Most Holy Virgin Mary, hailed by the Angel, determined the Incarnation of the Divine Word in Her most pure Womb and the subsequent Redemption of mankind.

**The third *Fiat*** was left to us by Our Lord Jesus Christ in the great Prayer of the Our Father, with those divine words: "*Fiat Voluntas Tua Sicut in Coelo et in terra*" – Thy Will be done on earth as it is in Heaven.

This supplication of the third *Fiat* which has resounded for twenty centuries on the lips of the children of the Holy Church, in the Royal Priesthood of the great Sacrifice of Holy Mass – this supplication, in spite of all the human oppositions and iniquities, must have its great fulfillment. It cannot remain unanswered. All Saints, all Doctors, all Preachers, all the Scholars of Ascetic Theology, have sung the praises of the fulfillment of the Will of God as the highest perfection. They have defined the three degrees of uniformity with the Divine Volition, of conformity to It, and of transformation – that is, of the annihilation of our will for the Divine (...)

These admirable writings, which we piously believe to have been dictated by the Divine Incarnate Word, lead one who reads them with Faith, always of love, step by step, to the understanding of this formula. In many ways these revelations open new horizons, not yet contemplated until now, concerning the mysteries of the Divine Will, and about operating and living in It. And one thing is certain: even before arriving at the complete knowledge of what it means to operate and live in the Divine Volition, one who reads these writings cannot *not* remain enamored with the Will of God, and *not* feel new strong impulses, and a divine commitment to transforming all of himself in the Divine Will.

These revelations say that this science of the Divine Will will form Saints of a perfection more sublime than that of all the Saints who ever existed. And if this expression should seem exaggerated to some, I invite them to read the treaty on True Devotion to the Most Holy Virgin Mary by Blessed [now Saint] Louis Marie Grignon de Montfort, in which they will find a page where it is written that men would arise in the Holy Church of a sanctity before which the greatest saints of the Church will be but shrubs before gigantic trees."

## 17 Years

**His Holiness Pope Benedict XVI blesses the statue of Saint Annibale Maria Di Francia at Basilica Saint Peter in the Vatican Rome on Wednesday, July 7, 2010**  
**Plaza of Roman Protomartyrs (Protomartiri Romani) at the Arc of the Bells (Arco delle Campane)**  
**The Rogationists of the Heart of Jesus and the Daughters of the Divine Zeal.**

### **Pope Benedict XVI blesses the statue of Saint Annibale Maria Di-Francia Messina 1851-1927**

The Father Superior General of the Rogationists **Fr. Giorgio Nalin** and the Mother Superior General of the Daughters of the Divine Zeal **Mother Diodata Guerrera**

Wednesday, July 7, 2010 in the Plaza of the Roman Protomartyrs, at the Arch of the Bells of St. Peter Basilica at the Vatican. The image of the Apostle of prayer for Vocations and Father of orphans and of the poor has been placed in the Center of Christianity. The event marks an important date for the history of Family of the Rogate.

### **PROGRAM**

Welcome of Participants in Plaza of the Roman Protomartyrs.

Greeting of Father Superior General. Presentation of the work.

Prayer and blessing of the statue by the Holy Father Benedict XVI

Eucharistic Con-celebration near the Altar of the Cathedra in the Basilica St. Peter presided by His Eminence Most Reverend Cardinal Tarcisio Bertone, Secretary of State of His Holiness.

### **BLESSING OF THE STATUE**

*We pray, O God, hope of the humble, refuge of the poor and father of orphans, who wanted to choose Saint Annibale Maria, priest, as distinguished apostle of prayer for vocations, through his intercession, send into your harvest worthy workers of the Gospel, and may it be that, moved by his same spirit of charity, we grow in love toward you and toward our neighbor. Through Christ our Lord. Amen.*

### **THE STATUE OF SAINT ANNIBALE MARIA**

*The statue, 5.30 meters high (17.5') and carved in a single block of marble from Carrara, is the work of the artist Giuseppe Ducrot. It was placed in the first niche at the Arch of Bells among the Saintly Founders of Religious Institutes, as perennial memory and witness of the charism of the Rogate.*

### **In Loving Memory of Saint Annibale Maria Di Francia**

**The Servant of God, Luisa Piccarreta's** Extraordinary Confessor and Founder of the Rogationists of the Sacred Heart and the Daughters of the Divine Zeal. He edited and published various writings of Luisa's Including the book "L'orologio della Passione" and to Luisa Piccarreta, who is the first and the depository of a good so great, to whom it was entrusted and who was chosen with a special mission. The origin of the Kingdom of the Supreme Fiat, the depository, is the little daughter the Divine Will."

### **"Anima, Auitami!" ("Soul, Help Me!")**

"Out of so many souls, are there not some who will show this heroism of love toward Jesus?"

### **Volume 23 - February 28, 1928**

...And do you think that the memory of father Di Francia, his many sacrifices and desires to make my Will known, to the point of initiating the publication, will be extinguished in this great work of my Divine Fiat, only because I brought him with Me to Heaven? No, no; on the contrary, he will have the first place, because by coming from far away, he went as though in search of the most precious thing that can exist in Heaven and on earth, of the act that glorifies Me the most, or rather, will give Me complete glory on the part of creatures, and they will receive complete goods. He prepared the ground so that my Divine Will might be known; so much so, that he spared nothing, neither expenses, nor sacrifices; and even though the publication did not have its completion, by even just initiating it he prepared the ways so that one day the work of my Will in the midst of creatures can be known and have life. Who will ever be able to destroy the fact that father Di Francia has been the first initiator in making known the Kingdom of my Will? – and only because his life was extinguished,

the publication did not have its completion? So, when this great work becomes known, his name, his memory, will be full of glory and of splendor, and he will have his prime act in a work so great, both in Heaven and on earth. In fact, why is there a battle going on, and almost everyone yearns for victory – to win in withholding the writings on my Divine Fiat? Because he had brought the writings with himself in order to publish them. Had it not been so, who would have talked about it? No one. And if he had not made others comprehend the importance, the great good of these writings, no one would have interested himself.

Therefore, my daughter, my goodness is so great that I reward justly and superabundantly the good that the creature does, especially in this work of my Will, which I so much care for. What will I not give to those who occupy and sacrifice themselves in order to place in safety the rights of my eternal Fiat? I will exceed so much in giving, as to make Heaven and earth astonished.”

## 1897 - 1898

Saint Annibale and Melanie Calvat with Daughters of Divine Zeal

In the beginning, Saint Annibale entrusted the girls’ orphanage to a distinguished widow who had been converted to a life of piety through one of his sermons: Laura Jensen Bucca was a genuine help to him for several years, but then she resigned. The priest turned to various religious communities, only in vain. So he decided to found his own congregation of nuns whom he called Daughters of Divine Zeal, patterned after the inspiration of the Rogate - the expression of the zeal burning in the Sacred Heart of Jesus for the glory of the Father and the salvation of souls.

The budding community was not without its headaches: tribulation goes hand in hand with all the works of God. Not only that, it is the bright badge of divine favor. In the light of a schism which occurred, the Institute was suppressed by Church authority. Thanks to the offices of a venerable Friar Minor, Fr. Bernard of Portosalvo, a one-year stay on the decree was given to the Fr. Annibale. The Institute was put on trial. During that year, he had as a cooperator for his work none other than Melanie Calvat, the famous young shepherdess to whom the Mother of God appeared on the mountain of La-Salette. Melanie remained at the Institute for one year, from September 1897 to September 1898 - a year which, in the words of Saint Annibale, was a year of blessing. The trial period was weathered successfully, having a healthy and vigorous effect on the community, and the women’s congregation was put on a safe footing.

Melanie died at the age of 72, alone and unattended, on December 14, 1904, at Altamura, near Bari, Italy. She is buried beneath a marble column with a bas-relief depiction of Our Lady welcoming her into heaven. In spite of her unapproved writings, Melanie was always faithful to her original account of the apparition and message of La Salette. She demonstrated this at the Shrine of La Salette during her last visit there September 8-19, 1902.

## 1906

In the magazine of the Monfort Fathers “Queen of All Hearts” Saint Annibale had discovered the True Devotion of St. Louis de Montfort in 1906 and had it practiced in all of his institutes.

From “*True Devotion to the Blessed Virgin*”

46. ...This means that the greatest saints, those richest in grace and virtue will be the most assiduous in praying to the most Blessed Virgin, looking up to her as the perfect model to imitate and as a powerful helper to assist them.

47. *I said that this will happen especially towards the end of the world, and indeed soon, because Almighty God and his holy Mother are to raise up great saints who will surpass in holiness most other saints as much as the cedars of Lebanon tower above little shrubs.* This has been revealed to a holy soul whose life has been written by M. de Renty.

48. These great souls filled with grace and zeal will be chosen to oppose the enemies of God who are raging on all sides. They will be exceptionally devoted to the Blessed Virgin. Illumined by her light, strengthened by her food, guided by her spirit, supported by her arm, sheltered under her protection, they will fight with one hand and build with the other. With one hand they will give battle, overthrowing and crushing heretics and their heresies, schismatics and their schisms, idolaters and their idolatries, sinners and their wickedness. With the other hand they will build the temple of the true Solomon and the mystical city of God, namely, the Blessed Virgin, who is called by the Fathers of the Church the Temple of Solomon and the City of God. By word and example they will draw all men to a true devotion to her and though this will make many enemies, it will also bring about many victories and much glory to God alone...

## 1908

December 28, Jesus foretells to Luisa the earthquakes in Messina, Sicily and Calabria and how large areas of the world will be destroyed by earthquakes, floods, and wars.

Five hours later, a massive earthquake destroyed the city of Messina, Sicily, burying thousands of people under a mass of rubble. Not a single one of Fr. Annibale's orphans died in the earthquake, but 13 of his nuns perished in the ruins. Responding immediately to the disaster, Pope Pius X sent money to relieve the victims, including private funds specially earmarked for the orphans. Through his fatherly concern for the orphans of Messina, the pope formed a deep admiration for Fr. Annibale Di Francia, an esteem destined to have a profound impact on Luisa Piccarreta's life and work.

### Volume 8 - December 28, 1908

Finding myself in my usual state, I felt as if the earth were wavering and that it wanted to fall out from under me. I became horrified, and said to myself: "Lord, what is this?"

Upon which, in my interior, He said: "Earthquakes." Then He became silent.

I nearly didn't pay attention to Him, and remaining somewhat in myself I continued my usual interior acts. Thereupon, after five hours had passed since He had first spoken to me, I sensibly felt the earthquake. Consequently, hardly had I finished feeling it, then I found myself outside of myself.

Somewhat confused, I saw agonizing things. However I was immediately removed from the sight of that, and I found myself inside a Church. From the altar came a Young Man dressed in white, who I believe was Our Lord—but I couldn't say for sure. That Young Man, coming close to me, with an imposing look said to me: "Come."

I felt crushed, without being able to lift myself up. Also I noticed in myself that, at the same time, I was being scourged and destroyed. I said, almost refusing the invitation: "But Lord, is it already time to take me?"

Then that Young Man threw Himself into my arms, and in my interior I heard said to me: "Come, oh daughter, so I can finish with the world. This is because I will destroy large areas of it with earthquakes, floods, and wars." After that, I found myself within myself.

December 28, 1908 Italy, Messina - The Tenth Most Destructive Known Earthquake on Record in the World (estimated) 7.5mag. Deaths 70,000 to 100,000 from earthquake and tsunami.

## 1910

Saint Annibale Di Francia arrived in Corato, the Trani Diocese, to establish an orphanage. Father Annibale Di Francia met Luisa Piccarreta for the first time, beginning a series of visits and a frequent and intimate spiritual contact with Luisa, which lasted 17 years, until he died June 1, 1927.

## 1912

The 1st edition of "The Hours of the Passion" written by Luisa which Blessed Annibale Maria di Francia was responsible for publishing in 1915.

The first formal relation of Blessed Annibale with the Piccarreta probably took place when he asked her to write the reflections on the Passion of the Lord, to which he himself gave the title "The Hours of the Passion". The letters, written in the last three years of his years of his life, speak in a special way of the publication of the work of Luisa. The archbishop of Trani, Msgr. Giuseppe Maria Leo, had asked him to review it for the *Nihil Obstat* and *Imprimatur*.

## 1913

St. Annibale took a manuscript copy of the "*Hours of the Passion*" with him to Rome to an audience with St. Pope Pius X. During the audience, as St. Annibale read one of the hours aloud to the pope, the Holy Father interrupted him, saying, "*Father, those words should be read kneeling*."

## 1914

Saint. Annibale Maria di Francia soon began the printing of the *24 Hours of the Passion*. Under his request, Luisa had to write them around 1913-1914. St. Annibale gave them the title of "*Orologio della Passione di Notro Signore Gesu' Cristo*", and published four editions (1915, 1916, 1917, 1925), with "*Nihil Obstat*" and "*Imprimatur*."

1919

In April, the mother house of the Rogationists in Avignone burned to the ground. Some of his congregation questioned God's providence, but Father Annibale silenced them immediately: "*Hush! Let us not ask, let us not inquire as to 'why,' but let us adore God's designs and trust in Him!*"

### **Volume 8 - January 30, 1909**

*The story of 'why'.*

Finding myself in my usual state, I found myself outside of myself; I seemed to see a soul in Purgatory, whom I knew, and I said to her: 'Take a look at how I am before God – I am so concerned about it, especially about the state in which I find myself.' And she told me: "It takes nothing to know whether you are doing well or badly: if you appreciate suffering, you are doing well; if you don't, you are doing badly. In fact, one who appreciates suffering, appreciates God; and by appreciating Him, one can never displease Him. Things which are appreciated, are also esteemed, loved, and one cherishes them and keeps them safe, more than oneself. Can it ever be possible that one wants evil for himself? In the same way, it is impossible that one may displease God, if he appreciates Him."

Then, afterwards, blessed Jesus came for just a little, and told me: "My daughter, in almost all of the events that occur, creatures keep repeating, over and over again: 'And why? And why? And why? Why this illness? Why this interior state? Why this scourge?' And many other why's. The explanation of 'why' is not written on earth, but in Heaven, and there everyone will read it. Do you know what 'why' is? It is egoism, which gives continuous food to love of self. Do you know where 'why' was created? In hell. Who was the first one that pronounced it? A demon. The effects produced by the first 'why' were the loss of innocence in Eden itself, the war of untamable passions, the ruin of many souls, the evils of life. The story of 'why' is long; it is enough to tell you that there is no evil in the world which does not carry the mark of 'why'. 'Why' is destruction of divine wisdom in souls. And do you know where 'why' will be buried? In hell, to make them restless for eternity, without ever giving them peace. The art of 'why' is to wage war against souls, without ever giving them respite."

1921

Fr. Annibale published a new edition of the "Hours of the Passion" including a Treatise on the Divine Will. The 1921 edition also included an introduction by Monsignor Cento, a nuncio to Venezuela and a cardinal. This "Hours" bore both the imprimatur and the nihil obstat. Cardinal Cento wrote to Luisa:

"The fundamental points of your life and spiritual doctrine have a very special attraction for me. Continue to pray that my human will may truly disappear in God's Will.

What you wrote concerning the Kingdom of the Will of God makes me go into ecstasy. How I wish that God would make me live those truths! Furthermore, I want to express my lively desire that other volumes may since our Lord Himself wants it. The lighted lamp should not be hidden under a bushel. He who is the light of the world will know how to overcome all obstacles."

Fr. Francis Vitale wrote about Fr. Annibale:

"He did not suffer people to complain about problems when his institutions were in trouble; he blessed God. Once, in the Avignone courtyard, we were sitting in the shadow of a plant tossed by the wind. When a thorny branch hurt his head, [Fr. Annibale] quickly exclaimed:

"What is this plant doing here?

It is better to move it." Then, as if aware of having made a mistake that could have ill effects, he turned around saying:

*"I have been a fool asking what this plant is doing here! It is doing God's will to make us practice patience. We have to bless it."*

"Woe to those who dared to say things like, "poor devil, deuce, curse, bad fate, and the like." He disliked hearing pejorative words even about the weather! He said: "Speaking badly is negative; it is not good. The elements of nature are creations of God, and even though they seem severe, they still do God's Will. Why complain then?"

Fr. Vitale and Fr. Annibale were reflecting on the virtues of St. Ignatius of Loyola. Someone mentioned that St. Ignatius' trust in God was so great that if he had seen the Society of Jesus completely destroyed, he would only have needed fifteen minutes to calm down. Upon hearing this, without reflecting on the effect that his comment might have, Fr. Annibale exclaimed, "*So long?*"

By order of the Archbishop of Trani, Luisa received a new confessor: Canon Don Benedetto Calvi, Pastor of St. Mary the Greek Church in Corato. For 21 years, Don Calvi was to care for Luisa's soul in good times and bad. Luisa's extraordinary confessor, Fr. Annibale Di Francia, was also able to console her.

### Volume 16- February 10, 1924

[Luisa:] I was thinking to myself about all that was written in these past days, and I said to myself that they were neither necessary nor serious things. I could have done without putting them on paper, but obedience wanted it so, and I had the duty to say 'FIAT' also in this... But as I was thinking about this, my beloved Jesus told me: "Yet, my daughter, everything was necessary in order to make known how to live in my Will. By not saying everything, some quality of how to live in It would be missing, and therefore the writings could not have the full effect of the living in my Will..."

Do you see how necessary it is to make them [others] understand that complete abandonment is needed in order to live in my Will? And you say it is not necessary to write about it? I feel compassion for you, because you do not see what I see, and that's why you take it lightly. Instead, in my All-seeingness, *I see that these writings will be for my Church as a new Sun which will rise in her midst; and men, attracted by its radiant light, will strive to transform themselves into this light and become spiritualized and Divinized, and therefore, renewing the Church, they will transform the face of the earth.*

The doctrine on my Will is the purest, the most beautiful, not subject to any shadow of the material or of interest, either in the supernatural or in the natural order. Therefore, just like the Sun, It will be the most penetrating, the most fecund, and the most welcomed and appreciated. And being Light, It will make Itself understood and will make Its own way. It will not be subject to doubt or suspicions of error; and if some words will not be understood, it will be because of too much light, which, eclipsing the human intellect, will not allow them to understand the whole fullness of the Truth. However, they will not find one word which is not true. At the most, they will not be able to comprehend it fully.

Therefore, in view of the good which I see, I push you to neglect nothing in writing. One saying, one effect, one simile on my Will can be like beneficial dew upon the souls, just as dew is beneficial on the plants after a day of burning sun, or like a pouring rain after long months of drought. You cannot understand all the good, the light, the strength contained in one word; but your Jesus knows it, and knows the ones whom it will serve and the good it will do."

Now, as He was saying this, *He showed me a table in the midst of the Church, and all the writings about the Divine Will placed on it. Many venerable people surrounded that table and were transformed into light and divinized; and as they walked, they communicated that light to whomever they encountered. Then Jesus added: "You will see this great good from Heaven, when the Church will receive this celestial food, which will strengthen her and make her rise again to her full triumph."*

### Excerpt from Letter 1 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, May 20, 1924

Dearest one in the Lord,

I am sending you the penultimate sheet. I am reading again Volume 17 in my morning meditation. I had already read Volume 13 before.

*The revelations about the Divine Will are sublime!* I gave the little handwritten treatise of the lady, your friend, to the ecclesiastical Reviser, and I encountered some difficulties with him over a few points: for example, the words of the consecration which Our Lord repeats over the souls, His Hosts - and other points. I will mortify them quite a bit, and I hope to print all the chapters of the Hours. Someone from a city asked me for 50 copies of the new edition.

I hope to come to Trani in the month of June, God willing. I have a case in Palermo which will be decided on June 2<sup>nd</sup>. I beg you to pray!... We may be losing 70 thousand Lira, unjustly, because of the Masonry! All the arguments are with us! Pray!

I kiss the hands of your Confessor.

When I come to Corato, if Jesus wants, I have to make several observations to you and to the Confessors regarding certain points of the 12<sup>th</sup> and 13<sup>th</sup> books. *But the doctrine seems sublime and divine to me!*

I have commissioned paper for 5 thousand copies of all the treatises on the Divine Will. I may have a beautiful volume printed in our Press of the boys' House—with our equipment. Prepare for me all the material to be printed. This morning I received a postcard from the renewed Libreria Editrice Pontificia of Rome, asking me for 100 copies of the Hours of the Passion, 4th Edition, with the Treatise on the Divine Will! How did they

know? I don't know! It is the good God who is working. Here, we are hastening the work! Pray!

I bless you and your sister, and I say,  
Yours in J.C. and in the Divine Will,  
*Canonico A.M. di Francia*

### **Excerpt from Letter 2 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, June 20, 1924**

I already sent you the two little bottles of that ink you asked me for—for the fountain pen. Write me, if you need notebooks.

Currently, in my morning meditation, in addition to the adorable Passion of Our Lord Jesus, beloved of our hearts, I meditate—that is, I read slowly and with reflection—two or three chapters of your writings on the Divine Will; and the impressions I draw are intimate and profound! I see a sublime and Divine Science, though I still do not understand it completely, given the scarcity of my intelligence.

*These are writings that must now be made known to the world. I believe they will produce great good. For as sublime as this science of the Divine Will is, so do these writings of divine dictation present it, clearly and limpidly. In my opinion, no human intellect would have been able to form them.*

The Hours of the Passion, 4th Edition, is already at the end of the printing, including the little treatise on the Divine Will. However, I am preparing several new chapters chosen from your writings, and I will add them to the Treatise with a little preface. In the meantime I have commissioned new paper for the printing of one entire first volume of the Divine Will, about the size of the Hours; but we will make the choice of the material when I come, God willing, together with your spiritual Father and with you.

I received a letter from Turin, from a cleric in love with the Divine Will, who is waiting for the new publications. He had written to me three years ago, and he had published in a Catholic periodical some chapters of the Little Treatise of the Divine Will, which is in the Hours.

However, I always insist on one point—that is, sanctity does not consist of a formula. *In order to form, with this new Science, Saints who may surpass those of the past, the new Saints must also have all of the virtues, and in heroic degree, of the ancient Saints—of the Confessors, of the Penitents, of the Martyrs, of the Hermits, of the Virgins, etc., etc.*

### **Volume 17- September 17, 1924**

[Luisa:] ...my sweet Jesus gathered all the books written by me on His Divine Will; he united them together, then He pressed them to His Heart, and with unspeakable tenderness, added: *"I bless these writings from the Heart. I bless each word; I bless the effects and the value they contain. These writings are part of Myself."*

Then He called the Angels, who prostrated themselves, their faces to the ground, to pray. And since two Fathers, who were to see the writings, were there present, *Jesus told the Angels to touch their foreheads to impress in them the Holy Spirit, so as to infuse in them light in order to make them understand the truths and the good contained in these writings. The Angels did that, and Jesus, blessing us all, disappeared.*

### **1925**

#### **Volume 17- April 26, 1925**

[Luisa:] I was thinking to myself about certain things regarding the Will of God, which good Jesus had told me, and which have been published, and therefore go around in the hands of those who want to read them. I felt so ashamed within me, that this caused me an indescribable pain; and I said: 'My beloved Good, how could you allow this? Our secrets, which I wrote out of obedience, and only for love of You, are now before the eyes of others. And if they continue to publish more things, I will die of shame and of pain. And after all this, as recompense for my hard sacrifice, You have left me, so painfully! Ah, had You been with me, You would have had pity on my pain, and You would have given me the strength to bear so much shame and pain!'

But while I was saying this, my sweet Jesus came out from within my interior, and placing one hand on my forehead and the other on my mouth, as though wanting to stop the many afflicting thoughts that came to me, told me: *"Be quiet, be quiet, do not want to continue any further - these are not your things, but Mine. It is my Will that wants to follow Its course to make Itself known, and my Will is more than sun. It takes too much to hide the light of the sun; even more, it is completely impossible. And if they stop it from one side, it surpasses the obstacle which they placed in front of it, and escaping from the other sides, it follows its way with majesty, leaving those who wanted to prevent its course confused, because they have seen it escape from all sides without being able to catch it. A lamp can be hidden, but the sun – never. Such is my Will, more than Sun; and if you*

want to hide It, it will be impossible for you. Therefore be quiet, my daughter, and let the Eternal Sun of my Will follow Its course, both through the writings, and through publications, through your words and through your manners. Let It surpass every obstacle, escape all impediments and, as refulgent light, cover the whole world. I long for it - I want it.

But then, how much of the truths of my Will was really put out? One could say it was just the atoms of Its Light. And although just atoms - if you knew the good they do! What will happen when, after all the truths which I revealed about my Will shall be gathered – the fecundity of Its Light, the goods It contains, the infinite extension of the merits It multiplies, and all the rest – everything will be reunited as a whole and will form, not just the atoms or a rising sun, but its full day? What will happen? What good will this Eternal Sun not produce in the midst of creatures? And you and I will be - oh, how happy, in seeing my Will known, loved and done! Therefore, let Me do.”...

### **Volume 17- June 29, 1925**

[Jesus to Luisa:] “I want to tell you something which is very consoling for you, and of great glory for Me. It will happen with you, at your death in time, just as it happened with Me, at my death. During my life, I worked, I prayed, I preached, I instituted the Sacraments, I suffered unheard-of pains, and even death itself; but I can say that my Humanity saw almost nothing, compared to the great good It had done, nor did the very Sacraments have life as long as I remained on earth. As soon as I died, my death sealed all my works, my words, my pains, the Sacraments; and the fruit of my death confirmed all that I did, and placed my works, my pains, my words, the Sacraments which I instituted, as well as the continuation of their life until the consummation of the centuries, in the act of rising again to life. So, my death put all my works in motion, and it made them rise again to perennial life. All this was right, since my Humanity contained the Eternal Word and a Will which has no beginning and no end, and which is not subject to perish. Of everything It did, nothing was to perish - not even one word; rather, everything was to have continuation until the end of the centuries, in order to pass into Heaven to beatify all the Blessed, eternally.

The same will happen with you. My Will which lives in you, speaks to you, makes you work and suffer in It, will let nothing perish – not even one word of the so many truths which I have manifested to you about my Will; rather, It will put everything in motion, It will make everything rise again. Your death will be the confirmation of all that I have said to you. And since the living in my Will is such that everything the soul does, suffers, prays and says, contain the Act of the Divine Will, all this will not be subject to perish, but will remain in the world, like many Lives – and all of them in the act of giving Life to the creatures.

*Therefore, your death will tear the veils which cover all the truths which I spoke to you; and they will rise again like many suns, such as to cast away all the doubts and difficulties with which they seemed to be covered during your life. Therefore, as long as you live in this low world, you will see little or nothing in others, of all the great good which my Will wants to do through you. But after your death, everything will have its full effect.”*

### **1926**

The Archbishop of Trani designated Fr. Francia Director for all which concerned the writings of Luisa, in sight of a publication which the Father desired to do, although prevented by his death, as well as ecclesiastical Censor for the three united dioceses of Trani, Barletta and Bisceglie.

**J.M.J.A.**

### **Messina, July 12, 1926**

Blessed one in the Lord, Sister Luisa Piccarreta,

I received several days ago the continuation of Volume 18, sent from Trani.

Under the date of November 1<sup>st</sup> of last year, there is a harrowing chapter about your pains of the privation of Jesus, which you compare to those of hell, and you find them greater than those. However, you believe that they are not greater than those of Our Lord Jesus Christ on the Cross, and not even comparable to them!...

In my unworthy prayers, I supplicate Our Lord for you, that He would not let you suffer so much in these privations, but that He would come back, always and quickly, to comfort you again.

I have not been well in my health, nor was I able to leave Messina due to pending businesses. But I hope that Our Lord - if my Fiat is there - may allow me to come to speak with you and with Father Benedetto about the printing. I am pleased that he undertook your direction, and I believe he fixed you up with morning Holy Mass and Communion.



I bless you in Jesus Christ. I am reading your writings. They are always sublime revelations – similes worthy of the Divine Creator, as for example that of the beating of the heart compared to the single act of the Fiat! I also bless your dear sister Angelina, the sisters Cimadomo, the nephews and the trainees.

In the Most Holy Hearts of Jesus and Mary, I say,

Yours in J. C.

Canonico A.M. di Francia

P.S. The style and the clarity of your writing, as far as I have read up to now, has improved very much.

### **Excerpt from Letter 3 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, July 12, 1926**

I have not been well in my health, nor was I able to leave Messina due to pending business. But I hope that Our Lord—if my Fiat is there—may allow me to come to speak with you and with Father Benedetto about the printing. I am pleased that he undertook your direction, and I believe he fixed you up with morning Holy Mass and communion.

I bless you in Jesus Christ.

*“I am reading your writings. They are always sublime revelations—similes worthy of the Divine Creator, as for example that of the beating of the heart compared to the single act of the Fiat!”*

To the Saint Don Louis Orione, he wrote:

*“I feel worn out and extremely weak. I make great efforts to eat. My inner life: spiritual desolation! . . . God’s Will be done in me, and Jesus’ love be consuming me!”*

To Luisa Fr. Annibale confided his conviction that his work on behalf of the Divine Will had incited the devil to afflict him with spiritual trials.

I have entered into a moral and spiritual state in which it seems to me that I see and feel the diabolical work of the infernal enemy. Night and day they attack me, making me feel discouraged and oppressed. I feel profound abandonment and desolation in myself. In a word, I feel an interior state of anguish and pain unlike anything I have ever experienced before . . . What I mean is that the demons were filled with rage to see me busy with the work of the publication of your writings. And since they can’t do anything to me externally, since I don’t walk along those paths, they worked on my interior to beat me down and make my health fail.

*In all this I also seem to see that God is permitting everything to purify my soul in a very singular way, maybe precisely because of the great task of the publication of your writings . . .*

Last night was terrible for me, both physically and spiritually. It was a time of most intense suffering. I couldn’t get any rest at all! The infernal enemy put a thought into my mind:

*“Stop this publication. You should never have begun it.”*

*But I told the enemy, “No, no, no,” and I blessed Jesus . . .*

I won’t tell you how I feel the devil’s more, many devils, trembling. This is why I perform continuous exorcisms in the Name of Jesus . . .

*Another sign that it [the Divine Will doctrine] is from God, is the tremendous war that the enemy has waged against me to batter me down, which God is permitting to keep me from beginning my prayers in the Divine Will.*

### **Volume 17 - September 22, 1924**

I continue: While I wrote what was said above, I saw my sweet Jesus who rested his mouth against my heart; and with his breath He infused in me the words that I was writing. At the same time I heard a horrible racket in the distance as if persons were beating one another, and the uproar was so great that I was afraid. And I turned to my Jesus and said to Him:

*“My Jesus, my Love, who is causing such an uproar? They seem to be enraged demons. What do they want that causes them to fight each other so much?”*

And Jesus: *“My daughter, that is exactly what they are. They would like for you not to write about my Will. And when they see you writing more important truths about living in my Volition, they suffer a double hell; and all the damned are tormented more. They greatly fear that these writings about my Volition will be published, because they see themselves losing their kingdom on earth which they acquired when man, withdrawing from the Divine Will, gave free reign to the human will. Ah, yes, it was really then that the enemy acquired his kingdom on earth. But before the reign of my Volition, the enemy will find himself enclosed in the deepest abysses. This is why they are struggling with such fury. They feel the power of my Will in these writings. And even the possibility that they might become public makes them furious. They try with all their power to stop such a great good. But do not pay attention to them and learn by this to appreciate my teachings.”*

## Volume 19- August 14, 1926

[Luisa:] ...So, while I was so oppressed, my sweet Jesus, moving in my interior, as though feeling the weight of my oppression, clasped me in His arms, and shaking me, told me: "My daughter, what's up, what's up? Be cheered - I do not want you to be so oppressed. Instead of thanking Me, you oppress yourself? You must know that, so that my Supreme Will may be known, I had to prepare things, dispose means, overwhelm the Archbishop with those acts of absolute dominion of my Will, which man cannot resist; I had to make one of my great prodigies. Do you think it is easy to obtain the approval of a Bishop? How hard it is – how many quibbles, how many difficulties. And if they approve at all, it is with many restrictions, almost removing the most beautiful shades, the most striking colors from all that my goodness has revealed with so much love. Don't you see, then, the triumph of my Will in the approval of the Archbishop, and, therefore, my great glory and the great necessity that the knowledges about the Supreme Will become known and, like beneficial dew, dampen the ardor of passions? Like rising sun, my Will dispels the darkness of the human will, and removes the torpor which almost all creatures have, also in doing good, because the life of my Will is missing in them. The manifestations about It will be like the balm which will heal the wounds produced by the human will.

Those who will have the good of knowing them will feel a new life of light, of grace, of strength flow within them, in order to fulfill my Will in everything. Not only this, by in comprehending the great evil of their own will, they will abhor it and will shake themselves from the yoke, so very hard, of the human will, to place themselves under the gentle dominion of Mine. Ah! You neither know nor see what I do know and see; therefore, let Me do it, and do not oppress yourself. Rather, you yourself should have encouraged and pushed the one whom I have disposed with so much love to take on this commitment; even more, you should have told him to hurry, and not to lose time...."

## Volume 19- August 18, 1926

[Luisa:] While I was praying, I found myself outside of myself, and, at the same time, I saw the reverend father who must occupy himself with the printing of the writings about the Most Holy Will of God. Our Lord was near him, taking all the knowledges, the effects and the values He has manifested about the Supreme Will, which were turned into threads of light, and impressing them in his intelligence, in such a way as to form a crown of light around his head. And as He was doing this, He said to him: *"My son, the task I have given you is great, and therefore it is necessary that I give you much light in order to make you comprehend clearly that which I have manifested. In fact, they will produce their effects according to the clarity with which they will be exposed, even though they are most clear in themselves. That which regards my Will is light that descends from Heaven, which does not confuse and dazzle the sight of the intellect, but has the virtue of strengthening and enlightening the intellect so as to be comprehended and loved, and of casting into the depth of the soul the principle of her origin, the true purpose for which she was created, the order between Creator and creature. And each one of my sayings, manifestations, knowledges about my Supreme Will are as many strokes of the brush to make the soul return to the likeness of her Creator.*

*Everything I have said about my Will is nothing other than preparing the way, forming the army, gathering the chosen people, preparing the royal palace, disposing the ground on which the Kingdom of my Will must be formed, and therefore rule and dominate. Therefore, the task I am entrusting to you is great. I will guide you, I will be near you, so that everything may be done according to my Will..."*

Then, after this, He blessed him, and He came to my poor soul, continuing to say: *"My daughter, how much I care about my Will. How I love and yearn that It become known. My interest is so great that I am disposed to give any grace to whomever wants to occupy himself with making It known..."*

## Volume 19- August 27, 1926

[Luisa:] As I was in my usual state, my always lovable Jesus made me see the reverend father who must occupy himself with the printing of the writings about the adorable Will of God. And Jesus, placing Himself near him, said to him: "My son, the title you will give to the book you will print about my Will is this: 'The Kingdom of my Divine Will in the midst of creatures. Book of Heaven. The call of the creature to the order, the place and the purpose for which he was created by God'."

See, I want also the title to correspond to the great work of my Will..."

**Excerpt from Letter 4 of Saint di Francia to the Servant of God Luisa Piccarreta: Trani, August 28, 1926**  
**J.M.J.A.**

**Trani, August 28, 1926**

Most esteemed one in the Lord,

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

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

Volume 7 has been reviewed completely.

Sister M. Cristina, currently Vicar of this House, has the 5<sup>th</sup> and the 6<sup>th</sup>.

Pray the Lord to inspire us on how to do the publication, and do it completely according to His Divine Volition. Amen.

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

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

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

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

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

Yours in J.C. Canonico A.M. di Francia

**Volume 19- August 29, 1926**

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

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

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

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

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

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

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

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

To provide the House of Trani with a Mother Superior, we have in mind an old Sister of ours, of much spirit, of discipline, Founder of one of our Houses, very pious, energetic, smart and capable of presenting herself

to the Authorities. Moreover, she knows much about farming, because her family possesses various lands, and also factories, so she will be able to take care of the factory of Corato. Mother General must decide with the 4 Councilors: pray! I won't tell you, then, how exemplary and solicitous she is for Holy Obedience.

Now I bless you with your sister and disciple.

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

With blessings, again, I say,

Yours in J.C.

Canonico M.A. di Francia

### **Excerpt from Letter 6 of Saint di Francia to the Servant of God Luisa Piccarreta: Rome, September 4, 1926**

I give you this news: yesterday, first Friday of the month of September, I presented to Our Lord the 3rd Volume, which I finished reviewing completely. *Then I went to the Sacristy and I signed it at the end with my Nihil Obstat, with the authority that Msgr. Archbishop of Trani gave me by appointing me Ecclesiastical Censor for the publications of His three Dioceses. So the authorization to publish for the world these books dictated by Our Lord about His Divine Will, is now opened. Note that it was the 1st Friday of the month which is dedicated each month to the Sacred Heart of Jesus.*

Now this is my idea: to review, myself personally, with the help of the Lord, all of the other volumes which I have not yet read—that is, 2nd, 4th, 5th, 6th, 7th, 9th, 10, 11th, 19th; then, after going through them, to place my Nihil Obstat; and then to pray Msgr. Archbishop of Trani, according to His promise, to place His Imprimatur on each volume, after my Nihil Obstat. *It is understood that I will also place the Nihil Obstat, without new revision, on Volumes 12, 13, 14, 15, 16, 17, 18, which I have already reviewed, and whose originals you have. In this way, everything will be ready for the future—who knows, Our Lord may use whomever He wants.*

Do you see how, in this way, the celestial plan which wants these writings to be approved by the Ecclesiastical Authority appears to be so well outlined! Who can resist the Divine Will?

I think I will come back to Corato between the 21st and the 22nd of this month of September because, in truth, if I can, I will do everything possible with the help of Our Lord in order to present to Msgr. Archbishop of Trani all of our volumes with my Nihil Obstat on September 24, which is dedicated to the Most Holy Virgin of Mercy, Redemptrix of slaves, and to have all the Imprimaturs, or at least the beginning of the Imprimaturs, on that day, so sacred and meaningful!—which also falls on a Friday.

In the meantime, let us pray, because if this point is passed, we can say that the publication is secured.

*Lady Obedience imposes on you to write, either during the day or at night, everything, everything—everything that the Lord reveals to you: let nothing escape you.* This is word of the Uncreated Wisdom, and one word is worth more than the whole Universe. You are not allowed, therefore, to neglect even one syllable. If you are not impeccable in this Obedience, I will ask your Archbishop to exercise greater authority over you.

I bless you and your good sister and the young girls.

Tell Rosaria (I think that this is her name) to dare no more to touch you and to caress you, as she did once in my presence, otherwise Our Lord will chastise her. Blessing you again, I commend to you a little bit my poor health, which is worsened by the years; but before all, ask Blessed Jesus for my conversion.

If you want, you can write me a few lines. My address is: Via Circonvallazione Appia, 66 – Roma (40).

Yours in J. C., our Beloved Canonico M.A. di Francia

### **Volume 19- September 9, 1926**

[Luisa:] ...I felt concerned because holy obedience had imposed on me not to neglect even one word of that which my sweet Jesus would tell me, while I am apt to leave them out, because I am convinced that it is not necessary to write, and to entrust to the paper, certain intimate things, certain outpourings that Jesus makes to my poor soul, but that they should remain in the secret of the heart. So I was praying that He would give me the grace not to fail the obedience. And Jesus, moving in my interior, told me: “My daughter, if the one who guides you and directs you gives you this obedience, it means that he has understood that it is I who speaks to you, as well as the value that even one single word of Mine contains. My word is light, and is full of life. So, one who possesses life, can give it; more so, since my word contains the creative power, therefore one single word of Mine can create innumerable lives of grace, lives of love, lives, of light, lives of my Will within souls. You yourself will not be able to comprehend the long way that one single word of Mine can make. Those who have

ears, will listen; those who have heart, will be wounded. So, the one who guides you is right in giving you this obedience. Ah! You do not know how I assist him and remain around him, while he reads my writings and yours about my Will, so as to make him comprehend all the strength of the truths and of the great good contained in them. And he moves around my Will, and by virtue of the light he feels, he sends you this obedience. Therefore, be attentive, and I will help you and facilitate that which seems difficult to you. You must know that my Heart is swollen, It agonizes and sighs because I want to make known the Kingdom of the Supreme Fiat, the great goods which are in It, and the great good which those who will possess It will receive...”

**Excerpt from Letter 7 of Saint di Francia to the Servant of God Luisa Piccarreta: Altamura, October 5, 1926**

Monsignor Archbishop of Trani has placed His Imprimatur on seven more volumes of your writings. Meanwhile, I have finished reading the 5th and the rest, and the admirable things of the second little volume. Truly the Lord has led you with great, immense goodness and charity. On Saturday, God willing, I will leave for Oria, to begin the printing of the first volume, divided in two parts.

In the meantime, commend me to the Lord for a little bit of health, of energy, of serene mind, because without a powerful help from above, I feel I am in the decline of life, and the publication of these admirable writings requires a divine assistance and a time length of years. Who knows what the Lord will do! Pray!

Here, one of the two: either the increase of my natural strength, as if I were to go back twenty years, or the supernatural assistance of grace. But we cannot know whether the Lord Jesus wants to use me or others for this complete publication. As far as myself, I feel a great Divine assistance for penetrating into the spirit of these writings and coordinating them for the purposes of the Divine Will. Surely Our Lord can infuse this intellect in whomever He wants, I being unworthy of a Mission so holy!

**Volume 20 - October 6, 1926**

New martyrdom. One who does not do the Will of God cuts off the Divine Life within himself. Deprivation of the writings. Jesus consoles Luisa, showing her how everything is written in the depth of her soul.

.....I felt afflicted because when the Reverend Father came, who must occupy himself with the printing of the writings about the Most Holy Will of God, he wanted me to give him all the writings, leaving me not even those whose copies he already had. The thought that the most intimate things between me and Jesus were out, and of being unable even to go over again what Jesus had told me about His Holy Will, tormented me. And Jesus, coming back, told me:

“My daughter, why do you afflict yourself so much? You must know that everything I made you write on paper, I Myself wrote first in the depth of your soul; and then I made you put it on paper. Even more, there are more things written in you than on paper; therefore, when you feel the need to go over again what regards the truths about the Supreme Fiat, take a look at your interior and soon will you see again whatever you want. To be sure of what I am telling you, look right now into your soul, and you will see, in order, everything I have manifested to you.”

**Volume 20 - October 9, 1926**

The Kingdom of the Will of God is like a new Creation. Pleasure of Jesus in hearing one speak about His Will.

...Jesus: “Certainly, my daughter - it is indeed the thing that interests Me the most. You know, from within you I heard the father who took our writings with him speak about my Will to those who surrounded him, with so much love that I felt wounded deep in my Heart. So I wanted to come out of you in order to listen to him. Those are my own words which I have spoken about my Will that resound to my hearing. I hear my own echo, and therefore I want to take all the pleasure in listening to him, and I want that you too take it, as a reward for the sacrifices you have made.”

At that moment, I saw a ray of light coming out of Jesus, which extended so much as to reach the place where Reverend Father was, and investing him, it made him speak – and Jesus was all consoled in hearing the speaking about His adorable Will.

**Excerpt from Letter 8 of Saint di Francia to the Servant of God Luisa Piccarreta: Oria, October 15, 1926**

Blessed daughter in J.C., Our Highest good, His Excellency Msgr. Archbishop of Trani to whom you belong, gave me jurisdiction over you as far as your writings and their publication—that is, to manage you and to dispose the publications as I believe is right (his words).

These faculties embrace all that you have written until now, and all that you will write in the future. The

same Msgr. Archbishop was so benign as to place so much trust in me on this matter—Blessed Jesus disposing it so—that He appointed me, as you know, Ecclesiastical Reviser for the publications of His three Dioceses, and He went to the point of committing himself to placing his authoritative Imprimatur after my Nihil Obstat. And He began to do this without even examining one single volume!

From this you can understand well how everything was Will of God, and that regarding the double aspect of yourself in relation to your writings, and of the writings themselves, present and future—you are under my exclusive obedience.

Let us not even consider that something similar can be seen in your recent Revelations; but above these, there is the concept of the aforementioned authorities over you and over the writings, given to me by the Ecclesiastical Authority.

Some time ago, you wrote me that you are afraid of the obediences I may give you. But it is about time that you banish these fears of the love of self, as well as any reluctance or repugnance, when it comes to the Glory of God and the good of souls.

Until now you have formed for yourself a formidable idea of Holy Obedience, to the point of comparing it almost to a tyrant. But it is time to change language. Imagine the new Obedience, instead, like a most passionate Mother who has one daughter alone, whom she loves dearly, and all of her commitment is in raising her a saint, in rendering her wholly of Jesus, net for souls in the Holy Church, and most docile instrument in the hands of God. As much as she is tender and passionate in love toward this only daughter, this Mother, who has her origin from the very Heart of Jesus, will yet be strong in using all the appropriate means for the success of her beloved daughter, leading her to the purpose; nor should she let herself be conquered or hindered by the laments, the little tears, or the childlike reluctances of her tender daughter.

The great Lord of this tender Mother is in regions far away, and He entrusted the little daughter to her, so that this Mother, tender and strong, may raise her for Him to true sanctity, and perfect observance of the commands of the Mother, to the extent of becoming completely submitted to her. And when the Lord comes to verify the happy outcome of the little daughter, and finds her mature in Holy Obedience, and has then exhausted all His designs for the fulfillment of the third Fiat—then, the beloved creature will be delivered to Him once again, and after having espoused her in the consummation of His Divine Will, He will take her with Him to the eternal wedding.

Having considered all this, it is necessary that you, dearest daughter in J. C., do the Holy Obedience, not by force and with pain, but with generous spirit and with holy joy and gaiety, knowing of fulfilling, in this way, the Divine Will, and of cooperating for the glory of the Most High, for the greater consolation of the Heart of Jesus, and for the good of souls.

Therefore, in sight of the Divine Will which manifests Itself here, and which many times has equally manifested Itself, I, in the Most Holy Name of Jesus and with the Authority which has been conferred to me by your legitimate Ecclesiastical Superior, give you absolute and strong obedience to write precisely, day by day, night by night, time by time, everything that happens between you and Jesus!—be they even the most intimate things!

I told you of the comparison with precious pearls, and you added that the Lord had compared His words with precious diamonds, none of which must be lost!

Meanwhile, I also give you the obedience that when you finish writing the 20th volume, you let me know, so that I may take it, place my Nihil Obstat, and have His Excellency Msgr. Leo, Archbishop of Trani, place the Imprimatur.

Appendix to this letter:

This very morning after finishing this letter, continuing to read volume 7, on page 80, October 13, I read: “As I heard Jesus pronounce the word ‘desires’, I said to Him: ‘My Highest Good, my desire would be that of no longer writing—how much it weighs on me! If it weren’t for fear of going out of Your Will and of displeasing You, I would do it.’ And He, interrupting me, added: ‘You do not want it, and I do want it. Whatever I say to you—write it out of obedience. For now it serves as mirror for you and for those who take part in your direction; the time will come when it will serve as mirror for others. Therefore, everything you write which was said by Me, can be called: divine mirror. And you would want to take this divine mirror away from My creatures? Watch this seriously, My daughter, and do not want to restrict this mirror of Grace by not writing.’”

So, watch this seriously! And do not be displeased with this most Passionate Mother! But execute her orders with gladness! Jesus wants it!

fiat

## **Volume 7 – October 13, 1906**

### **Detachment. Necessity of these writings, which are a Divine Mirror.**

As I was in my usual state, my good Jesus made Himself seen for a little while, and He told me: “My daughter, in order to know whether a soul is stripped of everything, it is enough to see this: if holy or even indifferent desires arise within her and she is ready to sacrifice them to the Divine Volition with holy peace, it means that she is stripped; but if she becomes disturbed and upset, it means that she is keeping something for herself.”

Hearing the word “desire”, I said: ‘My highest Good, my desire is that I would rather not write any more. How it weighs on me – if it wasn’t for fear of going out of your Will and of displeasing You, I would not do it.’ And He, breaking my words off, added: “You do not want it, and I want it. That which I say to you, and which you write out of obedience, for now, serves as a mirror for you and for those who take part in directing you; but the time will come when it will serve as a mirror for others. So, that which you write, spoken by Me, can be called ‘Divine Mirror’. And you would want to take this Divine Mirror away from my creatures? Watch it, seriously, my daughter, and do not want to restrict this Mirror of Grace by not writing everything.” On hearing this, I remained confused and humiliated, with a great repugnance to write these last words of His, but obedience absolutely imposed it on me, and only to obey, I wrote. Deo Gratias.

### **Excerpt from Letter 9 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, October 29, 1926**

Little by little, as each volume is printed, I will give you back the manuscript. I make you also reflect on the fact that this Treasure may be just as well kept in a Religious Institute, as in your home. Jesus wanted the writings to come temporarily to Messina, and He will keep them.

The printing cannot be done in Messina; it will have to be done in Oria, and I am hoping to send tomorrow the first little work to be printed. Meanwhile, I am writing a Preface—a little long, but it doesn’t matter. But since Our Adorable Lord insists, so that the writings—that is, the great teachings about the Divine Will—come to the light soon, I will divide each volume into two parts: the first part will contain the teaching about the virtues and the like; the second part will enter into the topic of the Divine Will. This, until we get to the Volumes which talk exclusively about the Divine Will. Then each volume will deal with this great topic.

You say that at the beginning of Volume 20 there is something regarding me. Well, do not delay—transcribe it for me, that I may regulate myself according to the Adorable Divine Volition. Volume 20- September 28, 1926.

I want to let you know, for the tranquillity of your conscience, that the Obedience to write everything is not under penalty of grave sin, but only for the greater satisfaction of Adorable Jesus, for His glory, for your sanctification, and for the good of souls. But if you neglect completely to write, then the sin would be grave.

As far as the copies of several other Volumes still to be made, do not think that this is a matter of a short time.

I would hope to complete the whole printing in at least five years, and with a cost of one million—maybe more.

## **Volume 20 - September 28, 1926**

Great affliction of Luisa because of the printing of the writings. Jesus wants them in His keeping. Jesus pushes the Father who must occupy himself with it.

I felt oppressed and as though crushed under the weight of a profound humiliation, because I had been told that not only what regards the Will of God must be printed, but also what regards all the other things that my lovable Jesus has told me. My pain was such as to take away from me even the words, to be able to say something so that they would not do it; nor was I able to pray to my beloved Jesus, that He would not allow it. Everything was silence, inside and outside of me. Then, my lovable Jesus, moving in my interior, pressed me to Himself to infuse in me courage and strength; and He told me: “My daughter, I do not want you to look at what you have written as yours, but to look at it as Mine, and as something that does not belong to you. You must not enter into it at all; I will take care of everything. Therefore I want you to place it in my keeping; and as you write, I want you to give it to Me as a gift, that I may be free to do whatever I want. To you will be left only what you need in order to live in my Will. I have given you as many precious gifts for as many knowledges as I have manifested to you; and you – you want to give Me no gift?”

And I: ‘My Jesus, forgive me; I myself would not want to feel what I feel. Thinking that what has passed between me and You will be known by others makes me restless, and gives me such pain that I myself cannot explain. Therefore, give me strength; I abandon myself in You, and I give everything to You.’

And Jesus added: “My daughter, I like it this way. It is my glory, the triumph of my Will that requires all this; but It wants - It demands that Its first triumph be over you. Aren’t you happy to become the victory,

the triumph of this Supreme Will? Do you not want, then, to make any sacrifice so that this Supreme Kingdom may be known and possessed by the creatures? I too know that you suffer very much in seeing that, after many years of secret between Me and you, in which I have kept you hidden with so much jealousy, our secrets are now coming out – you feel strongly affected. But when it is I who want it, you too must want it; therefore, let us be in agreement and do not worry.”

Then, after this, He made me see Reverend Father; and Jesus was beside him, placing His holy right hand on his head to infuse in him firmness, help and will, saying to him: “My son, hurry, do not lose time. I will help you; I will be near you, so that everything may go well and according to my Will. Just as I care that my Will be known, and just as I have dictated the writings about the Kingdom of the Supreme Fiat with paternal goodness, so will I help with the printing. I will be in the midst of those who will occupy themselves with it, so that everything may be regulated by Me. Therefore, hurry, hurry.”

### **Volume 20- November 6, 1926**

[Jesus to Luisa:] “My daughter, courage, let Me finish to manifest to you all that is necessary, regarding the Kingdom of my Will, so that nothing may be missing in order to form It in the midst of the human family. Then, after I have completed everything, I will quickly bring you into our Fatherland. Do you think you will see the full triumph of the Kingdom of the Eternal Fiat before coming to Heaven? Its full triumph you will see from Heaven. It will happen to you as it happened to Me with the Kingdom of Redemption. I did everything that was needed; I formed the foundation, I gave the laws and the counsels which were needed; I instituted the Sacraments, I left the Gospel as the rule of their life, I suffered unheard-of pains unto death, but while being on earth, I saw little or almost nothing of the fruits and of the carrying out of Redemption. After I did everything, having nothing left to do, I entrusted everything to the Apostles, that they might be the criers of the Kingdom of Redemption, so that the fruits of the works I did for the Kingdom of Redemption might come out.

The same will happen for the Kingdom of the Supreme Fiat. We will do It together, my daughter. Your pains, your long sacrifices, your incessant prayers that my Kingdom may come soon, and my manifestations about It – I will unite everything together with Me and will form the foundations. Once I have completed everything, I will entrust my Kingdom to my ministers, so that, like second Apostles of the Kingdom my Will, they may be the criers of It.

Do you think that the coming of Father Di Francia, who shows so much interest and who has taken to heart the publication of what regards my Will, came by chance? No, no – I Myself disposed it. It is a providential act of the Supreme Will that wants him as first apostle of the Divine Fiat and proclaimer of It. And since he happens to be the founder of an order, it is easier for him to approach Bishops, Priests and people, also within his own institute, in order to proclaim the Kingdom of my Will. This is why I assist him so much and I give him special light, because in order to understand my Will it takes great graces – not little lights; it takes a sun to comprehend a Divine, Holy and Eternal Will, as well as great disposition on the part of the one to whom this office is entrusted. And then, I Myself disposed also the daily coming of the Priest, in order to find soon the first apostles of the Fiat of my Kingdom, that they might proclaim that which regards my Eternal Will. Therefore, let Me finish first, so that after I have completed it, I may entrust it to the new Apostles of my Will; and you will be able to come to Heaven, to see from up there the fruits of the longed for Kingdom of the Eternal Fiat.”

### **Volume 20- November 27, 1926**

I was all abandoned in the arms of the adorable Will, and I prayed my sweet Jesus to make use of an act of His Power so that the Supreme Will might invest the human generations; and binding them to Itself, It might form Its first children, so longed for by It. And my Highest Good, moving in my interior, told me: “My daughter, when someone has a special mission, this person is called mother, or father. Whoever originates from this fulfilled mission can be called daughter of this mother. True mother means to carry a birth within her womb, to form it with her own blood, to bear pains, sacrifices, and if necessary, to expose her own life in order to give life to the birth of her womb. When this birth has matured in her womb and has come out to light, then, with justice, by right and with reason, this birth is called son, and the one who generated him, mother. Therefore, in order to be mother, it is necessary to first form all the limbs in one’s own interior - to generate them in one’s own blood, and the acts of these children must be generated from the very heart of their mother.



Now, my daughter, in order to be daughter of my Will, you have been generated in It; in It you have been formed. And in forming you, the light, the love of my Will, more than blood, grafted Its manners, Its attitude, Its working in you, making you embrace everyone and everything. This is so true that, since you are a birth from It, It calls you now 'newborn of my Will', now 'my little daughter'. Now, only one who has been generated by It, can generate the children of my Will; therefore, you will be the mother of the generation of Its children."

And I: 'My Jesus, what are You saying? I am not good at being daughter – how can I be mother?'

And Jesus: "Yet, from you must come the generation of these children. What mother has suffered so much? Who has been confined in a bed for forty years and more, for the love of forming a birth from herself, and of giving to the light the generation of her children? No one. What mother, as good as she may be, has sacrificed her entire existence to the point of enclosing within herself the thoughts, the heartbeats, the works, so that everything might be reordered in the birth she carried, wanting to give life to it - not once, but as many times for as many acts as her child does? No one. Do you yourself not feel within yourself the generations of these children, by following their thoughts, words, works, steps, in order to reorder them all in my Will? Do you not feel like wanting to give life to each one, provided that they may know my Will and be regenerated in It? Everything you do in your interior and suffer, is nothing other than the formation and the maturation of this birth, all of Heaven. This is why I have told you many times: your mission is great, there is no one who can equal it, and highest attention is needed."

Then, I felt oppressed because it had been written to me that reverend father Di Francia was having the memories of my childhood printed, as well as everything that follows; and in my sorrow I said to my beloved Jesus: 'My love, look at what they are up to - from making known what You have told me about the virtues and about your adorable Will, they are putting what regards myself. At most, they should do this after my death – not now. Only for me there was this confusion and this highest sorrow; for the others - no. Ah! Jesus, give me the strength to do your holy Will also in this.' And Jesus, clasping me in His arms to give me strength, all goodness, told me: "My daughter, do not afflict yourself so much. You must know that the other sanctities are little lights which form in the soul, and these lights are subject to grow, to decrease, and even to be extinguished; therefore, it is not right to pass it for press while one is still living in time, before the light is no longer subject to be extinguished by passing to the other life. What impression would one make, if it became known that this light no longer exists?"

On the other hand, the sanctity of living in my Will is not light, but sun; therefore it is not subject either to become poor in light, or to be extinguished. Who can ever touch the sun? Who can take away from it even one drop of light? No one. Who can extinguish one atom of its heat? Who can make it descend even a thousandth from its place, from the height at which it reigns and dominates all the earth? No one. If there was not the Sun of my Supreme Fiat, I would not have allowed the printing. Instead, I am in a hurry, because the good that a sun can do, cannot be done by a light. In fact, the good of a light is too limited, and neither does it produce a great good if it is displayed, nor does it cause a great damage if it is not manifested. The good of the sun, instead, embraces everything; it does good to all, and not letting it rise as early as possible is a great damage, while it is a great good to let it rise even one day earlier. Who can tell of the good that a sunny day can produce? More so with the Sun of my Eternal Will. Therefore, the greater the delay, the more sunny days are taken away from the creatures, and the more days are taken away from the sun, constraining its rays within Our Celestial Fatherland."

**Excerpt from Letter 10 of Saint di Francia to the Servant of God Luisa Piccarreta:  
Messina, Started November 19, 1926; finished November 23, 1926**

I am finishing the 11th Volume, which is all filled with Divine Will. With this, I complete the reading of those seven Volumes which still do not have the Imprimatur. As soon as they are ready, I will place my Nihil Obstat on them, and I will send my Lay Brother to Trani to Msgr. Archbishop, so that He may place His Imprimatur. In this way, this very important issue of obtaining the ecclesiastical approval for any event in the future, will be taken care of. It will be a point surpassed for which we must thank Our Lord with immense gratitude.

I thank you for the words you have copied for me regarding the Divine task which Our Lord, in His infinite goodness, deigned to give to miserable me and to my people, of publishing the marvels of His Divine Will. In this way Our Lord shows that everything is His work.

The printing has already begun—precisely, that of your childhood. I am preparing a preface for the whole work. I could not obtain that the printing would begin at the Press of my Institute in Messina because they have many works there; so it started at the Press of Oria, in which I have many of our young typographers who, quickly and with great love, have appreciated very much the privilege conceded to them by Our Lord to publish these writings.

As I keep reading, I take a few notes about observations which I hope to discuss with you personally. Meanwhile, may my meager prayers and yours, more worthy, run in the immensity of the Divine Will of the Most Holy Humanity of Jesus Christ and of His Divinity, with which He operated in the Will of His Divine Father, so that Our Lord, by the intercession of His Most Holy Mother, of His Angels, and of His Saints, may want to give to you and me the grace to fulfill this Work of Heaven. Thus the outcome will have its perfect fulfillment, in one way or another, or in a way which we don't know yet.

There are also points in your writings in which the patience and the kindness of Our Lord toward you appear in an admirable way. Then I suspend the reading to recite quite a few Glory Be's of thanksgiving to Our Lord for His great kindness toward you.

P.S. The publication of the entire work, with the printing, will be of about 25 thousand copies. And since the work will be fairly thick, because it is the Divine Word that speaks, and this is substantial Word of the Eternal Father, you can understand well how great the expense will have to be. But the Great Divine Treasurer certainly does not lack the means, even if it should cost a million. Besides, the books will be sold quickly, maybe more than the Hours of the Passion, and the money spent will return, and maybe even more.

Fr. Annibale worked tirelessly to prepare all of Luisa's writings for publication and to disseminate those which had already been approved. The Archbishop of Trani-Nazareth put him in charge of all of Luisa's writings.

### **January 1927**

#### **Excerpt from Letter 11 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, January 8, 1927**

In the Spring, if Our Lord Jesus kindly gives me life and health, I will withdraw to Oria for at least the whole Summer and part of the Fall; in this way the printing will run more rapidly.

You will receive some ink for the fountain pen. It is good, but we were not able to find those little bottles "Insuperabile" in Messina. Give us the address of the city and the factory where it comes from, and we will write them.

#### **Excerpt from Letter 11 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, January 24, 1927**

Dearest one in the Lord,

I received your letter, and I tell you that you still do not have the obedience to leave this world. You will have the obedience in the Divine Will, when the Divine Incarnate Word, most sweet Jesus, has completed His Revelations, which, how much longer will last, we do not know.

Let me know whether during this period of your fever the Revelations have continued, or have been suspended; and whether you are writing as usual, or not.

As far as your fever goes, take a hot tisane of chamomile flowers for a few nights. If you want, and if it seems appropriate to you, you may also call a doctor. For this, do as Father Calvi tells you.

For myself, I let you know that I am not in good health. I feel my strength exhausting, and I spend some nights sleepless. I had to suspend, in the middle of it, the work of the correction of the proofs. I would shock you in telling you how the infernal enemy trampled me in order to destroy me when I was doing this work. For the time being, I had to suspend. We have started special prayers to the Most Holy Name of Jesus. Without a special help from Our Lord, I will not be able to go on. Pray, but don't think of leaving us.

I bless you. I am dictating this letter from my bed, today, Monday 24<sup>th</sup> of January, at about 3 O'clock in the afternoon. I bless you again along with your sister. If you need something, make use, freely, of our money which you have with you – relieve your poor sister. Many obsequies to Father Calvi and to the sisters Cimadomo.

In the Most Holy Hearts of Jesus and Mary, I say,  
Can.co Annibale M. Di Francia

### **Volume 20- January 28, 1927**

How Our Lord will have three Kingdoms. The Kingdom of the Supreme Fiat will be the echo of the Creation. How poverty and unhappiness will be banished. How in Our Lord and in the Virgin there was voluntary poverty, not forced. How the Divine Will is jealous of taking care of Its daughter.

...Then, since most reverend Father Di Francia heard that I had a fever, he let me know that, if I were in need, I should take whatever I needed from the money he had left with me for one of his works. And my lovable Jesus, in coming, almost smiling said to me: "My daughter, let father know, in my name, that I thank him and I will reward the goodness of his heart for the care he has for you. However, let him know that the daughter of

my Will has no need of anything, for my Will abounds with everything; even more, It is jealous that others may offer something, because It alone wants to give everything to Its daughter. In fact, wherever my Divine Will reigns, there is no danger that natural means and abundance of goods may do harm; on the contrary, the more means she has, and the more abundance she enjoys, the more she looks at the Power, the Goodness, the wealth of the Supreme Fiat in them, and she converts everything into most pure gold of Divine Will. So, the more my Will gives to her, the more It feels glorified in carrying out Its life in the creature, in offering Its own things to the one who lets It dominate and reign. It would be absurd if a very wealthy father had poor children - such a father would deserve to be condemned. And then, what would be the purpose of his riches if the birth that came from his own body - his very children - conducted a life of hardships and miseries? Would it not be a dishonor for this father, and an unbearable bitterness for these children - knowing that, while the father is extremely wealthy, they lack everything and can hardly satisfy their hunger?

### **Volume 20- January 30, 1927**

Why Jesus did not write. How in these manifestations there are neither threats nor frights, but the echo of the Celestial Fatherland. When this Kingdom will come. How the pains of the Most Holy Virgin and those of Our Lord were pains of their office, and how They possessed true happiness. Power of voluntary pains; happiness of the Kingdom of the Supreme Fiat.

I was thinking to myself: 'My sweet Jesus told me many times that I had to imitate Him in everything; yet, He never wrote. Only once it is said in the Gospel that He wrote, but not even with a pen, rather, with His finger; yet, He wants me to write. So, He wants to make me go out of His imitation - He did not write at all, and I must write so much.' Now, while I was thinking of this, He came as a gracious little child; and placing Himself in my arms, drawing His face near mine, He told me: "My daughter, give Me your kisses, and I will give you Mine."

Then, after I kissed Him various times, He incited me to kiss Him again, and then He said to me: "My daughter, do you want to know why I did not write? Because I was to write through you. It is I who animate your intelligence, who feed you the words, who give motion to your hand with my hand, to make you hold the pen and write the words on paper. So, it is I who am writing, not you. You do nothing but pay attention to what I want to write. Therefore, all of your work is attention - the rest, I do all by Myself. Do you yourself not see how many times you have no strength to write and you decide not to do it; and in order to make you touch with your own hand that it is I who write, I invest you, and animating you with my own life, I Myself write what I want? How many times have you not experienced this? Now, since an age was to pass before making known the Kingdom of the Supreme Fiat, to allow some time in order to first make known the Kingdom of Redemption and then the other of the Divine Fiat, I decreed not to write at that time, but to write together with you, through you, when this Kingdom would be nearer, also to give a new surprise to the creatures with the excess of love of this Will of Mine - what It did, what It suffered, and what It wants to do for love of them.

### **February 1927**

Fr. Annial's health became so poor that he could not celebrate Mass, but he did not complain. Fr. Annibale said, "I want to fulfill His Will. The Lord's Will is above all things, the Holy Mass included." (Vitale, Rev. Francis, p. 360.)

### **Volume 17 - June 25, 1925**

I said to Him: 'My Jesus and my Life, it seems to me that it takes complete sacrifice in order to do your Will and live in It. At first sight, it seems nothing; but then, in the practice, it seems difficult. Not having a single breath of one's own will, even in holy things, in good itself, seems to be too painful for the human nature. Therefore, will souls never be able to come to living in your Will with the complete sacrifice of everything?' And Jesus added:

"My daughter, everything is in understanding the great good that comes to her by doing my Will, what this Will is which wants this sacrifice, and how this Will does not adapt Itself to mixing and living with a low, small and finite will. It wants to render the acts of the soul who wants to live in my Will eternal, infinite and divine. And how can It do this, if she wants to put in the breath of her human will, be it even a holy thing, as you say? It is always a finite will; and then the living in my Will would no longer be a reality, but a way of speaking. On the other hand, the office of my Will is total dominion, and it is right that the little atom of the human will be conquered, and that it lose its field of action in my Will. What would you say if a little lamp, a match, or a spark of fire, wanted to enter into the sun to make its own way and form its field of light and of action in the center of

the sun? If the sun had reason, it would become indignant, and its light and heat would annihilate that little lamp, that match, that spark; and you would be the first one to mock them, condemning their boldness in wanting to form their own field of action within the light of the sun. Such is the breath of the human will within Mine - even in good. Therefore, be attentive, so that in nothing may your will have life. I covered you and hid you completely within Myself, that you may have no eye but to look at my Will alone, to give It free field of action in your soul. Rather, the difficulty will be in comprehending the living in my Will – not in sacrificing oneself. In fact, once they have understood the great good that comes to them – that, from poor, they will become rich; from slaves to vile passions, they will become free and dominating; from servants, masters; from unhappy, happy, even amid the pains of this poor life – and all the goods which are in my Will, the total sacrifice of everything will be an honor for them; it will be desired, wanted, and longed for. This is why I push you so much to manifest what regards my Will – because everything will be in comprehending It, knowing It and loving It.”

**Excerpt from Letter 13 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, February 14, 1927**

Do not be worried about your manuscripts in the case that the Lord should call me to Himself; in fact, since you are living, they would be delivered to you, or the Lord would destine someone to continue this printing. And if you were in Heaven, together with me, we would converse with Our Lord, beloved Jesus. In any case, it seems to me that we should not worry about this; the manuscripts are kept in a little closet and, in substance, they are neither mine nor yours, nor of anyone, but of Jesus—”Books of Heaven,” as He called them; and He Himself knows what He has to do with them.

Currently, they serve for the printing, and they are being copied, although to copy them all, it will take a considerable time.

Here I myself, together with the secretary Sister, have corrected the proofs of many pages of the 1st Volume, which had been copied because the original cannot be given to the typographers at all; yet, I can say that it is often necessary to check if the copies are conformed to the originals.

It seems to me that what you wrote to me is coming true—that is, the demons are enraged because they see me involved in this publication; and unable to act on me externally, because I do not walk on those paths, they act interiorly in order to destroy me and, by reflection, destroy also my health.

In all this I also seem to see the permission of the Lord, who disposes all this in order to place my soul into an unusual purgation, maybe precisely because of the great Work I must publish.

During these assaults, I keep in mind what Our Lord teaches in one of the Revelations—that one must not huddle himself within his own will, but should make a jump into the Divine Will, where the weak become strong, the sick healthy, the poor, rich, etc. I often make these jumps into the Divine Will, but everything in a state of aridity. A few times some feeling added. Anyway, days are not always the same, but ups and downs, and in spite of the troubles of mine, I do not neglect to correct the proofs and to send them to Oria with letters in which I explain what to do. In sum, in order to work on this Holy Work, I expect neither recovery nor the liberation of my spiritual state, but a commitment to serve Our Lord, since He Himself said, if you remember, that I must not lose time in pushing the publication forward.

My people are grieving because of my state, but sometimes, joking, I would say that I am in the novitiate, for mine is a training that the Great Divine Master is making me do, to render me suitable for such a great enterprise. Truly, the enterprise is great—first, because of the importance of these Divine Revelations; second, because of the hard work which must be done for the publication, for which I believe Our Lord has given me special lights, as you will see from the first printed Volume that will be published, with the help of the Lord, with my going to Oria next Spring, with the help of God.

I am glad that you are doing a little better with your health; so you will again be able to write everything that Our Lord will dictate to you about His Eternal Divine Will. Who knows when His Revelations will end?

For now, keep Volume 20 with you.

You tell me that in this 20th Volume there are things for which it seems incredible how much our Supreme God has done for us! It is indeed so.

I also tell you that in reading the nine Exercises of Christmas, of which we have already prepared the proofs, one remains astounded at the immense Love and the immense suffering of Our blessed Lord Jesus Christ for love of us, and for the salvation of souls. I have never read in any other book on this topic a Revelation so touching and penetrating!

For everything, let us give glory to our blessed Lord!

And now, I cannot do without commending myself, warmly, to your prayers before Our Blessed Lord Jesus, for the work, for the strength, and for the tranquility of spirit and of mind in order to publish—or better,

to compile, to reorder and to publish—these most precious writings, according to the enlightenments which I seem to have received by Our Lord, that He may want to restrain the infernal legions with His Divine Power, so that they may not succeed in destroying me. And for this, also commit the power of the Most Holy Virgin Mary, that She may Keep Lucifer and his demons in chains, and may keep me sheltered under Her maternal mantle.

Know that I no longer occupy myself with almost anything of the other things of my Institutes, since I dedicated myself completely to the great Work of the Divine Will. I talk about it with people of spirit; I engage in conversation about this topic with whomever I best can; I promote it as much as I can, also in my Institutes. As soon as possible, with divine help, we will establish the Pious Universal Union for the Children of the Divine Will, with the little chaplet included, about which I wrote you the other time.

You wrote me that whenever I write and speak with others about this topic, Adorable Jesus seems to go out of your heart (in which He always remains), in order to come to listen to what we say here in Messina; and He is pleased.

Therefore, in this state, now light, now grave, of interior perturbations and of aridity in which I find myself, help me with your prayers before your beloved Spouse and my most loving Father, Jesus, that He may give me confidence, patience, and transformation in His Divine Fiat—in sum, that He may make me do a good novitiate.

This enterprise is great not only because of everything I told you, but consider that it is about 25 thousand copies of the whole Work, of all the volumes, present and future; therefore it is an enterprise of millions of lira.

Those dear young men of mine in Oria, the typographers, are working with great affection and great care; and I assure you that the edition presents itself as very beautiful, and I hope to send you a sample soon.

From the handwriting of this letter, you will notice that I have a secretary, as I told you the other time, who is Sister M. of the Eucharist, to whom the Lord is giving this great grace of cooperating with me in the compilation and in the revision of the proofs, letters, recordings, keeping of the manuscripts in the little archive, etc. . . . She commends herself very much to your prayers, that she may fulfill her offices well.

I keep explaining my thoughts regarding the compilation and publication of this great Work to Canco Vitale, a Priest so very dear to me, and to my young Priests; and since they are very intelligent and of good spirit, they might be my successors in this great work, if the Lord should call me to Himself. And they would proceed with the same method and system which I started.

#### **Excerpt from Letter 14 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, February 23, 1927**

Dearest one in Jesus Christ, our Highest Good - blessed daughter,

Your letter has been of great comfort for me. I feel I have become a nothing before the great Mercy of the Lord, and the great deposit of the Revelations about the Divine Will!

Last night, unexpectedly, I had a tranquil sleep, as in the times of my good health, and I was able to celebrate Holy Mass at 6 in the morning. This is why I sent you the second telegram – that you might be tranquil, though you always are, by the grace of the Lord, as the Firstborn Daughter of the Divine Will. Unworthily, I pray for you, that Our Lord may not let you struggle so much in finding Him, and that He may always be near you to comfort you and to sustain you along the hard pilgrimage of life, until He introduces you into His celestial Glory.

Yesterday I wrote to Oria for the publication of the Divine Will, whose first sheets are in the course of being printed.

Also the Press of the girls' Mother House here in Messina is printing a little work about the Divine Will, which I believe will be of great effect, and very pleasing to our Lord. It is a spiritual universal Pious Union, called 'Children of the Divine Will'. It will be instituted in a very simple way. There will be neither registers, nor regulations, nor reunions, nor payments, nor obligations of conscience. With the help of the Lord we will print thousands of Cards on which there will be the recitation of the little chaplet of the Divine Will, formed of an ejaculatory prayer taken from the Our Father, in two parts:

**Fiat, Domine, Voluntas tua, Sicut in Coelo et in Terra. Amen.**

It is preceded by the recitation of the Pater, Ave and Gloria. After 10 repetitions, by oneself or in company, there is the Glory Be, and so on for 5 decades; and then, for as many as one wants. In the Card there will be many other little things, specifically about the Kingdom of the Divine Will and the Children of It. The 5 decades end in this way:

**Lord Jesus, we praise You, we love You, we bless You and we thank You,  
God with the Father and the Holy Spirit, in your Holy and Eternal Divine Will. Amen.**

I will present this Pious Union, with ecclesiastical approval, to the Sacred Congregation for the Indulgences in Rome, and I hope it will be enriched with holy Indulgences. It will serve to spread the publications and the knowledge of the Revelations about the Divine Will throughout the world.

If the Adorable Heart of Jesus will deign to give me back strengths, energy, health, and especially His divine Grace, these Cards will be translated into many languages and spread in many nations. On them, there will be an announcement about the upcoming publication of the Revelations.

I don't know if you remember that in one of your visions you saw Jesus giving a sob of anguish that penetrated Heaven and earth, because of the sins of man. But soon after He sent out a cry of joy, because He saw the Children of His Divine Will appear in the world.

Since this Pious Union does not have special forms of regulation, everyone can belong to it, from any status and class – men, women, Religious, lay people, etc.

**Excerpt from Letter 15 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, February 24, 1927**

Last night I had an hour of terrible interior distress, which added to my great difficulty in breathing, and especially because of a trifle, which, maybe, was imaginary—the fear of a physical trouble in my ear. It was a most painful hour—I could find no refuge! The enemy, or I myself, put a thought into me: “Leave this publication—if only you had never started.” I said to the enemy: “No, no, no,” and I blessed Jesus, etc., etc. All of a sudden, I don't know how, I found myself asleep. Your letter of comfort preceded the terrible fight of last night! Comfort me, still, if Jesus inspires you!

**Excerpt from Letter 16 of Saint di Francia to The Servant of God Luisa Piccarreta: Messina, March 4, 1927**

I received your second letter. The first one I gave to Mother Superior to read, and also to some of the Old Sisters, and all of us have remained consoled—also my Priests, because the rumor has spread in our Institutes that the Lord, by His infinite goodness, has destined me to start up to a good point, the publication of the Divine Will, and therefore all of them hope for my healing—as I do too.

In truth, it seems that the Lord wants it, both because He has placed all of the writings—that is, the great deposit of His Divine Revelations—in our power, and also because of the special enlightenment that the Lord has given me on how to regulate the publication, which you will see rather soon in the first booklet that is being printed in Oria; and also because of the great means and equipment that are necessary, as well as labor—and of all this, the Lord has given us, and gives us, a unique abundance.

If these works were to be published in an external press, it would be an expense of hundreds of thousands of lira—and it would even reach a million. Another sign is the terrible war that the devil has been waging against me in order to destroy me—by divine permission, so that I myself may begin the practice of the Divine Will.

In my afflictions, I have kept in mind that everything is the love of Jesus that operates. Your advice and suggestions are most dear to me, but I am still a baby in this great Science of the Divine Will. I thank you very much for your holy encouragements.

As far as the Pious Universal Union of the Children of the Divine Will, I have not conceived it in the way you understood, that is, with many houses that should be formed in the world of Sisters dedicated as Daughters of the Divine Will. In this way the Institution would not be universal, nor could it develop rapidly. In the way I conceived it, all Religious Houses of men and women, and all lay categories, and any person in the entire world., can become son or daughter of the Divine Will, by simply accepting the Card, and reciting every day, with no obligation of conscience, 5 decades of the ejaculatory prayer: “Fiat, Lord, Your Will be done on earth as It is in Heaven. Amen.” Alternating with the Glory Be, and with the premise of an Our Father, Hail Mary, and Glory be. There will not be registers for memberships, nor regulations, but men and women supporters to spread the Cards.

As far as our House in Corato, it is understood that our Sisters and all of the internal and external personnel will be Children of the Divine Will.

**Letter 16 continued on March 8, 1927:**

P.S. The proofs are being reviewed by my people. As far as the writings, don't worry. If I should pass away, my Priests have received from me all the lights that the Lord has given me, and they will continue the work.

I apologize to dear Father Calvi, but we are already a Religious Order approved by the Holy Church, and therefore we can give greater guarantee than a simple individual. And then, how could Fr. Calvi manage to improvise press, labor, means, etc., etc., etc.?

Therefore let us follow the Divine Will.

**Excerpt from Letter 17 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, March 13, 1927**

A first section of the first volume will come out as soon as possible, with the stamps of Oria; and you will still remain unknown.

However, a Preface is indispensable. I have it in my mind, and if I could dictate it, it would be as it should be in order to call attention to the whole Work and to its great interest. But I cannot dictate it because my exhaustion is grave!

**Volume 21- March 19, 1927**

Concern on whether one who does not complete his mission on earth, will fulfill it in Heaven. How the mission of the Fiat will be extremely long. The order of the infinite Wisdom.

I was concerned about the health of Rev. Father Di Francia. The letters I had received from him were almost alarming. I was thinking about the destiny of my writings, since he had had so much interest in taking them all with him – where would they end up, if our Lord took him with Him to the Celestial Fatherland? And then, his mission for the publication of the knowledges about the Fiat would be without fruit, because one could say he has done nothing yet. At the most, it can be called the beginning – the will he has to do the publication – but in order to put out a work so long, who knows how long it takes. And just as for Father it will be a mission without fruit, if Jesus takes him away at the very beginning, so it will be for me, if I am fortunate enough to go to my Fatherland. What will be the fruit of my mission - of having sacrificed myself so much, of spending entire nights writing? Also the many interests of Jesus will be without fruit, because – He Himself said it – only then does a good bring fruit, when it is known. Therefore, if they are not known, they will remain as hidden fruits, without anyone receiving the good which they contain.

Now, while I was thinking about this, my sweet Jesus moved in my interior and told me: “My daughter, one who has been given a mission, and has only just started it, or has not completed the carrying out of his mission, and at that very moment I bring him to Heaven with Me, will continue his mission from up there, because he will bring, in the depth of his soul, the deposit of the good of the knowledges which he has acquired in life. In Heaven, he will comprehend them with more clarity; and in comprehending the great good of the knowledges about the Supreme Fiat, he will pray, and will make all Heaven pray, that they be known on earth; and will impetrate a light more clear for those who will have to occupy themselves with them. More so, since each knowledge about My Will shall bring him one more glory - a greater happiness; and as they become known on earth, his glory and happiness will be redoubled, because this will be the fulfillment of his own mission, which he had the desire to accomplish in his will, and it is right that he receive the fruit of his mission, as it is carried out on earth. This is why I told him to hurry, and I pushed him so much not to waste time – because I wanted him not only to start, but to advance greatly with the publication of the knowledges about the Eternal Fiat, so that he would not do everything from Heaven. One who has completed his mission on earth, can say: ‘My mission is finished’; but one who has not completed it, must complete it from Heaven.

As for you, then, your mission is extremely long, nor will you be able to complete it on earth. Until all the knowledges are known, and the Kingdom of the Divine Will is known upon earth, your mission can not be called finished. In Heaven you will have much to do; My Will, which has kept you busy on earth for the sake of Its Kingdom, will not let you be without working together with It in Heaven. It will always keep you in Its company; therefore, you will do nothing but descend and ascend from Heaven to earth, to help to establish My Kingdom, with decorum, honor and glory. This will be for you of great delight, happiness and highest glory – to see your littleness that, united to My Will, has transported Heaven onto earth, and the earth into Heaven. Greater contentment you could not receive. More so, since you will see the Glory of your Creator completed on the part of his creatures, the order re-established, the whole Creation with its full splendor, and man, Our dear jewel, at his place of honor. What will be Our highest contentment, Our Highest Glory, Our Happiness without end - as well as yours - in seeing the purpose of Creation Fulfilled? To you, then, We will give the name of Redemptrix of Our Will, constituting you mother of all the children of Our Fiat. Aren’t you happy?”

**Excerpt from Letter 18 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, March 24, 1927**

One of my greatest torments at night is that of not being able to breathe well.

In the middle of so many troubles, day and night, I don’t know how I can resist—there is certainly an extraordinary grace. Good-bye to the work on the Publication of the printing; good-bye to the Pious Universal Union for the Children of the Divine Will! The doctors assure me that my organism is healthy—perfect the pulse, the heart, the kidneys, the stomach. They only noticed that at one point, under my shoulder blade, the pleura adheres to the lung. They assure me that this inconvenience can be overcome; that many have had it and are now well. I don’t know what to say; it seems to me that I am getting worse each day, more than the other.

I no longer review the proofs of the first printing, but my people do. And the Preface? Alas! I no longer have the mind to be able to dictate it! Mysteries of God, in which I find myself enwrapped without seeing the light! Yet, if I am able to dictate it, the Preface will come out so simple and effective as to impress even the highest personalities of the Holy Church, including the Supreme Pontiff.

I won't tell you how I feel the demon rage—or rather, many demons; this is why I often make exorcisms against Satan in the Name of Jesus.

When this state will end so that I may continue with new vigor the Publication, because of which Hell trembles so much—I know nothing, I see nothing. Humanly speaking, it seems to me that it will not end, but Our Lord, in one instant, can extend His divine and omnipotent hand, as He did with St. Peter, at the moment at which I am about to drown, and say to me: “Man of little faith, why did you doubt?”

As far as the issues of the Work, I have not done anything for quite some time. Everything weights upon Can.co Vitale, Fr. Palma, my Priests, and the Sisters.

### **Volume 16 - September 9, 1923**

It Is Impossible that It Be the Demon Who Manifests the Knowledges and the Secrets of the Divine Will Because He Is in Hell and He Knows It Only to Hate It.

I felt a strong fear still: Who can say that it would not be my adorable Jesus but Who in His kindness speaks to me by manifesting to me so many sublime Truths, especially about the Divine Will, but rather the enemy in order to deceive me and it seems that with so many Truths He has hurled me up high, then only to precipitate me into the abyss and I said to myself: “My Jesus, free me from the hands of the enemy; I do not want to know anything what I have in my heart is to save my soul.”

And so Blessed Jesus, moving in my interior, said to me: “My daughter, why do you fear? Do you not know that the least thing that the infernal serpent knows about Me is my Will? Because he did not want to do It; and not doing It, he does not know It nor love It; much less penetrate into the secrets of my Inscrutable Volition in order to know the effects, the value of my Will and if he does not know them how can he speak about them? Indeed, the thing that he most abhors is that the Soul do my Will. He does not care if the Soul prays, if she confesses, if she goes to Communion, if she does penance and if she works miracles; the thing that injures him the most is that the Soul do my Will because as he rebelled against my Will so there was created in him the inferno, his unhappy state, the rage that tortures him. Thus, my Will is hell for him, and each and every time he sees the Soul subject to my Volition and knows its merits, its value, its holiness he feels redoubled the hell, because he sees created in the Soul Paradise, happiness, the peace lost by him; how much more my Volition is known, so much more does he become tormented and enraged. Therefore, how can he ever speak to you of my Volition if it forms his hell? And if he would speak to you, his words would be hell in you because he knows my Will only to hate it, not to love it and that which is hated never carries happiness and peace. And then his word is empty of grace, therefore he cannot confer the grace of doing my Will.”

### **Excerpt from Letter 19 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, April 17, 1927**

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

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

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

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

Fiat!

### **Volume 20 - January 6, 1927**

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

...my always lovable Jesus told me: “My daughter, see the order of my Divine Providence: for the great portent of my Incarnation, I chose and used a Virgin, humble and poor; and the Virgin Saint Joseph as my custodian, who acted as a father to Me, and who was so poor that he needed to work in order to sustain our lives. See how in the greatest works –



and the mystery of the Incarnation could not be greater – We use people whose outward appearance attracts no attention from anyone, because dignities, scepters, riches, are always fumes which blind the soul, and prevent her from penetrating into the celestial mysteries in order to receive a great act of God - and God Himself.

**Excerpt from Letter 20 of Saint di Francia to the Servant of God Luisa Piccarreta: Messina, May 5, 1927**

Last night I slept little and I suffered much with the breathing. But, maybe, the worst is to come. I abandon myself in Jesus, in whose hands one cannot perish.

**Volume 21- May 12, 1927**

[Jesus to Luisa:] “My daughter, when I call souls in a special and extraordinary way, I act like a king when he chooses his ministers and, together with them, he forms the laws, and dominates and rules the kingdom. By doing so, I call these souls to participate in My regime, in My dominion, in forming the laws which rule the whole world. Since I have called you in a special way to make you live in the royal palace of My Will, My Volition Itself brings you My most intimate secrets, and shows you the grave evils, the wars, the infernal preparations, which will destroy many cities; and your littleness, unable to bear the sight of these grave evils, justly wants to come to Heaven. However, know that many times the ministers dissuade the king from forming punishing laws; and if they do not obtain everything, they always obtain something. The same will be for you: if you do not obtain everything on earth, you will still obtain something. Therefore, pluck up courage, and let the flight of My Will be continuous.”

Tuesday, May 31, after receiving Holy Communion in bed, Fr. Annibale beheld a vision of the Baby Mary. “Oh, the Baby Mary,” he exclaimed. “How beautiful she is! How beautiful she is! Behold, the 12 stars, her little face, her feet!

Blessed Anniabile Maria Di Francia died on June 1, 1927, comforted by a vision of the Blessed Virgin Mary, whom he so dearly loved. On

October 7, 1990, he was declared Blessed by Holy Father, Pope John Paul II and on May 16, 2004 In Rome, in St. Peter’s Square, Pope John Paul II proclaimed Fr. Annibale, *Saint*.

**Volume 22 - June 1, 1927**

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

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

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

the light he possessed. And as the many seeds of happiness he possessed developed, which are the effects of the knowledges about my Divine Will, he began to feel the beginning of the life of true beatitudes. And diving into the eternal light of his Creator, he found himself in the Celestial Fatherland, in which he will continue his mission about my Will, assisting everything himself, from Heaven.

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

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

Fiat!

## **Volume 22 - June 17, 1927**

How the Will of God is everything. She sees Father Annibale again, who tells her of his surprises.

...After this, I found myself outside of myself, and while looking for my sweet Jesus I encountered Father di Francia. He was all cheerful, and he told me:

“Do you know how many beautiful surprises I found? I did not think it would be so when I was on earth, though I thought I had done good by publishing the *Hours of the Passion*. But the surprises I found are marvelous, enchanting, of a rarity never before seen: all the words regarding the Passion of Our Lord changed into light, one more beautiful than the other – all braided together; and these lights grow more and more as creatures do the *Hours of the Passion*, so more lights add to the first. But what surprised me the most were the few sayings published by me about the Divine Will: each saying changed into a sun, and these suns, investing all the lights with their rays, form such a surprise of beauty that one remains enraptured, enchanted. You cannot imagine how surprised I was at seeing myself in the midst of these lights and these suns – how content I was; and I thanked our Highest Good, Jesus, who had given me the occasion and the grace to do it. You too, thank Him on my behalf.”

**1928**

## **Volume 23- January 18, 1928**

How the Virgin is isolated in Her glory, and how She awaits the cortege of the other queens, so as to have Her retinue. How the works of God hold hands among themselves. How the manifestations on the Divine Will will be the Gospel of His Kingdom. The issue about the writings. Necessity of the first priests of the Kingdom of the Fiat.

...Then, in hearing this, I was thinking to myself about the big issue concerning the writings on the Divine Will, which are in Messina, brought there by the blessed memory of venerable father Di Francia: how myself and my other superiors absolutely want them here, while the superiors in Messina, rigorously recommended by the venerable father before dying, want to keep them over there, for their publication when God pleases. So, we do nothing but [send] letters of fire, back and forth – them, to keep them, and us, to get them back. And I was feeling all worried, bored and tired, and was saying to myself: ‘How could good Jesus allow all this? Who knows whether He too feels disappointed?’ And He, moving in my interior, told me: “My daughter, you are worried, but I am not disappointed at all; on the contrary I enjoy in seeing the interest that priests take in these writings which will form the Kingdom of my Will. This means that they appreciate the great good of them, and

each one would want to keep such a great treasure with himself, to be the first to communicate it to others. And while the issue of who is going to win lasts, one approaches the other in order to consult one another on what to do. And I enjoy that more of my ministers get to know that there is this treasure so great, of making known the Kingdom of my Divine Will; and I use this to form the first priests of my coming Kingdom of my Fiat. My daughter, it is a great necessity to form the first priests; they will serve Me like the Apostles served Me to form my Church; and the ones who will occupy themselves with these writings in order to publish them, putting them out to print them - to make them known, will be the new evangelists of the Kingdom of my Supreme Will. And just as the ones who are most mentioned in my Gospel are the four evangelists who wrote It, to their highest honor and my glory, so it will be for those who will occupy themselves with writing the knowledges on my Will in order to publish them. Like new evangelists, there will be greater mention of them in the Kingdom of my Will, to their highest honor and my great glory in seeing the order of the creature, the life of Heaven on earth - the only purpose of Creation - return into my bosom. Therefore, in these circumstances I expand the circle, and, like a fisherman, I catch those who must serve Me for a Kingdom so holy. Therefore, let Me do, and do not be worried."

### **Volume 23 - February 28, 1928**

Just as God has the hierarchy of Angels in Heaven with nine distinct choirs, so will He have the hierarchy of the children of His Kingdom with nine more choirs. Condition of the late confessors, and how the memory of Father Di Francia will not be extinguished in this work.

I was thinking about the Holy Divine Volition, and a thousand thoughts crowded my poor mind. They seemed like many stronger lights that were arising, which then unified themselves within the same light of the eternal Sun of that Fiat which knows no setting. But who can say what I was thinking? I was thinking about the many knowledges spoken to me by Jesus on the Divine Will, and how each of them brings a Divine Life into the soul, with the imprint of a rarity of beauty, of happiness - but distinct from one another, which It places in common with one who has the good of knowing It and of loving It. So, I thought to myself: 'One knowledge more or one less - there will be great difference between one soul and another.' So, I felt sorrow in remembering my late confessors, who had had so much interest in making me write what blessed Jesus would tell me on the Divine Will. I felt sorrow for venerable Father Di Francia, who had made so many sacrifices in coming from far away, meeting expenses for the publication; and just when things were moving forward, Jesus brought him to Heaven with Himself. So, since these did not possess all that regards the Fiat, they will not possess all the lives and rarities of beauty and happiness which these knowledges contain.

But while my mind was wandering amidst many thoughts, such that if I wanted to tell them all I would be too long, my sweet Jesus stretched out His arms within my interior, and spreading light, He told me: "My daughter, just as I have the hierarchy of Angels, with nine distinct choirs, so will I have the hierarchy of the children of the Kingdom of My Divine Fiat. It will have Its nine choirs, and they will distinguish themselves from one another according to the varieties of beauties which they have acquired by knowing, some more, some less, the knowledges that pertain to my Fiat. ...

Therefore, your confessors who have passed into the next life will be like the prelude of the children of My Will. In fact, the first one sacrificed himself very much and worked to help the tiny little field of your soul; and even though, at that time, I spoke to you little about My Fiat, because first I had to dispose you, he will be like the first herald, like the dawn that announces the day of the Kingdom of My Will. The second and the third confessors of yours, who so much participated, and knew in great part the knowledges of My Will, and made so much sacrifice - especially the third one, who so much loved that they become known, and sacrificed himself so much in writing - will be like the rising sun which, placing itself on its course, forms the day Full of Light. Those who follow will be like the Full midday of the Great Day of My Will; according to the interest they have had, and will have, they will be placed, some at the first hour of the Day of My Volition, some at the second, some at the third, and some at the Full Midday.

And do you think that the memory of Father Di Francia, his many sacrifices and desires to make My Will known, to the point of initiating the publication, will be extinguished in this Great Work of My Divine Fiat, only because I brought him with Me to Heaven? No, no; on the contrary, he will have the first place, because by coming from far away, he went as though in search of the most precious thing that can exist in Heaven and on earth, of the act that Glorifies Me the Most, or rather, will give Me complete Glory on the part of creatures, and they will receive complete goods. He prepared the ground so that My Divine Will might be known; so much so, that he spared nothing, neither expenses, nor sacrifices; and even though the publication did not have its completion, by even just initiating it he prepared the ways so that one day the work of My Will in the midst

of creatures can be known and have life. Who will ever be able to destroy the fact that Father Di Francia has been the first initiator in making known the Kingdom of My Will? – and only because his life was extinguished, the publication did not have its completion? So, when this great work becomes known, his name, his memory, will be Full of Glory and of Splendor, and he will have his Prime Act in a work so Great, both in Heaven and on earth. In fact, why is there a battle going on, and almost everyone yearns for victory – to win in withholding the writings on my Divine Fiat? Because he had brought the writings with himself in order to publish them. Had it not been so, who would have talked about it? No one. And if he had not made others comprehend the importance, the great good of these writings, no one would have interested himself. Therefore, My daughter, My goodness is so great that I reward justly and superabundantly the good that the creature does, especially in this work of My Will, which I so much care for. What will I Mnot give to those who occupy and sacrifice themselves in order to place in safety the rights of My Eternal Fiat? I will exceed so much in giving, as to make Heaven and earth astonished.”

On hearing this, I thought to myself: ‘If these knowledges contain so much good, if blessed Jesus continues after my death with more knowledges on His Fiat to other souls, will a work so great not be attributed to that work?’ And Jesus, moving as though hurriedly in my interior, added: “No, no, My daughter. Just as of Father Di Francia it will be said that he has been the first propagator, and your confessors have been cooperators, so it will be said that the little daughter of My Will has been the first and the depository of a good so great, to whom it was entrusted and who was chosen with a special Mission. Suppose that someone has made an important invention; it might be that others propagate it, diffuse it more, imitate it, expand it; but no one will be able to say: ‘I AM the inventor of this Work.’ It will always be said: ‘The inventor was such-and-such.’ The same will be with you. It will be said that the Origin of the Kingdom of My Fiat, the depository, was the little daughter of My Will.”

## 1928

Father Annibale expressed his desire to have Luisa always in his Orphanages or Convents, as Teacher of virtue and of Divine Will to the nuns and the little orphans. Luisa, obliged by her Confessor, left her home on the evening of October 7, 1928, to enter the new Orphanage in Corato with the Sisters of the Divine Zeal and the orphans. She lived her solitary life in the Convent for 10 years, and then on October 7, 1938, she went back to live in a private home until her death.”

## Volume 24- May 20, 1928

I was concerned because of a circular I received from the house of the Divine Will, so much wanted by venerable Father Di Francia, and so longed for by him, who did not have the consolation of seeing it completed and opened for the purpose wanted by him. And now, finally, according to what the circular said, the day of its completion, probably near, was arising. So I thought to myself: ‘Is it really true that it is Will of God for me to go there? And will the members of this house be the true little daughters of the Divine Will? Will they be the beginning of the rising of the divine era of the Kingdom of the Supreme Fiat upon earth?’ But while I was thinking of these and other things, my sweet Jesus moved in my interior and told me: “My daughter, each saying, work and sacrifice done in my Will is to obtain Its divine Kingdom. They are many messengers sent to the celestial fatherland, which carry the divine circular and make it circulate through all the Saints, the Angels, the Sovereign Queen and the Creator Himself, giving to each one the task to prepare the different things that are needed for a Kingdom so holy, so that everything may be done with decorum, with decency and with divine nobility. So, all the inhabitants of the divine fatherland, with this celestial circular in their hands, all get down to work to fulfill their task, and prepare each thing entrusted to them.

## Volume 25- October 7, 1928

**J.M.J.**

In Voluntate Dei. Deo Gratias.

The opening of the House of the Divine Will in Corato. Simile of the birth of Jesus in Bethlehem. My entrance into it. The eucharistic lamp and the living lamp of one who does the Divine Will. The prisoner near the Prisoner. Jesus’ delight at this company.

My Jesus, Life of my poor heart, You who know in what bitternesses I find myself, come to my help! Overwhelm the little newborn of your Divine Volition into your flames, that You may give me, again, the strength to be able to begin another volume, and your Divine Fiat may eclipse my miserable will, that it may have life no more, and your Divine Will may take over, and It Itself may write, with the characters of Its light,

that which You, my Love, want me to write. And so that I may make no mistake, act as my prompter; and only if You commit Yourself to accepting to be my word, thought and heartbeat, and to lead my hand with yours, can I make the sacrifice of returning to write what You want. My Jesus, I am here, near the Tabernacle of love. From that adored little door which I have the honor to gaze at, I feel your divine fibers, your Heart palpitating, emitting flames and rays of endless light at each heartbeat; and in those flames I hear your moans, your sighs, your incessant supplications and your repeated sobs, for You want to make your Will known, to give Its life to all; and I feel myself being consumed with You and repeating what You do. Therefore I pray You, while You gaze at me from within the Tabernacle, and I gaze at You from within my bed, to strengthen my weakness, that I may make the sacrifice of continuing to write.

Now, in order to be able to say what Jesus told me, I have to make a brief mention – that here in Corato a House has been founded, which was wanted and started by the venerable memory of father canonical Annibale Maria di Francia, and which his children, faithful to the will of their founder, have executed and given the name of *House of the Divine Will*, as the venerable father wanted. And he wanted me to enter this House; and on the first day of its opening, by their goodness, his sons and daughter, the reverend mothers, came to take me and brought me into a room which is such that, as the door of this room is opened, I can see the Tabernacle, I can listen to Holy Mass, I am just under the gazes of my Jesus in the Sacrament. Oh! how happy I feel, that from now on, if Jesus wants me to continue to write, I will write always keeping one eye on the Tabernacle and the other on the paper I write on. Therefore, I pray You, my Love, to assist me and to give me the strength to make the sacrifice that You Yourself want.

So, as this House was about to be opened, one could see people, nuns, little girls - people coming and going, all in motion. I felt all impressed, and my sweet Jesus, moving in my interior, told me: “My daughter, this group of people whom you see all in motion for the opening of the House of my Divine Will is symbolic of that group of people when I wanted to be born in Bethlehem, and the shepherds were coming and going, to visit Me, a little Baby. This pointed out to all the certainty of my birth. In the same way, this group of people, all in motion, points out the rebirth of the Kingdom of my Divine Will. Look at how all of Heaven echoes my birth, when the Angels, celebrating it, announced Me to the shepherds, and putting them in motion, made them keep coming to Me, and I recognized in them the first fruits of the Kingdom of my Redemption. So now, in this group of people, of little girls and nuns, I recognize the beginning of the Kingdom of my Divine Will. Oh! how my Heart exults and rejoices, and all of Heaven makes feast. Just as the Angels celebrated my birth, so do they celebrate the beginning of the rebirth of my Fiat in the midst of creatures. But, look at how my birth was more neglected, more poor – I had not even one priest near Me, but only poor shepherds. On the other hand, at the beginning of my Volition, there is not only a group of nuns and little girls from out of town, and a people rushing up to celebrate the opening, but there is an archbishop and priests representing my Church. This is symbol and announcement to all, that the Kingdom of my Divine Volition will be formed with more magnificence, with greater pomp and splendor than the very Kingdom of my Redemption; and everyone, kings and princes, bishops and priests and peoples, will know the Kingdom of my Fiat and will possess It. Therefore, you too, celebrate this day in which my sighs and sacrifices, and yours, to make my Divine Will known see the first dawn and hope for the Sun of my Divine Fiat to soon rise.”

Then, the evening came of this day consecrated to the Queen of the Rosary, Queen of victories and of triumphs. And this is another beautiful sign that, just as the Sovereign Lady conquered Her Creator, and bejewelling Him with Her chains of love, She drew Him from Heaven to earth, to make Him form the Kingdom of Redemption, so will the sweet and powerful beads of Her Rosary make Her victorious and triumphant again before the Divinity, conquering the Kingdom of the Divine Fiat, to make It come into the midst of creatures.

I had not at all thought that, on that very evening, I would move to the House of Divine Will, near my Prisoner Jesus; only, I prayed Him not to let me know when this would be, so as not to profane such an act with my human will, so that I might put nothing of my own, but do the Divine Will in everything. It was eight o'clock in the evening when, out of the ordinary, the confessor came, who, prayed by the reverend mothers superior, imposed out of obedience that I should surrender and make the superior content. I resisted quite a bit, because I thought that if the Lord wanted so, it would be in the month of April, a warmer season, and so we would think about it then. But the confessor insisted so much that I had to surrender. So, around nine thirty in the evening, I was brought to this House, near my Prisoner Jesus. And this is the little story of why I find myself in the House of the Divine Will.

Now I resume my speaking. At night, I remained alone with my Jesus in the Sacrament; my eyes were fixed on the little door of the Tabernacle. It seemed to me that the lamp, with its continuous flickering, was about to go out, but then it would revive again; and my heart gave a jump, fearing that Jesus might remain in the dark. And my always lovable Jesus, moving in my interior, clasped me in His arms and told me:

“My daughter, do not fear, for the lamp will not go out; and if it did go out, I have you, living lamp - a lamp which, with your flickering, more than with the flickering of the eucharistic lamp, tells Me: ‘I love You, I love You, I love You....’ Oh! how beautiful is the flickering of your ‘I love You’; your flickering says love to Me, and uniting with my Will, from two wills we form one alone. Oh! how beautiful is your lamp and the flickering of your ‘I love You’. It cannot be compared to the lamp that burns before my Tabernacle of love. More so since, my Divine Will being in you, you form the flickering of your ‘I love You’ in the center of the Sun of my Fiat, and I see and hear, not a lamp, but a sun burning before Me. My prisoner be welcomed. You have come to keep company with your Prisoner; we are both in prison – you, in bed, and I, in the Tabernacle. It is right that we be close to each other; more so, since one is the purpose that keeps us in prison – the Divine Will, love, souls. How pleasing will the company of my prisoner be to Me; we will feel it together, to prepare the Kingdom of the Supreme Fiat. But, know, my daughter, that my love has anticipated you; I was first in putting Myself, prisoner, in this cell, to wait for my prisoner and your sweet company. See, then, how my love was first in running toward you; how I have loved you, and I love you, for in so many centuries of imprisonment in this Tabernacle I never had a prisoner who would keep Me company, who would remain so very close to Me; I have always been alone, or, at the most, in the company of souls who were not prisoners, in whom I did not see my same chains. Now, finally, the time has come for Me to have a prisoner, to keep her constantly near Me, under my sacramental gazes - one whom the chains of my Divine Will alone keep imprisoned. A sweeter and more pleasing company could not come to Me. And so, while we are together in prison, we will occupy ourselves with the Kingdom of the Divine Fiat, and will work together, and will sacrifice ourselves together, to make It known to creatures.”

### **Saint Annibale Maria di Francia and Luisa Piccarreta by Father Bernardino Giuseppe Bucci**

Aunt Rosaria would often and willingly speak of Saint Annibale Maria di Francia, founder of the Rogationist Fathers and the Sisters of Divine Zeal.

She spoke of the blessed as though he were intimately familiar to her, using the name “Fr. Francia”. I personally took great interest in this figure and often asked the Rogationist Fathers if by chance there might be anything in their archives about the relations between Luisa and Saint Annibale. I even went to the Sant’ Antonio Institute in Corato, a house which the blessed had wanted personally, in order to move Luisa there to be with the sisters.

My aunt told me that Fr. Annibale had conceived of the project of taking Luisa to the Institute of sisters opened in Trani, but that Luisa had made him see that the Lord wanted her to stay in Corato. Fr. Annibale’s project was implemented in 1928, after his holy death.

Annibale di Francia was the extraordinary confessor of the Servant of God Luisa Piccarreta, and it was he who published her works. Blessed Annibale belonged to that array of priests who built up the Church of God with their holiness and their institutions for orphans and abandoned children. The work of these men was of great benefit to Italy and the Church, in a period when anti-clericalism was triumphant.

According to Aunt Rosaria, the blessed enjoyed the great esteem of St. Pius X who willingly granted him private audiences. It seems that St. Pius X paid great attention to Luisa Piccarreta: our blessed submitted her writings to him before having them printed.

Aunt Rosaria affirmed that after reading some of Luisa’s writings, especially her famous work on the Passion of Our Lord, published under the title *L’orologio della Passione*, St. Pius X said to him: “Dear father, you must read these writings on your knees, because it is Our Lord Jesus Christ who is speaking in them”. And it was the holy Pontiff who urged Fr. Annibale to publish them.

Saint Annibale called on Luisa regularly, at her house in Via Nazario Sauro, staying with her for several hours, conversing with her on spiritual matters.

He often took some Italian or foreign bishop to visit Luisa, and my aunt remembers the visit of a prelate from Hungary. To dispel certain doubts, the blessed father took several theologians to Luisa; having spoken to the Servant of God at length, they would gather in another room for long discussions of what they had heard.

My aunt recalls that one Hungarian bishop, after talking to Luisa, emerged from her room in deep distress and said the following words in his imperfect Italian: “*Pray for my people*”, for Luisa had informed him of the far from rosy future that awaited his homeland. Aunt Rosaria could not tell me precisely who the bishop was, nor exactly where he came from, she only told me: “*a Magyar bishop*”.

I realized that he must have been a Hungarian bishop.

Fr. Annibale did not only visit Luisa to talk to her; he gave lectures to all those who frequented Luisa's house, especially the young people. These lectures bore abundant fruits. Indeed, many of the girls became sisters, many of the young men were initiated to the priesthood and quite a few were admitted to his new congregation.

Many people went to Luisa's house to confess to Fr. Annibale. This was confirmed to me by Canon Andrea Bevilacqua who, as a young seminarian, would also go to Luisa's house to confess to Fr. Annibale, who was also the extraordinary and deeply loved confessor of Archbishop Leo of Trani.

In my earlier publication I did not mention Saint Annibale di Francia, because I was advised to say nothing, to avoid creating obstacles to his cause of beatification under way.

It would be most interesting to consult the archives of the Rogationists and of the Sisters of Divine Zeal, where there must certainly be traces of the long correspondence between the Servant of God Luisa Piccarreta and Blessed Fr. Annibale. My aunt told me that Luisa's spirituality was impressed upon the institute's Rule. It would be most interesting to read the institute's old Rule and Constitutions. I hope, now that Fr. Annibale has been beatified by the Church, that the Rogationists and the Sisters of Divine Zeal will be able to re-evaluate the Servant of God Luisa Piccarreta who contributed so much to their development with her prayers, her advice and her writings.

Much still remains to be said about the relations between Saint Annibale, the Servant of God Luisa Piccarreta and St. Pius X, for whom Luisa had great veneration. At that time she already revered him as a saint, and on various occasions said these words: *"The Lord has given the Church two great Pontiffs in these times; the first, a beloved son of Our Lady"*, with reference to Pius IX, *"the second, a great defender of the faith and of the Eucharist"*.

Saint Annibale di Francia had to overcome enormous obstacles in order to put into practice his plan to have Luisa taken to one of the houses of his congregation to be with the sisters. He often used to say these words: *"The acceptance of Luisa in a house of my Institute will be a blessing of God for the whole Congregation"*.

Indeed, although there were already two houses of the Congregation of Divine Zeal in Trani, with holy persistence he opened a female house in Corato, close to Luisa's birthplace. His project was not easy to implement: the holy founder died before the house had been completed.

Two years after his death, Luisa entered the house of the Sisters of Divine Zeal in Via delle Murge.

### **Rosaria Bucci's memories by Father Bernardino Giuseppe Bucci**

Saint Annibale Maria di Francia paid frequent visits to the Servant of God, with whom he had long conversations, staying for hours in Luisa's little room, where he also often celebrated Holy Mass.

This is what I remember of what Aunt Rosaria told me.

In 1910, a priest arrived at Luisa's house and asked to speak to her. This was the first of the many encounters between the two "saints". That day, it was Aunt Rosaria who opened the door to him, then a young girl who had become familiar with Luisa's milieu, who had been visiting her for four years and so collaborated with Angelina in the household affairs. Moreover, since Aunt Rosaria had mastered lace-making, she was acting as teacher for the other girls, who were apprentices; she was also called by Luisa to set right her own work that was often defective, for the Servant of God was unable to pull the knots tight enough because of the stigmata, hidden beneath her skin and a source of pain.

Aunt Rosaria, on many occasions, prepared a little bed in a room in Luisa's house on which Saint Annibale would sometimes rest, especially when he was a guest of the Piccarreta family for more than a day.

The blessed's stays in Luisa's house were dictated by the fact that before giving her writings to Annibale, she had to read through them all and provide explanations on doubtful or incomprehensible points.

It was my aunt herself who gave Saint Annibale the manuscript of the famous book on meditation of the Passion. Saint Annibale had it printed with the name *L'orologio dell Passione*, a title about which Luisa was not at first enthusiastic. The publication, with a long preface by the Blessed, went into several editions, four to be precise.

Aunt Rosaria remembered that Saint Annibale once urged all the girls and Luisa's regular visitors to read and meditate upon the work. In giving it to them, the blessed said: *"Before having the manuscript printed, I was received in audience by His Holiness Pius X, to whom I gave a copy. Several days later, having returned to see the Holy Father for matters concerning my new Congregation, he said these words: 'Have Luisa Piccarreta's L'orologio della Passione printed immediately. Read it on your knees, because it is Our Lord who is speaking in it'".*

fiat



Since we have no other documents available, we cannot but trust the testimony of Rosaria Bucci.

### **Saint Annibale and the Capuchin Friars of the Monastic Province of Puglia by Father Bernardino Giuseppe Bucci**

It seems that the Franciscan fathers, and particularly the Capuchins, suggested to Saint Annibale that he place his works under the protection of St. Anthony of Padua. It is certain that there was a deep reciprocal esteem between Saint Annibale and the Capuchins.

I personally heard a lot about Saint Annibale Maria di Francia from our older fathers.

Fr. Annibale published Luisa's writings, many of which were given to our friars, whom he warmly commended not to disclose the author's name to anyone since the devout writer wished to remain anonymous.

The Capuchin friar who had the most to say about this was Fr. Isaia from Triggiano, who was simple and humble, the figure of an authentic priest. This father had a deep veneration for Luisa Piccarreta and jealously preserved her writings and a few objects that had belonged to the Servant of God. Among these was a holy card with a picture on which a prayer had been written by Luisa in her own hand.

Fr. Isaia often used to say: *"Luisa is a great saint and Fr. Annibale another great saint, because he enabled us to know her. Saints understand one another. It is God who brings them together"*.

In far off 1917, Fr. Isaia from Triggiano was a Capuchin student at our friary in Francavilla Fontana, where on several occasions the friars gave hospitality to Fr. Annibale Maria di Francia, who was establishing one of his works in nearby Oria.

These are Fr. Isaia's impressions of Fr. Annibale: *"He was a priest who truly belonged to God, and at the sight of him, we students would gather round him with great sympathy. We all went to him for confession. He had an unusual appearance, as well as an unusual manner of speech and gestures, always moderate and with a reserve that did not command fear but filial trust. He constantly spoke to us of God's Will and exhorted us to bear with hardships and contradictions. He told us that a soul who was consecrated entirely to God was suffering and praying for us all"*.

*"This soul"*, Saint Annibale said to Fr. Isaia, *"is a daughter of your region, and this is a sign that the Lord is blessing the people of Bari"*. To comfort him in his doubts and sufferings, he gave him *L'orologio della Passione*, which he himself had had printed. Fra Isaia, a Capuchin student at the time, asked him where this holy soul lived and who she was, but Fr. Annibale answered: "just think about preparing yourself properly for the priesthood and always doing God's Will, and in due course you will discover who this soul is".

Fr. Isaia, become a priest, went to see Luisa Piccarreta, from whom he sought advice and – not infrequently – comfort in his apostolate, threatened by malicious gossip.

At that time the Monastic Province of Puglia was passing through a difficult period because of various disagreements between the two Provinces of Bari and Lecce, united in a single Monastic Province. Certain fathers headed a reform that was blocked by St. Pius X.

The majority submitted, but others resisted and ended by being expelled from the Order and excommunicated. One of these was Fr. Gerardo, superior and director of the studentate of Francavilla.

This father had extraordinary ideas about running the students' community with a draconian discipline; he frequently left the students fasting, because they had to mortify themselves and resemble the crucified Christ. The worst thing was that he did not even allow them to study. Their studying was to consist of the crucifix and penance; he consequently placed in the students' rooms a large crucifix and a scourge. It is easy to grasp the state of mind of all the students, many of whom fell ill. Fr. Annibale di Francia, on one of his visits, called Fr. Gerardo and made him understand that young men who were still growing could not be treated with such a regime. And he himself set the example, by taking a great many provisions to the friary and begging them to eat their fill, at least sometimes. Fr. Annibale was very sensitive to the young students' health, and would often say to them:

#### **"This is not God's Will".**

It seems that Fr. Gerardo was not totally unmoved by the exhortations of Fr. Annibale, who could speak with such conviction and love that he had an impact on even the hardest of hearts. In fact, the results were immediately noticed: books were bought for the priestly formation of the young men, and slightly larger portions of bread and soup began to appear.

Shortly afterwards Fr. Gerardo left the Order and was excommunicated for his bizarre ideas and his rebellion against the Church. The Saint Annibale's words came true. Indeed, when the despairing students knelt at his feet for confession, he would often say: "Continue to live God's Will intensely, because in a little while everything will change. Courage!".



Many fathers were in contact with Fr. Annibale and through him became acquainted with Luisa. How is it possible to forget Fr. Daniel from Triggiano, a splendid figure of a Capuchin, a man who was a true little flower of St. Francis. Still today, his simplicity, his words and his acts live on throughout our Monastic Province.

Fr. Daniele spoke of Luisa Piccarreta as though she were a heavenly creature and when, as a young seminarian, I went to his room for confession, he always said this to me:

*“Are you Bucci from Corato? Did you know Luisa? You should know that she is a great saint and you should never stop praying to her if you want to be a priest”.*

Fr. Daniele was the historian of Triggiano and also published several devotional manuals, drawing heavily from Luisa Piccarreta’s books. The way he spoke of Luisa suggests that he was in direct contact with the Servant of God and with Venerable Annibale.

I also heard the following fathers talk a lot about the Servant of God Luisa Piccarreta. Fr. Giovanni De Bellis, who was frequently invited to Corato to preach, went to Luisa’s house on these occasions. Fr. Giovanni, my confrere in the community of the Friary of Trinitapoli when I was superior and parish priest, often spoke to me of Luisa Piccarreta and Saint Annibale Maria di Francia, whom he had known personally. I had the good fortune to be present at Fr. Giovanni’s last moments. This father died while he was completely immersed in prayer, ‘his hands joined, the beads of the rosary between them. His last words were:

***“May God’s Will be done”.***

It was 1982.

Fr. Terenzio from Campi Salentina also deeply venerated the Servant of God Luisa Piccarreta and would talk of her every time he met me. It was he who told me that the beatification cause of Fr. Annibale, Luisa’s confessor, had been initiated. When I was a young novice at the Friary of Alessandro, Fr. Terenzio was superior. One day he offered me this testimony: “There was a period when I was going through a crisis in my faith, and one day I went to Luisa, who listened to me kindly. She clarified all my doubts, and gave me such clear and profound theological explanations that they were a revelation to me. All the doubts that my theological studies had not clarified were dispelled by Luisa. There is no doubt that Luisa had the gift of infused knowledge”.

Fr. Guglielmo from Barletta, one of the most distinguished priests of the Province who had several times been Minister Provincial and was rector of our theology center for students, spoke one day, during a lesson on ascetics, of Venerable Fr. Annibale and his works. He spoke at length of *L’orologio della Passione* and of the book *Maria nel Regno della Divina Volontà*. Referring to Luisa Piccarreta, he said: “*She is a great and marvelous soul. We are not even worthy to be her fingernail*”. Fr. Guglielmo did not tell me whether he had known Luisa personally.

Almost all our older fathers had direct or indirect contact with the Venerable Annibale and Luisa Piccarreta. Among them those to be remembered are: Fr. Zaccaria from Triggiano, several times Provincial; Fr. Fedele from Montescaglioso; Fr. Giuseppe from Francavilla Fontana; Fr. Tobia from Triggiano; Fr. Antonio from Stigliano, who left some writings on the Servant of God; Fr. Dionisio from Barletta; Fr. Arcangelo from Barletta, also Provincial; Fr. Pio from Triggiano, Provincial; Fr. Gabriele from Corato; Fr. Timoteo from Aquarica, a great friend of Luisa’s last confessor, Fr. Benedetto Calvi, in whose parish he often preached (he also assisted at the translation of Luisa’s body from the cemetery to the church, and concelebrated at the Mass in the main church for the opening of the beatification cause of the Servant of God Luisa Piccarreta); Fr. Salvatore from Corato, of whom I shall speak in a separate chapter. Many lay brothers who went to Corato to beg for alms never failed to visit Luisa: Fra Ignazio, Fra Abele, Fra Rosario, Fra Vito and Fra Crispino, who often spoke to me enthusiastically of Luisa, whom they greatly revered.

### ***A most outstanding episode by Father Bernardino Giuseppe Bucci***

I had always heard tell of a young man who had been killed and was restored to life by Luisa. I had heard the story told by the old blind singer in the “upper room” of Via Panseri.

One day a young man was found dead, lying on the ground in a pool of blood. When his mother heard this fatal news, she did not rush to see her son but ran howling and disheveled to Luisa’s house where she knelt on the doorstep, crying: “*Luisa, Luisa, they’ve killed my son!*”

The holy little one – as the singer called Luisa – was moved and said: “*Go and fetch your son, the Lord is giving him back to you*”.

The mother was helped to her feet and accompanied by a few devout persons to the place where her son lay dead.

At the sight of him, ignoring the police, the mother flung herself on the body, cradled it in her arms and kissed it desperately like the sorrowful Mary at the foot of the cross.

But suddenly the young man opened his eyes and said: “*Mammà, sto ca nan pianger*” (Mother, I’m here, don’t cry).

On hearing this story, the whole gathering was in tears, especially the older women whose sons were serving in the war.

Sometimes – though in hushed tones – I even heard this story told in my own home. I remember Aunt Rosaria addressing my father with these words: “*Don’t start talking such nonsense, concentrate on eating your food*”. My father had in fact been telling the story of the man brought back to life by Luisa the Saint.

In my parish I once heard Miss Redda, Minister of the Franciscan Third Order, speaking of this miracle to a group of women. When she became aware of my presence, she immediately put her hand to her mouth, regretting her imprudence. Indeed, the parish priest, Fr. Cataldo Tota, who was present said: “*Certain things should not be said in public while those concerned are still alive*”.

I never attached much importance to this episode – always spoken of in hushed tones – because it seemed incredible to me. Aunt Rosaria never wanted to discuss the matter. Whenever I asked about it, she would answer: “*Leave that nonsense alone!*”. I realized that talking about the event was totally forbidden, both by Luisa and by the clergy.

It seemed to me that the story told by the blind old man was too fantastic, too embellished and sounded more like a Greek tragedy than an event which had actually occurred. I never previously wanted to write anything about it so as not to make a laughing-stock of the Servant of God, Luisa Piccarreta (and I was also convinced that this episode was merely the fruit of popular imagination).

Later, having read a letter by the Sain Annibale Maria di Francia, which speaks of the miracle of the resuscitation of a young man who had been killed, I thought it appropriate to mention here the phenomenon about which I had heard so much.

Saint Annibale confirms, bringing to bear all his authority as a saint, that it was due to Luisa Piccarreta’s prayers that this young man was restored to life. His letter is dated May 5, 1927. A few days later, on June 1, 1927, Saint Annibale died serenely in the town of Messina.

### **Prayer of Consecration to Saint Annibale Maria di Francia**

Saint Annibale Maria di Francia, Our Lord and Savior gave you the mission of making the Divine Will known to the world. Jesus said to Luisa, “One who has completed his mission on earth can say, ‘My mission is finished,’ but one who has not completed it must complete it from Heaven.” I ask you for all that is needed to help you fulfill your mission, and I Consecrate myself to you, Saint Annibale Maria di Francia, this day and always. I am sure that You, Lord, will grant me all that is needed to make the Divine Will known, for You said, “How I love and yearn that the Divine Will be known. And so much is My interest that I will be disposed to give whatever graces to who wants to occupy himself with making It known.” Let me be one with Saint Annibale Maria di Francia, and use me as you wish to fulfill his mission of making the Divine Will known to the world. Mother Mary, because of my nothingness I am incapable of making the Holy Divine Will known. Therefore, help me and guide me in everything. Let me be one with Saint Annibale Maria di Francia, and use me as you wish to fulfill his mission of making the Divine Will known to the world. Little Luisa, I ask that I may always take to heart your words: “It is the absolute Will of God that we interest ourselves in making the Divine Will known, even at the cost of our own lives.” Let this be our most sacrosanct duty to Jesus and Mary, Let me be one with Saint Annibale Maria di Francia, and use me as you wish to fulfill his mission of making the Divine Will known to the world. I make this Consecration in the Holy Divine Will through Christ Our Lord. **Amen.**

### **Saint Annibale Maria di Francia left this beautiful witnessing about Luisa, part of which is here reported:**

“...She wants to live solitary, hidden and unknown. For no reason in the world would she have put in writing the intimate and prolonged communications with adorable Jesus, since her most tender age until today, and which still continue who knows until when, if Our Lord Himself had not repeatedly obliged her, both personally and through holy obedience to her Directors, to which she always surrenders with immense violence on herself and also with great strength and generosity, because the concept of holy obedience that she has would make her refuse even an entrance into Heaven, as it actually occurred...”

The substance is that this soul is in a terrible fight between an overwhelming love of hiddenness and the inexorable empire of Obedience, to which she absolutely must surrender. And Obedience always wins. This constitutes one of the most important characters of *a true spirit, of a solid and tested virtue*, because she has been submitting to the dominion of the great Lady Obedience, with strongest violence against herself, for about forty years!

This solitary soul is a most pure virgin, all of God, who appears as object of singular predilection of Jesus, Divine Redeemer. It seems that Our Lord, Who century after century increases the wonders of His Love more and more, wanted to make of this virgin with no education, whom He calls the littlest one that He found on earth, *the instrument for a mission so sublime that no other can be compared to it - that is, the triumph of the Divine Will upon the whole earth, in conformity with what is said in the Our Father: Fiat Voluntas Tua sicut in Coelo et in terra.*

This Virgin of the Lord has been placed in bed as victim of Divine Love for more than 40 years, since the time

she was still adolescent. This has been a state of a long series of pains, both natural and supernatural, and of raptures from the eternal Charity of the Heart of Jesus. Origin of these pains, which exceed every natural order, has been almost continuously an alternate privation of God...

The sufferings of the body add to those of the soul, and occur at mystical level for the great part. With no sign appearing on her hands, feet, side or forehead, she receives frequent crucifixion from Our Lord. Jesus Himself extends her upon a cross, and pierces her with nails. And then it happens within her what Saint Terese says, when she received the wound from the Seraphim - that is, a sharpest pain such as to make her faint, and at the same time a rapture of love.

But if Jesus did not do so, it would be for this soul an infinitely greater spiritual suffering, because, like the Seraphim of Carmel, she also says: To suffer or to die. This is another sign of the true spirit...

After having mentioned her long and continuous staying in bed as victim, for years and years, with the participation of many spiritual and physical sufferings, it may seem that the sight of this unknown virgin should be afflicting, as though seeing a person laying down with all the sign of past sufferings, present pains and similar things.

Yet, here there is something admirable. In seeing this Spouse of Jesus Crucified who spends the night in painful ecstasies and in sufferings of every kind, during the day sitting on her bed doing her needlework - nothing, nothing appears, absolutely nothing, of one who has suffered so much during the night; nothing, nothing extraordinary or supernatural in her air. Instead, she appears as a healthy person, happy and jovial. She speaks, talks, laughs at the occurrence, but receives few friends.

Sometimes some troubled heart confides in her, and asks for her prayers. She kindly listens and comforts, but never advances to make prophecies, never a word which might refer to revelations. The great comfort which she presents is always one, always the same: the Divine Will.

Although she possesses no human knowledge, she is abundantly endowed with a Wisdom, all celestial, with the Science of the Saints. Her words illuminate and console. By nature her intellect is not poor. She studied to first grade when she was little; her writing is filled with errors, although she does not lack appropriate terms in conformity with the revelations, terms which seem to be infused by Our Lord.

A note of the great detachment of this soul from any earthly thing is her firmness and constancy in accepting no gifts, of money or anything else. On more than one occasion, people who read the "Hours of the Passion" and in whom a sense of sacred affection for this solitary and unknown soul arose, wrote me that they wanted to send her some money. But she opposed so firmly, as if they had offended her.

Her way of living is very modest. She possesses little, and lives with a loving relative who assists her. Since the little that they have is not enough to pay the rent and for their support in these sad times of expensive living, she peacefully works, as mentioned before, and earns something from her work, which has to serve especially to her loving relative, because she has no expenses for food or shoes. Her food is of a few ounces per day, which are offered to her by her assistant, because she never asks for anything. Furthermore, a few hours after she has taken that scarce food, she brings it up. However, her appearance is not of a dying person, but not even of a perfectly healthy person. Yet, she is not inactive; rather, she consumes her strength, both with the supernatural events of sufferings and strain during the night, and with her work during the day. *Her life is therefore almost a perennial miracle.*

To her great detachment for any earning which is not procured with her hands, one must add her firmness in never accepting anything from the edition and sale of the Hours of the Passion, which would be due to her by right as literary property. As I pressed her not to refuse it, she answered: *"I have no right, because the work is not mine, but of God."*

I will not continue. *The life of this virgin, Spouse of Jesus, is more celestial than terrestrial.* She wants to be ignored and unknown in the world, looking for nothing else but her Jesus and Her Most Holy Mother, whom she calls Mama, Who has a special predilection for this soul."

### **The Chronology of the life of Saint Annibale**

<b>July 5, 1851</b>	Annibale Maria di Francia, third of four siblings, is born in Messina, to the Nobleman Francis and from the Noblewoman Anna Toscano.
<b>October 23, 1852</b>	He is orphaned of his father when he was only 15 months old.
<b>Toward 1868</b>	At the age of seventeen he obtains permission from his confessor to receive daily communion. Probably, it was during this period that, while praying before the Blessed Sacrament solemnly exposed in the Church of St. John of Malta in Messina, he realizes the necessity of praying for vocations. He has that which can be defined "understanding of the Rogate". Sometime later, he discovers in the Gospel the "command" of Jesus: Rogate ergo Dominum messis, ut mittat operarios in messem suam (Mt 9, 38; Lk 10, 2).

<b>October 1869</b>	he publishes a 32-page brochure with the title “First Verses of Annibale Di Francia from Messina.”
<b>December 8, 1869</b>	he has his investiture of the clerical habit in the Church of St. Francis to Our Lady of the Immaculate Conception, together with his brother Francis Mary Di Francia.
<b>January 16, 1870</b>	in Messina, in the Church of St. Nicolò of the Cooks, he begins the oratorical activity with the panegyric on Most Holy Mary of the Providence.
<b>May 26, 1877</b>	The archbishop of Messina, Monsignor Joseph Guarino, confers the Deaconate on him in the Church of Montevergine.
<b>December 1877 - January 1878</b>	in an alley of Messina, providential meeting with the mendicant Francis Zancone.
<b>February 1878</b>	while still a deacon, the young Annibale Di Francia makes his first visit to the “Avignone Houses,” a place of misery where the mendicant Francis Zancone lives.
<b>March 16, 1878</b>	The deacon Annibale Mary Di Francia is ordained priest by Monsignor Joseph Guarino in the Church of the Holy Spirit.
<b>March - April 1878</b>	the newly ordained priest, Father Annibale, begins his apostolate of human, social and Christian transformation to the more than 200 poor individuals living in Avignone Quarters.
<b>Towards 1880</b>	he composes the first prayer for vocations, not having found any in various devotional books.
<b>March 19, 1881</b>	in the small Chapel devoted to the Holy Heart of Jesus, he celebrates the Holy Mass for the first time among the poor of the Avignone Quarters.
<b>September - October 1881</b>	he establishes the first workrooms for the girls.
<b>December 1881</b>	he is appointed director of the weekly magazine of Messina La Parola Cattolica (The Catholic Word)
<b>January 22, 1882</b>	Monsignor Joseph Guarino appoints him Canon of the Cathedral in Messina.
<b>September 8, 1882</b>	he inaugurates the first female orphanage.
<b>November 4, 1883</b>	he inaugurates the first male orphanage.
<b>November 1884</b>	he sets up the first printing press that, together with the tailoring and the shoe shops, serves to train the orphans in the crafts and for jobs.
<b>September 1885</b>	he prints the first prayer to obtain “good workers for the holy Church.
<b>July 1, 1886</b>	after two years of fervent waiting and intense spiritual preparation and with the consent of the archbishop, he makes the first Chapel of the “Avignone Houses” sacramental.
<b>March 19, 1887</b>	entrance to the Novitiate of the first four girls and beginning of the female religious Congregation.
<b>July 1, 1887</b>	institution of the Feast of July the First.
<b>October 1887</b>	Providential institution of the devotion “Bread of St. Anthony” (this is incomplete, I just presumed it should read like this.)
<b>January 9, 1888</b>	Anna Toscano, the mother of Father Annibale, dies.
<b>May 16, 1897</b>	religious investiture of the first three Brothers Assistant and beginning of the male religious Congregation.
<b>November 22, 1897</b>	he founds the Sacred Alliance to promote the prayer for vocations commanded by Jesus among Bishops, Priests and Religious.
<b>May 6, 1900</b>	religious profession ad annum of Father Annibale together with the religious of the first male community.

<b>December 8, 1900</b>	he founds the Pious Union of the Evangelical Rogation of the Heart of Jesus to spread the prayer for vocations commanded by Jesus among the faithful
<b>September 14, 1901</b>	The archbishop of Messina, Monsignor Letterio D'Arrigo, approves the definitive names of the two religious Congregations of Di Francia: the Rogationists of the Heart of Jesus and the Daughters of the Divine Zeal of the Heart of Jesus.
<b>January 12, 1902</b>	he inaugurates the female orphanage of Taormina (Messina), first filial house.
<b>April 20, 1904</b>	he is received in a private audience by the Holy Father Pius X, who paternally blesses his Works and grants him indulgences for the Pious Union of the Evangelical Rogation of the Heart of Jesus.
<b>June 26, 1908</b>	The disastrous earthquake in Messina causes thirteen victims in the female institute of Di Francia.
<b>April 4, 1909</b>	he officially inaugurates the female orphanage in Oria (Brindisi), in a former Benedictine monastery.
<b>July 11, 1909</b>	Father Annibale is received in a private audience by Pope St. Pius X, who grants him permission to be able to insert in the Litanies of the Saints the invocation: Ut dignos ac sanctos operarios in messem tuam copiose mittere digneris, Te rogamus, audi nos.
<b>September 28, 1909</b>	the male orphanage opens in the former "Saint Paschal" Convent in Oria (Brindisi).
<b>April 2, 1910</b>	he inaugurates the female orphanage of Trani (Bari) in the Càrcano Building, generously donated by the archbishop Francis Paul Carrano.
<b>July 1, 1910</b>	a wooden church in Messina, gift of Pope St. Pius X, is inaugurated. On the façade one could read: Rogate Dominum messis. It is the first church dedicated to the prayer for vocations commanded by Jesus.
<b>August 1, 1911</b>	the Ecclesiastical Authority entrusts to him the religious Congregation of the Daughters of the Sacred Side and that of the Little Brothers of the Blessed Sacrament, congregations founded by the Servant of God Don Eustacchio Montemurro.
<b>August 15, 1916</b>	in Altamura (Bari) the Anthonian female orphanage opens for the orphans of soldiers who died in war.
<b>April 26, 1919</b>	in Messina, on the night between 26 and 27 April, a mysterious fire destroys the wooden church that had been given to Father Annibale by Pope St. Pius X.
<b>April 3, 1921</b>	The archbishop of Messina, Monsignor Letterio D'Arrigo, blesses the corner stone of the Temple of the Rogate and Sanctuary of Saint Anthony.
<b>May 4, 1921</b>	Father Annibale is received in a special audience by Pope Benedict XV, who wanted to enroll as "member" of the Pious Union of the Evangelical Rogation, calling himself "First Rogationist."
<b>April 22, 1923</b>	Perpetual Profession of Father Annibale, together with some Religious Rogationists.
<b>May 24, 1925</b>	Father Annibale inaugurates the Orphanage for Little Boys in Rome entrusted to the Daughters of the Divine Zeal.
<b>August 6, 1926</b>	Monsignor Angelo Paino, Archbishop of Messina, with two separate Decrees, approves the two Religious Congregations of Di Francia.
<b>June 1, 1927</b>	At 6:30 in the morning, Father Annibale dies in the odor of sanctity in a farm house in the region Guardia (Messina).
<b>June 4, 1927</b>	Solemn procession of the funeral of Father Annibale through the streets of the city of Messina. The participation of the people has been spontaneous, immense, touching.

<b>August 2, 1934</b>	Saint Don Luigi Orione, with an urgent telegram sent to Father Francis Vitale, insists that the process for the Beatification and the Canonization of Father Annibale be started at once.
<b>April 21, 1945</b>	Monsignor Angelo Paino opens the Ordinary Informative Process relevant to the Cause of Beatification and Canonization of Di Francia.
<b>March 8, 1980</b>	Monsignor Ignazio Cannavò, Archbishop of Messina, opens the Apostolic Process for the cause of Canonization.
<b>December 2, 1981</b>	in the Vicariate in Rome, Cardinal Ugo Poletti opens the Apostolic Process for the examination of witnesses residing in Rome and nearby.
<b>October 13, 1987</b>	Monsignor José Alberto Lopes de Castro Pinto, Bishop of Guaxupé (Brazil), opens the process on the presumed miracle attributed to the intercession of Father Annibale regarding the prodigious recovery of the little girl Gleida Ferreira Danese.
<b>June 11, 1988</b>	Pope John Paul II, during a pastoral visit in Messina, prays at the grave of Father Annibale.
<b>June 23, 1989</b>	the Special Congress, gathered in the Congregation of the Causes of the Saints, concludes the discussion on the heroic virtues of Father Annibale with the affirmative unanimous “Vote” of the Consultor Theologians.
<b>November 7, 1989</b>	in the Congregation of the Causes of the Saints, after the report of Cardinal Eduardo Francis Pironio, the Cardinals and the Bishops, gathered in Ordinary Congress, express a unanimous affirmative opinion regarding the heroic practice of the virtues of the Servant of God Annibale Maria Di Francia.
<b>December 21, 1989</b>	in the presence of Pope John Paul II, the Decree relevant to the heroic virtues of Father Annibale is promulgated; from this moment he is called Venerable.
<b>June 1, 1990</b>	in the Temple of the Evangelical Rogation of the Heart of Jesus and Sanctuary of Saint Anthony in Messina, the exhumation and recognition of the corpse of the Venerable Father Annibale takes place. His body is found to be wonderfully uncorrupted.
<b>June 30, 1990</b>	in the Congregation of the Causes of the Saints, the Medical Council meets, presided by Professor Raffaello Cortesini. After the discussion and with favorable unanimous opinion, it declares the recovery of the Brazilian girl Gleida Danese as scientifically inexplicable.
<b>July 14, 1990</b>	the Special Congress of the Theological Consultors, reunited in the Congregation of the Causes of the Saints after the result of the Medical Council, expresses its unanimous favorable opinion and defines the recovery of Gleida Danese, attributed to the intercession of Father Annibale, miraculous.
<b>July 27, 1990</b>	in the Congregation of the Causes of the Saints, after the report of Cardinal Eduardo Francis Pironio, the Cardinals and the Bishops, gathered in Ordinary Congress, express unanimous affirmative opinion regarding the miracle attributed to the intercession of the Venerable Father Annibale.
<b>September 12, 1990</b>	promulgation of the Decree relevant to the miracle attributed to the intercession of Father Annibale.
<b>October 7, 1990</b>	in Rome, in St. Peter’s Square, Pope John Paul II proclaimed Father Annibale Blessed.
<b>October 24, 2002</b>	In Iloilo (Philippines), conclusion of the Diocesan investigation on the presumed miraculous recovery of the little girl Charisse Nicole Diaz attributed to the intercession of Blessed Father Annibale.
<b>May 16, 2004</b>	<b>In Rome, in St. Peter’s Square, Pope John Paul II proclaimed Father Annibale Maria di Francia, Saint.</b> <i>the Apostle of prayer for Vocations and Father of orphans and of the poor</i> <b>Fiat!</b>

# **Saints in the Divine Will**

By Rev. Sergio Pellegrini

## **INDEX**

### **BIOGRAPHICAL HIGHLIGHTS**

### **WRITINGS OF THE SERVANT OF GOD**

### **INTRODUCTION**

### **ABBREVIATIONS**

### **Part I THE SANCTITY OF LIVING IN THE DIVINE WILL**

1. The Sanctity of Jesus' Humanity
2. The Sanctity of Mary
3. The Difference between the Sanctity of Living and Doing the Divine Will. False Sanctity
4. The Sanctity of Sanctities
5. Luisa and her Mission
6. The Life of the Divine Will is the Work of the Holy Spirit the Sanctifier

### **Part II "YOUR KINGDOM COME"**

7. Man is created in Christ to possess the Kingdom
8. The Divine Will is the End and the Sacraments are the Means
9. Living in the Divine Will as One who Possesses It
10. How to Begin to Live in Divine Will
11. The Stages of Living in the Will of God which Determine the Different Degrees of Sanctity
12. Knowledge of the Truth Written about the Divine Will

### **Part III "ON EARTH AS IT IS IN HEAVEN"**

13. At Work in the Divine Will
14. The Sanctification of Human Actions
15. Every Act carried out in the Divine Will multiplies the Divine Act, its Life, its Blessings for the Glory of God and for the Benefit of Humanity
16. The Rounds in the Divine Will

### **CONCLUSION**

### **BIOGRAPHICAL HIGHLIGHTS**

Luisa Piccarreta is still a very well known name today in Corato, a little Puglian town situated in the hinterland north of Bari. On April 23, 1865, the fourth of five children, this child was born whom her fellow citizens, even during her own lifetime, called "Luisa the saint." She was baptized the same day that she was born in the Mother Church of Corato. She participated in the life of her peasant family who divided their time between the town and hard work in the countryside.

Early on, it seemed strange that this little child spent so much of her time hiding away in long meditation and prayer. Her parents did not give it much thought until the young girl came down with a mysterious illness, which afflicted her more and more frequently, finally confining her to bed. Unable to make a clear diagnosis, the doctors had no choice but to suggest that a priest be called for a "visit." It was a great surprise when, at the moment the priest made the Sign of the Cross, Luisa awakened from her "usual state," as she calls it in her writings. This continued until her death and it was only in this way that she was able to come out of this "state" with the help of a priest. Her education ended after the first grade of elementary school. She recalled that as a young girl she saw Jesus bent under the cross as He called out to her: "Soul, help me!" And from that moment, as she responded with her "Fiat," the periods of time that she spent in her bed became more and more frequent, until she became completely immobile - bedridden for 62 years.

The extraordinary condition of this soul convinced the Archbishop of Trani, His Excellency Bishop Domenico Maringelli, to entrust her permanently to the spiritual care of Fr. Michele De Benedittis, designating him her official confessor.

Luisa was received initially into the Pious Association called “Daughters of Mary” and then later into the Third Order of St. Dominic, taking the name Magdalene. What transpired in the soul of this young girl would remain hidden due to her extreme reserve. Nonetheless, she continued to have mystical experiences which soon, understandably, engendered doubts and suspicions.

Her second official confessor, Fr. Gennaro de Gennaro, made an essential contribution. On February 28, 1899, he gave her the “obedience” to write all that the Lord Jesus and the Virgin Mary communicated to her. Only then did Luisa overcome her reluctance to make public her interior experiences. Consequently, she wrote - with great effort and unwillingly for over forty years - 14,000 pages of diaries which were later gathered into 36 volumes, as well as hundreds of letters and other writings.

On September 14 of the same year (1899), Jesus united her to Himself in a definitive way, marrying her mystically on the cross and giving her the stigmata, which remained invisible in response to her insistent pleas to Jesus.

St. Annibale di Francia has left us some idea of how she was regarded by all who met her, some of whom came from far away. The Archbishop of Trani appointed St. Annibale official Censor of her writings in regard to their publication. In the Preface that he wrote for the Hours of the Passion, he described her in this way: “This bride of Jesus crucified passes the night in sorrowful ecstasy and in sufferings of every kind; and yet, seeing her in the daytime seated in the middle of her bed, working with needle and thread, nothing, nothing of this can be noticed - not the slightest hint of anything that she has suffered during the night - no hint of anything extraordinary or supernatural. Rather, you see her there with every appearance of a person who is healthy, happy, and cheerful. She speaks, she converses, and, when appropriate, she laughs. However, she welcomes only a few friends. Sometimes, a troubled soul will confide in her or ask for her prayers. She listens with kindness and comforts them, but never does she present herself as a prophetess and never does she say a word that hints at revelations. The great comfort that she offers is always one - always the same theme of the “Divine Will.”<sup>1</sup>

Indeed, her daily life can be summarized in a few words: Her small room was a chapel and an embroidery workshop. The Eucharist was her only food, the bed her Cross, the “Fiat” her motto, her speech brief and wise, her example luminous - all of these things made this seraphic bride of Christ, the Herald of the Kingdom of the Divine Will. It is precisely the “Divine Will” that forms the center of her mystical experiences and of every page of her writings. Her language is simple and rich with examples, stories and images, often using expressions of her dialect to attract and dispose the soul of one who draws near to plumb the depths of the “Our Father”: “Your Will be done on earth as it is in Heaven” (Matthew 6:10).

When Luisa departed this earth for the house of the Father on March 4, 1947, thousands of pilgrims invaded Corato for three days. Within less than a year Archbishop Reginaldo M. Addazi declared Luisa to be a “Servant of God.” Her remains were transferred to the Parish Sanctuary of Santa Maria Greca on July 3, 1963, thanks to her last official confessor, Fr. Benedetto Calvi. It was not until November 20, 1994, following the “non obstat” of the Holy See, that the Archdiocese of Trani-Barletta-Bisceglie, under the guidance of His Excellency Bishop Carmelo Cassati and at the request of the Pious Association of “Luisa Piccarreta P.F.D.V.” in Corato, opened the Cause of Beatification and Canonization. On October 29, 2005, His Excellency Bishop Giovan Battista Pichierri brought to a close the diocesan inquiry into the saintly life of Luisa. Having gathered the appropriate testimonies and documents, the archbishop has now referred the definitive judgment on the holiness of the Servant of God to the Holy Father.

## **WRITINGS OF THE SERVANT OF GOD**

*Diary:* 36 volumes of manuscript. They were written from February 28, 1899, to December 1938. The first volume is a spiritual autobiography of the Servant of God. The other 35 volumes narrate her dialogues with the Lord or with the Virgin Mary, having as their theme the “Divine Will” and how it wants to reign among creatures. Jesus himself suggests the title: “Book of Heaven. The recall of the Creature to the Order, to the Place, and to the Purpose for which it was created by God” (Vol. 19 - August 27, 1926).

*The Hours of the Passion.* The twenty-four hours of the Passion of Our Lord Christ.

*The Virgin Mary in the Kingdom of the Divine Will.*

*Memories of My Childhood*

*The Pilgrimage of the Soul in the Divine Will.*

*Prayers:* The Three Calls; Consecration to the Divine Will; The Seven Sorrows of Mary; The visits to Jesus in the Sacrament; Yearnings for holiness; To Jesus all love.

*Letters:* 239 Letters to various recipients; 70 letters to St. Annibale Maria di Francia.



## INTRODUCTION

Many of those who read the pages of the “Diary” of the Servant of God, Luisa Piccarreta, say that they have an inexplicable reaction. Incomprehension and even a sort of repulsion give way to an attraction that is almost enchanting. The soul that is disposed to receive Light is enraptured by the Mystery enclosed in the writings.

Revealing itself gradually, this Light actually gives the soul an interior sense that it has never known before. These writings “leave God within” those who approach them with docility and openness. They have one central point around which everything revolves: the “Divine Will,” or rather the very reality of God which is freely given to the creature as Love that Creates, Redeems, and Sanctifies.

These writings can often appear repetitious, if one isn’t familiar with Jesus’ long discourses in St. John’s Gospel, where repetition helps to convey a progressively deeper understanding. The Writings may seem too simplistic, but only if one forgets the pedagogy of the parables that fill the Gospels. The Writings may also be judged excessively mystical, but only if mysticism is deemed the prerogative of an elect few.

On the contrary, these pages appear so luminous that the reader feels as if he were stripped naked, unable to escape from the sight of an All-Loving God, who begs of us a whole-hearted and free response. God emerges as a Father who is “driven mad” on seeing His creatures still so far from fully exercising their rights as His children. In His turn, the Holy Spirit ardently desires to make Himself the Guide of our daily life, to render it absolutely “normal,” or, rather, “Divine.” To respond to this call - to let oneself be “possessed” by God in everything - is the “Sanctity of sanctities.”

Nevertheless, some passages in these writings could be difficult to understand because of Luisa’s language, which shows her fondness for images rather than theoretical speculations. In this regard we need to remember that a huge theological research project is under way, which will correlate these texts into an appropriate critical commentary. The fact remains that the uncertain or doubtful expressions should never be separated from the whole body of work (in large part still unedited), because there are other places where certain concepts receive a more complete explanation than they did in earlier passages, with the aid of images, comparisons and various shades of meaning. This collection of extracts does not assume this task as its primary objective, but rather aims to highlight Jesus’ own thoughts in regard to holiness as set forth in the Writings of Luisa.

We ought to begin by saying that the life of the Servant of God clearly reflects the Holiness of which she speaks in her Writings. In a certain sense - inasmuch as it is possible for a creature to live this Holiness - Luisa’s life exemplifies it completely. It could be said that Jesus not only wants to speak to us about Holiness, but offers us a concrete fulfillment of it in the life of this woman. Consequently, one can impose a unified interpretation of the life and Writings of Luisa. Indeed, it would not be sufficient to recount the extraordinary circumstances of her life (for example, the nearly 70 years confined to bed without any bedsores) so as to understand the essence of her Sanctity. Rather, this essence is expressed in her daily life by her constant faithfulness and by her complete adherence to the light that shines through her writings. It is in this fidelity that one can discover the root, the sense, and the secret of the heroism of her virtues.

## ABBREVIATIONS

- GS** The pastoral Constitution of the Second Ecumenical Vatican Council on the Church in the modern world, *Gaudium et spes*.  
**LG** The dogmatic Constitution of the Second Ecumenical Vatican Council on the Church, *Lumen gentium*.  
**DH** *Enchiridion symbolorum, definitiorum et declarationum de rebus fidei e Morum*, H. Denzinger- P. Hunerman (edd.), Verlag Herder, Freiburg im B.; ed. Bilingue, A. Lanzoni-G. Zacchini (edd.), EDB, Bologna 1995.



## PART I

### THE SANCTITY OF LIVING IN THE DIVINE WILL

How does Jesus define Sanctity in the Writings of the Servant of God? It consists quite simply of “living in the Divine Will” - a definition which at once recalls the Johannine “in” of the vine and the branches (Cf. John 15:1-17) and the Pauline “in” of Baptism “into” Christ (Cf. Rom 6:1-11; Col 2:12-13). Living in Christ means to let “Christ grow in us” to the extent that one performs every act, not only for Him and with Him, but in Him (see Ephesians 4: 11-32), or, as we often read in Luisa’s Writings, to “Act Divinely.”

#### 1. The Sanctity of Jesus’ Humanity

**Vol. 12 - November 27, 1917**

To obey I shall start writing again. It appears that my loving Jesus wants to talk about living in His Most Holy Will. When He is talking about His Most Holy Will, He seems to forget everything and makes the soul forget everything: The soul needs nothing but the blessing of living in His Will. That is why, after I had written about His Will on the 20<sup>th</sup> of November, my sweet Jesus was disappointed with me and told me:

“My daughter, you haven’t said everything. I don’t want anything to be left out of your writing when I speak to you about My Will, not even the smallest little thing – because everything will be needed for the Good of future generations. In all sanctities there have always been Saints who started each kind of sanctity. There was the Saint who started the sanctity of the penitents; another who started the sanctity of obedience; another of humility, and so on with all the other sanctities. Now, I want you to be the beginning of the Sanctity of Living in My Will. My daughter, all the other sanctities involve some self-interest or time-wasting. Take for example a soul who lives wholly bound to obedience: there is a lot of time-wasting: her continuous reciting and repeating distracts her from Me; she puts the virtue in place of Me; and, if she doesn’t have the opportunity to set orders for everything, she feels uneasy. Another one suffers from temptation: O how much time-wasting! She never tires of telling of all her tests and trials, and she puts the virtue of suffering in place of Me, and many times these sanctities go to ruin. But the Sanctity of Living in My Will is free from self-interest and time-wasting; there is no danger that souls will mistake the virtue for Me, because this Living in My Will is I Myself.<sup>2</sup>

“This was the Sanctity of My Humanity upon earth. That’s why I did everything I did, and for everyone, and without a shadow of self-interest. Self-interest removes the imprint of Divine Sanctity. That’s why one can never be a Sun; at the most, no matter how beautiful one is, one could only 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 to warm it, illuminate it and make it fruitful. The unselfishness of these terrestrial angels, living entirely for the Good of others, without a shadow of self-interest, will open the way in their hearts to receive My Grace.

#### 2. The Sanctity of Mary

**Vol. 8 - April 5, 1908**

Continuing in my usual state, I found myself outside of my body, inside a garden, where I could see the Queen Mother sitting upon a very high Throne. I was burning with desire to go up and kiss Her hand, and while I was trying to decide whether to go She came to meet me and gave me a big kiss on my face. As I looked at Her, I saw that She had a globe of Light inside of Her, and that within that Light was the word “Fiat.” From this word many different unending seas flowed out: Seas of Virtue, Grace, Magnanimity, Glory, Joy, Beauty, and all that our Queen Mother contains. In this way, all of them were rooted in that “Fiat” and from that “Fiat” all Her blessings began. O “All-Powerful, Fruitful, and Holy Fiat,” who can understand You? I feel dumbstruck. It is so overwhelming that I don’t know what to say - and that is why I have to stop. Then I looked at Her in wonder, and she said to me:

“My daughter, all of My Sanctity flowed out from the word ‘Fiat.’ I didn’t move – not even to breathe, or to take a step, or to do a single action, nothing, nothing - if not from within the Will of God. The Will of God was My life, My food, My everything, and it produced in me such Sanctity, Riches, Glories, and Honors- and not human honors, but Divine Ones. The more the soul is united and unified with the Will of God, the more you can say she is holy and loved by God. And, the more she is loved, the more favored she is, because the life of this soul is nothing but the reproduction of the Will of God; and how can He not love her if she is the same thing as He? That is why you should not look at how much or how little you do, but rather at whether what you do is willed by God, because the Lord looks more at the little actions, if they are done according to His Will, than at the great ones if they are not.”<sup>3</sup>

fiat

### **3. The Difference between the Sanctity of Living and Doing the Divine Will. False Sanctity.**

**Vol. 12 - August 14, 1917**

Finding myself in my usual state, my sweet Jesus came quickly. And as soon as He arrived, He said to me:

“My daughter, I did nothing but give Myself up to the Power of the Will of the Father. So that if I thought, I thought within the mind of the Father; if I spoke, I spoke with the Mouth and with the Tongue of the Father; if I worked, I worked with the Hands of the Father. Even when I breathed, I breathed within Him, and everything that I did was done as He desired. That is why I could say that I lived My Life within the Father, and that I was the Agent of the Father, since I was completely enclosed in His Will and I did nothing by Myself. My main purpose was the Will of the Father; consequently, I didn’t care about Myself or about how much they insulted Me and I didn’t let them interrupt My progress. Instead, I flew more and more towards My center. And when I accomplished the Will of the Father in everything, then My natural life ended.

“The same shall be true for you, My daughter. If you put yourself at the Mercy of My Will, you will no longer worry about anything. Even when you feel My absence which so torments and consumes You, if you let this feeling flow in My Will, it will find support, it will find My hidden Kisses, it will find My Life in you, My Life clothed with your own self. In your own heartbeat you will feel Mine, painful and inflamed. And when you can’t see Me, you can feel Me. My Arms hold you tight. How often you have felt Me moving within you, have you felt My refreshing breath, which cools your fervor! You feel all this; and when you try to see Who hugged you, Who breathes on you, and you don’t see Me, I smile at you, I kiss you with the kisses of My Will, and I hide Myself even more deeply within you, to surprise you again, to give you a another push into My Will. So, don’t make Me sad by distressing yourself. Leave it to Me. If the flight of My Will should ever cease in you, you would block My Life within you. But when you are Living in My Will, I do not find any blockage, and I make My Life grow and develop as I wish.”

Now, out of obedience, I want to say a few words on the difference between living in submission to the Divine Will, and Living in the Divine Will.

First, in my poor opinion, living in submission means to submit to the Divine Will in everything, both when things go well and when they go badly. It means to see the Divine Will in everything, to see the Power of the Divine Order which the Divine Will imposes on all creatures, so that not even one hair of our head can fall if the Lord does not want it.

To me it seems to be like a good son who goes wherever his father wants, and suffers whatever his father wants. Rich or poor, it’s not important, he is happy just to be what his father wants him to be. If he receives or asks for an order to go somewhere to carry out some business, he only goes because his father wanted it. But as time goes on, he has to take some refreshment, stop to rest, eat some food, deal with people, so he has to make use of his own will. In spite of having gone because his father wanted it, on many occasions he finds the opportunity to decide for himself. For days or months he can be away from his father, without the will of his father being clearly shown in all things. So, for someone who lives in submission to the Divine Will, it’s almost impossible not to mix in his own will. He will be a good son, but he will not fully exemplify the thoughts, words and life of his father within himself in everything that he does. Since he has to come and go, attend to other people and deal with them, the flow of his love is broken - because only a continuous union makes love grow without interruption. When the current of the will of the father is not in continuous communication with the current of the will of the son, in the intervals the son can get used to doing his own will. Nevertheless, I believe that this is the first step toward Sanctity.

Second: Living in the Divine Will. I would like the hand of my loving Jesus to write this. Ah, He alone could speak about all the Beauty, Goodness and Sanctity of Living in the Divine Will. I am not capable. I have many ideas in my mind, but I lack the words. My Jesus, pour Yourself into my words, and I will say what I can.

Living in the Divine Will means being inseparable from It, doing nothing by oneself, because in the presence of the Divine Will the soul feels incapable of doing anything. She does not ask for orders, nor does she receive them, because she feels incapable of going on by herself. So she says: “If you want me to do this, let us do it together, and if you want me to go, let us go together.” In this way she does everything that her Father does. If the Father thinks, she makes the thoughts of the Father her own, and she does not add one thought to those of her Father. If the Father looks, if He speaks, if He works, if He walks, if He suffers, if He loves, she too looks at what the Father is looking at, she repeats the Words of the Father, she works with the Hands of the Father, she walks with the Feet of the Father, she suffers the same Pains as the Father and she loves with the Love of the Father. She doesn’t live outside of her Father, but inside of Him, so that she is the reflection and the perfect portrait of her Father - unlike those who live only in submission. It is impossible to find this daughter without her Father, nor the Father without her. Not only her exterior, but her whole interior seems to be interwoven

with the Father's Interior, transformed, and completely dissolved in God. O the rapid and sublime flights of this daughter in the Divine Will! This Divine Will is immense; in every instant It circulates within everyone, It gives life to everything, and orders all things. And the soul, soaring in this immensity, flies to everyone, helps everyone, and loves everyone. It is as if Jesus Himself helps and loves - something that cannot be done by a soul who lives in submission.

One who Lives in the Divine Will finds it impossible to do things by herself. Indeed, she feels nauseated by her human actions (even though they are holy) - because in the Divine Will even the smallest things take on a different aspect. They acquire Nobility, Splendor, Divine Holiness, Divine Power and Beauty; they multiply to infinity and in one instant the soul does everything. And after she has done everything, she says: "I have done nothing - Jesus has done it all. And my whole happiness lies in this - that, miserable as I am, Jesus gave me the honor of keeping me in the Divine Will, to let me do what He did." That is why the enemy cannot bother this daughter, whether she has done well or badly, little or much, because Jesus did everything, and she did it with Jesus. This is the most peaceful soul. She is not subject to anxiety, she loves no one and loves everyone, but in a Divine Way. One can say that she is the repeater of the Life of Jesus, the instrument of His Voice, the beat of His Heart, the sea of His Graces.<sup>4</sup>

I believe that true Sanctity consists of this alone, and that all other things are mere shadows, larvae, and ghosts of Sanctity. In the Divine Will, Virtues take their place in the Divine Order; while, outside of it, in the human order, they are subject to self-esteem, pride, and strong emotions. O there are so many good works, so many Sacraments received that need to be healed, that they make you weep before God because, being empty of the Divine Will, they can bear no fruit! Would to Heaven that everyone might understand true Sanctity! O how quickly everything else would disappear!

In this way, many find themselves on the false path to Sanctity. Many suppose it to lie in pious practices, and woe to those who try to interfere with them! O how they deceive themselves! If their wills are not united with Jesus and transformed in Him - which is continuous prayer - even with all their pious practices their sanctity is false. And you can see how these souls pass very easily from pious practices to weaknesses, to pleasures, to the sowing of discord, and other things. O how shameful this kind of sanctity is! Others equate Sanctity with going to church and attending all the services, but their will is far from Jesus. And you can see how little concern these souls have for their own duties; and if something gets in their way, they get angry, and their sanctity evaporates. They complain and disobey and are the bane of their own families. O what a bogus sanctity! Others suppose it to lie in frequent confessions, in detailed spiritual direction, and in having scruples about everything. But these same souls have no scruples at all if their will does not flow with the Will of Jesus - and woe to those who contradict them! These souls are like inflated balloons; a little hole is enough to release the air, and their sanctity goes up in smoke and falls to the ground. These poor balloons always have something to say, and they are very inclined to melancholy. They constantly struggle with doubts, and for this reason they would like to have a director all to themselves, one who would advise them, soothe them, and console them in every little thing. But immediately after, they grow more agitated than before. Poor sanctity, how false it becomes! I would like to have the tears of my Jesus to weep together with Him over these false sanctities, and to show the whole world that true Sanctity is found in doing the Divine Will and in Living in the Divine Will.

This Sanctity sinks its roots so deep that there is no danger that it can waver, because it fills Heaven and earth, and takes hold everywhere. This soul stands firm, she is immune to inconstancy or voluntary weaknesses. She attends to her own duties; and she is the most self-sacrificing - detached from everyone and everything, even from spiritual direction. And, since her roots run deep, she shoots up so high that her flowers and fruits bloom in Heaven. She is so hidden within God that the earth sees little or nothing of this soul. The Divine Will keeps her absorbed within Itself. Jesus is the only craftsman, the Life and Form of the Sanctity of this enviable creature. She has nothing of her own, but holds everything in common with Jesus. The Divine Will is her passion; the Will of her Jesus is her distinctive feature, and "FIAT" is her constant motto.

On the other hand, the wretched, bogus sanctity of the "balloons" is subject to continuous inconstancy. And while the balloons of their sanctity swell up so much as to seem to fly high in the sky - to the admiration of many, including their spiritual directors - their admirers are soon disillusioned. One humiliation, one sign of favor by a director to someone else, is enough to deflate these balloons, because they see such things as crimes against themselves, since they consider themselves to be those most in need. And, so, having scruples over silly things, they soon become disobedient. Jealousy forms the woodworm of these balloons. It gnaws away at the good that they do, and keeps sucking the air out of them, so that the poor balloon deflates and falls to the ground, soiling itself with dirt. Then the so-called sanctity concealed in the balloons comes to light - and what do you find? Self-love, resentment and passions, disguised as goodness - to the point where one could say they have become playthings of the devil.

Indeed, all their sanctity is nothing but a mass of defects, disguised as virtues. And, then, what more can one say? Only Jesus knows the worst evils of this false sanctity, of this devout life without any foundation, because it depends on false piety. These false sanctities are spiritual lives without fruit. They are sterile, and cause my beloved Jesus to cry with untold heartbreak. They are disturbers of the community, the anguish of their own directors, and of their families. One can say that they carry about them a malevolent air which harms everyone.

O how very different is the Sanctity of the souls who Live in the Divine Will! They are the smile of Jesus. They live completely detached from everyone, even from their own directors. Jesus alone is everything for them; and that is why no-one worries about them. The benevolent air that surrounds them anoints everyone; and they spread order and harmony to everyone. In His jealous Love for these souls, Jesus becomes actor and Spectator of all that they do - ruling and ordering their every thought, breath, and heartbeat. Jesus keeps them so absorbed in the Divine Will that they can hardly remember that they live in exile.

#### **4. The Sanctity of Sanctities**

##### **Vol. 11 - March 15, 1912**

As I continued in my usual state, I felt a great desire to do the most Holy Will of Blessed Jesus, and He, on coming, said to me:

“My daughter, My Will is the Sanctity of sanctities so that the soul who does My Will, no matter how small, ignorant and unknown she may be, leaves all the other saints behind, in spite of their prodigies, their striking conversions and their miracles. Rather, in comparison, the souls who do My Will are queens and the others are at their service.”<sup>5</sup>

“It seems as if these souls who live in My Will do nothing and do everything, because, being in My Will, these souls act Divinely, secretly and in surprising ways, so that they are the Light which illuminates, the wind which purifies, the fire which burns, and the miracles which work miracles. Those who do the miracles are channels; but the power to perform miracles resides in these souls. That is why they are the feet of the missionary, the tongue of the preacher, the strength of the weak, the patience of the sick, the rule of those who govern, the obedience of their subjects, the tolerance of the slandered, the firmness of those who brave dangers, the heroism of the heroes, the courage of the martyrs, the sanctity of the saints, and the same for all the rest. Being in My Will, they contribute to all the blessings that can exist in Heaven and earth.

“This is why I can really say that they are My true hosts, but living hosts, not dead ones, because the events that form the host are not full of life, nor do they influence My Life; but the soul is full of Life and, doing My Will, she influences and contributes to all that I Myself do. This is why these hosts consecrated by My Will are dearer to Me than the sacramental Hosts, and if I have a reason to exist in the sacramental Hosts, it is to form them from My Will.”<sup>6</sup>

“My daughter, I take such delight in My Will that when I hear souls simply talk about it, I feel overjoyed, and I invite all of Heaven to celebrate. Imagine what happens to those souls who actually do My Will; in them I find all My fulfillment, and I give them all fulfillment. Their life is the life of the blessed. They desire and long for the only two things that are close to their hearts - My Will and My Love. They have little to do, yet they do everything. The same Virtues are absorbed in My Will and in My Love, so that they have nothing more to do with them, because My Will contains, possesses and absorbs all things - but in a Divine Way, immense and endless.

This is the Life of the blessed.”<sup>7</sup>

##### **Vol. 14 - November 6, 1922**

When I heard this, I said to him: “My Love and my Life, I’m still not able to convince myself. How is it possible that there has been no saint who always did Your Most Holy Will and who lived in your Will in the manner that You describe?”

And Jesus replied:

“Ah, My child, aren’t you convinced yet that you can only take as much light, grace, variety and virtue as you know about? Of course there have been saints who have always done My Will, but they have taken from My Will only as much as they knew about. They knew that doing My Will was the greatest deed, the one that honored Me the most and which won sanctification. They acted with this intention and this they took, because there is no sanctity without My Will and no goodness or sanctity, great or small, can exist without It.

“You must know that My Will - what was, is and will be - hasn’t changed at all, but, depending on how It shows Itself, It makes people aware of the variety of Its Colors, Effects and Virtues. Indeed, My Will not

only shows Itself, but it gives to the soul the range of Its Colors, Virtues, and Effects; if this were not so, what good would it do to reveal them?

“My Will has acted like a prince who has put on show an enormous and sumptuous palace. To one group of people he has shown the way to get to his palace; to a second group he has pointed out the door; to the third he has shown the staircase; to the fourth the first rooms; and to the last group he has opened all the rooms, been a good host, and given them all the good things that the rooms contain. Now, the first group has taken all the good things along the road; the second has taken the good things at the palace entrance (better things than those which were in the road); the third has taken the things from the stairs; the fourth has taken more and better things from the first rooms; and the last group of people has taken the good things from the whole palace.

“This is what My Will has done. It had to show the way, the door, the stairs, the first rooms, to be able to reach the immensity of My Will. There it reveals to them the great Good Things that My Will contains and how the little creature, by working in these Good Things, acquires the variety of the Colors of My Will, Its Immensity, Sanctity and Power, and all My Works. As I unveil each Divine Quality, I give and imprint on the soul the Divine Quality I am revealing. If you only knew the tumultuous waves of Grace that wash over you as I introduce you to New Effects of My Will, you would be crushed under them. Like an expert painter, I paint the Effects and the different Virtues in your soul using the brightest Colors. But since I have compassion for your weakness, I sustain you, and as I sustain you, I imprint more in you than what I say, because if I speak, I act. Therefore, be faithful and attentive ... !”

## **5. Luisa and her Mission**

**Vol. 25 - March 22, 1929**

My poor mind was fixed on the Divine Will, and I was thinking to myself: “How can His Kingdom ever come on earth?” And, later, “How can it come if it is not known?” But while I was thinking this, my ever-loving Jesus, coming out of my interior, said to me:

“My child, in My Work, I make use of people. I do the first part: the foundations and all the body of the Work that I want to do, and then I work through creatures. This is what I did in the Redemption. I worked through the Apostles to reveal and proclaim it and to receive and give the Fruits of the Redemption. And if the Apostles hadn’t wanted to say anything about what I said and did on earth - if they had sealed their lips and refused to take one step, make one sacrifice, or lay down their lives to proclaim the Good News of My coming on earth - they would have made My Redemption die at Its very birth. Then future generations would have remained without the Gospel, without the Sacraments, and without all the Good that My Redemption has done and will do. This was My purpose in calling the Apostles in My last years on earth, to use them to broadcast what I said and did. O if the Apostles had kept silent, they would have been guilty of the loss of so many souls. If they hadn’t known the blessing of Redemption they would have been guilty of causing so much Good to be left undone. But because they did not remain silent and they laid down their lives, they can be called, after Me, the authors and the cause of so many souls being saved and of all the Good Works that have been done in My Church. And they became her first heralds and her unshakable pillars.

“It is Our Divine Way, first to do Our first Act in Our Works and to put in everything necessary and only then to put it in the hands of the people, giving them enough graces to be able to continue what We have done. In this way We reveal Our Works, according to the interest and the good will that people have. And it will be the same with the Kingdom of My Divine Will. I called you as a second mother to Me,<sup>8</sup> and just as I did with My Mother in the Kingdom of Redemption, I revealed to you, intimately, the many Secrets of My Divine Fiat, Its great Goodness, and Its Desire to come to reign upon the earth. I can say that I have done everything, and if I called My minister so that you opened yourself to reveal it, My Purpose was so that he could be interested in revealing so great a Blessing. And if those who should take up the task of making this known showed no interest, they would put the Kingdom of My Will at risk of dying at Its birth - they would become guilty for the loss of all the benefits that so Holy a Kingdom can bring. Or they would deserve to be set aside so that I might call others to proclaim and propagate the Knowledge of My Divine Fiat. Until I find someone who is interested and who can bear the responsibility - which is more important than his own life - to reveal his knowledge, the Kingdom of My Divine Will cannot have Its beginning nor Its Life on earth.”

After this, as I continued my abandonment in the “Divine Fiat,” My sublime Jesus added:

“My child, in the Creation it was My “Divine Will” that had free reign and though Our Divinity was with it, because We are inseparable from It. The first Act, the action, all flowed from Our Will. It spoke, and It acted; It spoke, and It set things in order. We were Spectators of all that Our Supreme Will did, with so much Skill, Order and Harmony, so that We felt worthily Glorified and doubly Happy with Our Own Will. Since Creation

is the Work of My Supreme Will all the forces of creation and all the Good with which it was enriched remain within It. It is the original Life of all things, and It dearly Loves the Creation - because Its own Life flows in all created things. Indeed, in creating man, My Supreme Will wanted to show off Its Power, Its Love and Its Mastery, and It wanted to enclose in him all the Artistry of the whole Creation. Not only this, but It wanted to surpass Creation, giving man such brushstrokes of Divine Art as to make him a little god; and to spread Itself inside and outside of him, to his right and to his left, over his head and under his feet. I carried him within My Divine Will, as the outpouring of Our Love, and as the triumphant admirer of Its insuperable Skill. That is why it was the Right of My “Divine Fiat” that man Live always and only by Divine Will. What hadn’t I done for him? I called him from nothing, I shaped him, I gave him being; and I gave him a double Life - the life of a man and the Life of My Divine Will - to carry him always clasped in Its Creative Arms, to keep him beautiful, fresh and happy as It had created him. But when man sinned, My “Fiat” felt the Life She carried being torn away from Her Bosom. How great was Her sorrow! She felt the emptiness that this child left in her - the child for whom She had made room in Her own life with so much Love to keep him safe and happy. And don’t you believe that in the Redemption My Divine Will was made flesh to seek out and find man who had become lost? It was really She - because “Verbum” means “Word” and Our Word is the “Fiat,” - and just as in Creation She spoke and created, so in Redemption She willed and incarnated Herself.

“It was Her empty Bosom that reclaimed this child who had broken away with so much cruelty. What more could My Will have done in Redemption? Ah, but She is not yet happy with what She did. She wants to fill the emptiness. She no longer wants to see man disfigured by sin, by his dissimilarity to Her, She wants to see him adorned with the insignia of Creation, adorned with Its Beauty and Sanctity, and She wants him to take his place once more at Her Divine Bosom. This is the meaning of “Fiat Voluntas Tua,” “Thy Will be done on earth as it is in heaven” - that man return into My Divine Will. Only then will She become calm - when She sees her child happy, Living in his own home, enjoying the fullness of his Blessings. And then She will be able to say: ‘My child has come back; he is clothed with his royal robes; he wears his kingly crown; and he Lives his Life with Me. I have given him back the rights that I gave him when I created him. And, so, the disorder in Creation has come to an end - because man has come back into My Divine Will.’”

## **6. The Life of the Divine Will is the Work of the Holy Spirit, the Sanctifier**

### **Vol. 17 - May 17, 1925**

When the Confessor heard what I had written about fusing myself in the Divine Will on May 10<sup>th</sup>, he was not satisfied, and he ordered me to write more about my way of fusing myself in the holy Divine Will.<sup>9</sup> So, out of obedience, and for fear that my Jesus might be even slightly disappointed, I shall start writing again.

Now, I will add that as that immense void shows itself to my mind, in fusing myself in the Supreme Will, the little girl starts her round again, and, rising up high, she wants to repay her God for all the Love that He has given to all His creatures in Creation. She wants to honor Him as the Creator of all things. So I travel amongst the stars, and in each spark of light I imprint my “I love you” and “Glory to my Creator.” In every atom of the sun’s light that comes down, I imprint my “I love you” and “glory.” And in all the vastness of the Heavens, in the distance from one step to another, I imprint my “I love You” and “Glory.” In the warbling of the bird and in the beating of its wings I imprint “love and glory to my Creator.” In the blade of grass that sprouts from the earth, in the flower that blossoms, in the fragrance it gives, I imprint “Love” and “Glory.” On the tops of the mountains and in the depths of the valleys, I imprint “Love” and “Glory.” I pass through the heart of every creature, as if I wanted to enclose myself within each one and to cry out within each heart, “I love You” and “Glory to my Creator.” I would like there to be one Will, one harmony among all things, and one cry of “Glory and Love to my Creator.” And then - as if I had joined every thing together so that all might make a response of love and glory for everything that God has done in Creation - I go to His Throne, and I say to Him:

“Supreme Majesty and Creator of all things, this little girl comes into Your Arms to tell You that, in the name of all creatures, all of Creation not only returns Your Love, but also gives You due Glory for the so many things that You create for Love of us. In Your Will, in this immense emptiness, I have traveled everywhere, so that all things can glorify You, love You and bless You. And now that I have linked the Love between Creator and creature, the Love which the human will had broken, and the Glory that all creatures owe You, let Your Will descend upon the earth, that It may bind and strengthen all the links between Creator and creature, and so that all things may return to the original order You established. Hurry, do not delay any longer. Can’t You see how the earth is teeming with evil?

*fiat*



Your Will alone can stop this current and save it – Your renowned and sovereign Will.”<sup>1</sup>

And after this, I feel that my mission is still incomplete. So I descend to the bottom of that void to repay my Jesus for the Work of Redemption. And, as though finding everything He did still in Act, I want to repay Him for all the acts as all creatures should have done while waiting for Him and receiving Him on earth. And, then, as if I wanted to transform myself completely into love for Jesus, I go back to my refrain, and I say: “I love You in Your Act of descending from Heaven, and I imprint my ‘I love You’ in Your conception; ‘I love You’ in the first drop of blood that was formed in Your Humanity; ‘I love You’ in the first beat of Your Heart, so as to imprint all Your Heartbeats with my ‘I love You.’ ‘I love You’ in Your first breath; ‘I love You’ in Your first pains; ‘I love You’ in the first tears You shed at Your Mother’s breast. I want to repay Your Prayers, Your Reparations, Your Offerings, with my ‘I love You.’ Every instant of Your Life I want to seal with my ‘I love You.’ ‘I love You’ at Your Birth. ‘I love You’ in the cold You suffered. ‘I love You’ in each drop of the milk you suckled from Your mother. I want to take the swaddling clothes Your Mother wrapped You in and fill them with my ‘I love You’; I spread my ‘I love You’ over that place where Your Mother laid You in the manger, and where Your most tender limbs felt the hardness of the hay - but, more than the hardness of the hay, the hardness of hearts. I seal my ‘I love You’ on each of Your infant Wails, in all the Tears and Sufferings of Your childhood. I let my ‘I love You’ flow in all the Touches, Contact and Love You had with Your Mother. ‘I love You’ in each Word that You said, in the food that You ate, in the steps that You took, and in the water that You drank. ‘I love You’ in the work that You did with Your hands. ‘I love You’ in all the acts that You did during Your hidden Life. I seal my ‘I love You’ in each one of Your interior acts and in the pains that You suffered. I spread my ‘I love You’ over the roads that You walked, into the air that You breathed, into all the sermons that You gave during Your public Life. My ‘I love You’ flows in the Power of the miracles that You worked, and in the Sacraments that You instituted. In everything, my Jesus, even in the most intimate Fibers of Your Heart, I imprint my ‘I love You’ - for me and for everyone. Your Will makes everything present to me, and I want nothing to be left without the imprint of my ‘I love You.’ As she does not know what else to do for You, Your little Daughter of Your Will feels obliged at least to give You a little ‘I love You’ for everything You have done for me and for everyone. And that is why my ‘I love You’ follows You in all the Pains of Your Passion, in all the spittle, scorn and insults that they gave You. My ‘I love You’ seals each drop of Blood that You shed, each blow that You received, each wound inflicted on Your Body, and each thorn that pierced Your Head. In the bitter pains of the Crucifixion, and in the words You pronounced on the Cross, even in Your last breath, I shall imprint my ‘I love You.’ I want to enclose Your whole Life and all Your Acts in my ‘I love You.’ I want You to touch, see, and feel my continuous ‘I love You’ everywhere. My ‘I love You’ will never leave You because Your own Volition is the life of my ‘I love You.’

“But do You know what this little girl wants? She wants the Divine Will, that You loved and did so much during Your whole Life on earth, to make Itself known to all creatures so that all of them might Love and fulfill Your Will on earth as in Heaven. She wants to overwhelm You with love, so that You might give Your Will to all creatures. For pity’s sake, make this poor little one happy, who wants nothing but what You want: That Your Will be known and reign upon the earth.”

Now I believe that obedience will be satisfied to some degree. It is true that I have had to skip over some things - otherwise I would never finish. For me, fusing myself in the Supreme Will is like an inexhaustible fountain that rises up; and each little thing that I hear or see - or even an offense committed against my Jesus - is an occasion for new and different ways to fuse myself in His Most Holy Will. Now, I’ll go back to what my sweet Jesus told me:

“My daughter, it is necessary to add another chapter to what you have written about fusing one’s self in My Will, which is that of fusing one’s self in the order of Grace – in everything that the Sanctifier has done and will do for those being sanctified. This is the Holy Spirit. To be clearer:

“While We are always united in the Three Divine Persons in Our Works, if the Creation concerns the Father, and the Redemption concerns the Son, the “Fiat Voluntas Tua,” “Your Will be done,” shall concern the Holy Spirit. It is precisely in the “Fiat Voluntas Tua” that the Divine Spirit will display His Work. You do this when you come before the Supreme Majesty, and you say:

“I come to give Love in return for everything that the Sanctifier does for those who are to be sanctified. I come to enter into the order of Grace, to be able to give You the Glory and the return of Love, as if everyone had become Saints - and to make reparation for all the opposition and lack of correspondence to Grace.”

“And as much as you can, search in Our Will for the Grace-filled Acts of the Sanctifying Spirit, so as to make your own His Pain, His hidden Groans, His heartbreaking Sighs from the depths of hearts on seeing Himself so unwelcome. And since His First Act is to bring Our Will as the complete act of their Sanctification,



on seeing Himself rejected, He groans indescribable Groans. And in your childlike simplicity, you say to Him: "Sanctifying Spirit, I beg and implore You to hurry. Let everyone know Your Will, so that, knowing It, they can Love It and receive Your First Act for their complete Sanctification, which is Your Holy Will."

"My daughter, We, the Three Divine Persons, are inseparable and distinct, and this is how We want to show Our Works to the human generations: That while We are One among Ourselves, each of Us wants to demonstrate His Love and His Work for creatures in a distinctive way."<sup>2</sup>

## **PART II**

### **"YOUR KINGDOM COME"**

When a soul Lives in the Divine Will, the Kingdom of God is established in her. This is her Sanctity. What this means and the steps and degrees by which it will be established in souls are explained in the following passage.

#### **7. Man is created in Christ to possess the Kingdom**

**Vol. 19 - June 20, 1926**

After this, I was doing my usual acts in the Supreme Will, and my sweet Jesus, coming out from within me, looked over everything that I was doing. And since He saw that all my acts were united with His and (in virtue of the Supreme Will) followed the same course as His, and repeated the same blessings and gave the same Glory to our Heavenly Father, He was overcome by an intense feeling of Love, and, hugging me close to His Heart, He said to me:

"My child, you Live in the Kingdom of My Will and even though you are little and newly born in My Will, your littleness is My Triumph; and, when I see you working in It, in the Kingdom of My Will I feel like a king who has waged a long war. And since his goal was victory, when he sees himself victorious, he is reassured that the bloody battle, the hardships suffered, and the wounds that he still bears in his body were worth it. His triumph comes from seeing himself surrounded by his conquests. He wants to feast his eyes on everything. He wants to delight in the Kingdom he has conquered; and he smiles and celebrates his triumph.

"I am such a King. In Creation, My Ideal was to form the Kingdom of My Will in My creature's soul. My Primary Purpose was to make each man the Image of the Divine Trinity by Virtue of the fulfillment of My Will in him. But by man's withdrawal from My Will, I lost My Kingdom in him, and for 6,000 long years I have had to battle. But no matter how long it has been, I have never given up My Ideal nor My Primary Purpose; nor will I ever give it up. And, when I came to earth in the Redemption, I came to realize My Ideal and My Primary Purpose, which is the Kingdom of My Will in souls. This is so true that, before coming, I formed the first Kingdom of My Will in the Heart of My Immaculate Mother. I would never have come upon the earth outside of My Kingdom. I suffered hardship and pain; I was wounded; and, in the end, I was put to death. But the Kingdom of My Will was not achieved. I laid down the foundations and I made the preparations for it, but the bloody battle between the human will and the Divine Will still continued.

"Now, My little daughter, when I see you at work in the Kingdom of My Will - and as you work the Kingdom establishes Itself more and more in you - I sense Victory in My long battle, and everything around Me takes on an air of Triumph and Delight. My Pains, My Hardships, My Wounds, they all smile at Me, and My own death gives Me back the Life of My Will in you. That is why I feel victorious in Creation and in Redemption. Indeed, they are necessary for the Newborn of My Will to form the lengthy rounds, the rapid flights, and constant walks in the Kingdom of My Will. That is why I delight in My Victory, and in seeing all the steps that My little daughter takes, and the acts that she performs.

"You see, everyone has a dream. And when that dream comes true, they are happy. Even a little baby has a dream - to latch himself on to his mother's breast. And he cries and sobs until his mother gives him her breast and he stops crying. Then he smiles, quickly latches on and sucks victoriously. He sucks and sucks until he is satisfied; and while he sucks he falls asleep in triumph. I am like that little baby. After crying for a long time, when I see the bosom of a soul who opens her doors to Me to make room for the Kingdom of the Supreme Will, I stop My crying. I quickly latch on, and I nurse on her love and on the Fruits of the Kingdom of My Will. Then I take My sweet sleep; and rest in My Victory.

"Even the little bird has its dream - the seed. And when it sees the seed, it beats its wings hurriedly, it falls upon the seed and, victorious, it pecks it down and then flies off triumphant. I, too, am like that little bird. I fly and fly again, going around and around to form the Kingdom of My Will in the soul until she forms the Seed for Me to nourish Myself with - because I do not feed on any food other than that formed in My Kingdom, And when I see this Celestial Seed - which means so much more to Me than a seed to a bird - I fly to make it My food.

“What is important to everyone is to achieve their chosen ideal. This is why when I see you work in the Kingdom of My will, I see My Ideal realized and I feel repaid for the Work of Creation and Redemption; and I see the Triumph of My Will established in you. So be attentive and make sure that the Victory of your Jesus remains permanent in you.”

After this, my sweet Jesus stirred within me and said to me tenderly:

“My child, tell Me, what is your purpose - your ideal?”

I said: “My love, Jesus, my ideal is to fulfill Your Will, and my sole purpose is to reach the point where none of my thoughts, words, deeds, or heartbeats ever leaves the Kingdom of Your Supreme Will. Rather I want them to be conceived, nurtured and grown to live their life and, if necessary, even their death in Your Will - although I know that in Your Will no act dies but, once born, lives eternally. My only ideal, my first and last goal is that the Kingdom of Your Will breathe in my poor soul.

Jesus, all love and delight, replied:

“My daughter, since My Ideal and yours are totally one, so is our purpose. Good girl, well said, daughter of My Will! And since your ideal and Mine are wholly one, you also have endured a long battle over many years to conquer the Kingdom of My Will. You have had to suffer pains and privation; and you have been a prisoner in your little room, confined in your little bed, to conquer this Kingdom that you and I long for so very much. It has cost both of us so much, and now both of us are victors and conquerors. Indeed, you are also the little queen of the Kingdom of My Will. And even though you are little, you are still a queen, because you are always a daughter of the great King, Our Heavenly Father. Therefore, as conqueror of a great Kingdom, take possession of all Creation, of all Redemption and of all Heaven. All is yours, because wherever My complete and everlasting Will reigns, your rights of ownership extend there. Everyone waits for you - to give you the honors that your victory has duly earned for you.

“You are also the little baby, who has for so long cried and yearned for your Jesus. No sooner did you see Me than you stopped your crying; and, throwing yourself into My Arms, you clung to My Breast, and victoriously nursed on My Will and on My Love. Triumphant, you rested in My Arms. I rocked you in them so that you would sleep longer, and I could enjoy holding My little newborn in My Arms, and, then, in My own Triumph, I extended the Kingdom of My Will in you. You are also the little dove, that flew around and around Me, and as I talked to you about My Will and I explained It to you - Its Benefits and Its Wonders, and even Its Pain - You beat your wings; and you dived down to peck up the many Seeds that I spread before you. You fed on them triumphantly, and you resumed your flight around Me, waiting for Me to layout other Seeds of My Will. And, feeding on them, you nourished yourself, took flight again, and displayed the Kingdom of My Will. That is why My Prerogatives are yours; My Kingdom and yours are one alone. We have suffered together, and it is only just that we enjoy our conquests together.”<sup>3</sup>

## **8. The Divine Will is the End and the Sacraments are the Means**

### **Vol. 17- June, 10 1924**

After this, I was absorbed in the Supreme Will, and Jesus continued:

“My daughter, My Will is everything and contains everything. Indeed, It is the beginning, the means and the end of man. This is why, in creating him, I did not give him any law or institute Sacraments, but gave him only My Will, because it is more than enough for him, if he stays within its original precepts, to find all the means he needs to arrive at, not an inferior sanctity, but the very heights of Divine Sanctity and so reach the port of his destination. This shows that man had no need of anything but My Will alone. In My Will, in an easy, marvelous, and surprising way, he should easily have formed everything he needed to make himself happy and holy over time and in Eternity. And if I gave him a law, after centuries and centuries of Creation, it was because man had lost his beginning, and so he had lost the means and the end. Indeed, the law was not the beginning, but the way. But when I saw that man continued to walk toward perdition even with My Law, on coming to earth I instituted the Sacraments as a stronger and more powerful means to save him. But how many abuses, how many profanations they have occasioned! How many use the Law and the very Sacraments to sin more and to cast themselves into the pit of Hell!

“But with My Will alone - which is the origin, the means and the end - the soul places herself in safety, raises herself to Divine Sanctity, and fully achieves the Purpose for which she was created, without the slightest risk that she could offend Me. Thus the safest way is My Will alone, while the Sacraments themselves, if they are not received in agreement with My Will, can serve as a means of condemnation and ruin. This is why I instill My Will so much, because the soul rooted in her beginning will have the means most suitable to her goal

and will receive the Fruits that they contain. On the other hand, without My Will the very Sacraments can become the poison that leads her to eternal death.”<sup>4</sup>

#### **Vol. 4 - July 3, 1902**

While I was in my usual state, I found myself outside of my body, in a Church. Since I could not see my adorable Jesus, I went to knock at a tabernacle door so that He would open for me. When He did not open the door, I dared to open it myself and found my one and only Blessing. How can I describe my happiness? I was in ecstasy, looking at such indescribable beauty. And when Jesus saw me, He threw Himself into my arms and said to me:

“My daughter, each period of My Life receives from man distinct and special acts and degrees of imitation, love, reparation, and other things. But the period of My Eucharistic Life is a life of concealment, of transformation and of continuous consummation. This is so true that I can say that My Love reached culmination, and It wasn’t able to find within My infinite Wisdom any other external signs to demonstrate My Love for man. So in the same way that the Incarnation, the Life and the Passion of the Cross elicit Love, Praise, Thanksgiving, and Imitation, so in the Sacramental Life My Love elicits from man an ecstatic love, a love of losing himself in Me, a love of perfect consummation. And the soul, consuming herself in My own Sacramental Life, can say that she performs before the Divinity the same Offices that I continuously perform before God for the Love of men. And this consummation will transport the soul to Eternal Life.”

#### **9. Living in the Divine Will as One who Possesses It**

##### **Vol. 17 - September 18, 1924**

I was pondering what I had written about living in the Divine Will, and I was praying to Jesus to give me more light to explain this better and to clarify this blessed Living in the Divine Will for those with whom I am obliged to share it. And my sweet Jesus said to me:

“My child, they don’t want to understand that to Live in My Will is to Reign while to do My Will is to submit to My Orders. The former is to possess, the latter is to receive My Orders and to follow them. To Live in My Will is to make It one’s own, to have My Will at one’s disposal. To do My Will is to esteem it as the Will of God, not as one’s own, nor to make use of It as one wishes. To Live in My Will is to Live with one single Will - which is God’s. And because there is but one Will - one that is all Holy, all Pure, and all Peaceful - and because there is but one Will that Reigns, there are no conflicts; everything is Peace. Human passions tremble before this Supreme Will and they would like to flee from It. But they do not dare to move or to oppose It - because they see that Heaven and earth tremble before this Holy Will. The first step to Living in the Divine Will, which lays out the Divine Order, lies in the depths of the soul, emptying it of what is human: habits, passions, inclinations and similar things. On the other hand, to do My Will is to Live with two wills so that when I give orders to follow Mine, the soul feels the weight of her own will which resists It. And even though she faithfully executes the orders of My Will, she feels the weight of her rebellious nature, her passions and her inclinations. And how many Saints, in spite of having reached the highest perfection, feel this will of theirs, that makes war against them, that keeps them oppressed, so that many are forced to cry out: “Who will free me from this body of death, from this will of mine, that wants to destroy the good that I want to do?”<sup>5</sup>

“To Live in My Will is to live as a son. To do My Will is to live as a servant. In the first case, what belongs to the Father belongs to the son, and many times servants make more sacrifices than sons do. It falls to them to take on the hardest and humblest tasks, in hot weather or cold, and to travel on foot, in fact, what haven’t My saints done to carry out the order of My Will? On the other hand, a son stays with his father, takes care of him, cheers him with his kisses and caresses, and gives orders to the servants as his father does; and when he goes out he doesn’t walk but travels in a coach. And while the son possesses all that belongs to his father, the servants are only paid for the work they have done. They remain free to serve their master or not, and if they do not serve, they forfeit their right to receive more pay. On the other hand, nobody can take away the rights which the son has to his father’s goods. No law in Heaven or on earth can annul these rights, just as it cannot cancel the bond between father and son.

“My daughter, Living in My Will is the Life that most closely resembles the Life of the blessed in Heaven. It is as far removed from the life of one who does My Will and who is faithful to My Commands, as Heaven is from earth, a son from a servant, or a king from a subject. Indeed, this is a Gift that I want to give in these times so sad: not only that they do My Will, but that they possess It. Am I not free perhaps to give

fiat

what I want, when I want, and to whom I want? Isn't a master free to say to his servant: "Live in my house, eat my food, take my goods, give orders as if you were me?" And so that no-one can keep the servant from taking ownership of the rich man's goods, he can adopt this servant as his own son, and give him the right of possession. If a rich man can do this, how much more can I do!

"This Living in My Will is the greatest Gift that I want to give to creatures. My Goodness wants to pour itself out in Love more and more towards My creatures; and now that I have given them everything else - and having nothing more to give them so that I might be loved - I want to give them the Gift of My Will, so that possessing It, they shall Love the great Good that they possess.

"And don't be surprised if you see that they do not understand. To understand, they would have to dispose themselves to make the greatest sacrifice of all - which is to not give life, even in holy things, to their own will. Then they would feel that they possess My Will, and they would really feel what it means to Live in My Will, and you must be attentive, and don't trouble yourself about the problems that they cause. Little by little I will make headway - so that Living in My Will is understood."<sup>6</sup>

## **10. How to Begin to Live in Divine Will**

**Vol. 36 - May 6, 1938**

My poor mind is crowded with thoughts about the Divine Will. They seem to be like so many messengers, bringing news of this Most Holy Will. I was surprised at this, and when my sweet Jesus came back to see his little daughter, full of Goodness, He said to me:

"My good child, to enter in to My Will, the way is simple, because your Jesus never teaches difficult things. My Love allows Me to harmonize with human understanding so that creatures can easily do what I teach them and what I want from them. Now, you must know that to enter into My "Fiat," the essential thing is to want to do so - to constantly yearn to Live in It. The second thing is to take the first step, and once the creature has taken it, My Divine Will surrounds her with Light and with such an allure that she loses the desire to do her own will. As soon as she has taken that first step, she feels in control, and the night of passion, weakness, and misery turns into a day of Divine Strength. Then she feels a great need to take her second step, which then leads to a third step, a fourth, a fifth, and so on.

"These steps are steps of Light, which makes them Beautiful, Happy, and Holy; Light which Illuminates the way and lets them share in the Creator's Likeness, to the point where she not only feels a great need to Live in My Will, but she feels It as her own Life, which cannot be distinguished from Mine. So you can see how easy it is. But you must want it as much as My Fatherly Goodness wants it. I adorn this will with Grace, Love, and Goodness, and since I want it too, I give it My All and if necessary, I give My own Life to give to her all the means and all the help that she needs (including My Life as her Life), to allow her to Live in My Divine Will. When it is a matter of having a creature Live in My Will, I spare no effort.

"Now, My daughter, Our Love is so great that We establish different degrees and modes of Sanctity and different aspects of Holiness and Beauty to embellish the soul in Our Divine Will. We make each of them different from the others - different in Beauty, Holiness, and Love - all of them beautiful but distinct. Some of them will remain in the Sea of Light, and they will enjoy the Good Things that My Will possesses. Others will remain under the action of My activating Light and these will be the most beautiful ones. In these We will put all Our Creative Art, Our activating Power. We can do what We wish with the creatures who Live in Our Will. They are ready and able to receive Our Creative Power, and We take delight in creating New Beauty, Holiness never seen before, and a Love that We have never given to creatures because they lacked within them the Life, Light and Strength of Our Will to be able to receive that Love. In that soul We shall hear Our Echo and feel the Generative Force that always creates Love, Glory, and the Repetition of Our own Life and Acts. The Life of Our "Fiat" is to generate, and where It Reigns, it generates continuously, without ever stopping. It generates in Us and conserves the Life and the generative Power of the Holy Trinity. It generates in the creatures where it Reigns and produces Our Likeness, Love, and Holiness. This is why We still have much to do in the work of Creation. We have to reproduce Our Acts, Our Works - which will serve as the most beautiful adornment of Our Heavenly Home."



## **11. The Stages of Living in the Will of God which Determine the Different Degrees of Sanctity**

### **Vol. 19 - July 26, 1926**

I was in my usual state of abandonment in the Supreme Will, when my ever beloved Jesus came and said to me:

“My daughter, if not everyone enjoys the sun’s light to the same degree, this is not the sun’s fault - because all My Works do good universally, without any exceptions. The fault is on the part of creatures.

“Imagine a person in a room; he does not enjoy all the brightness of the sun; and if he enjoys some of its light, he doesn’t feel its heat. But someone else who is outdoors receives more light and feels the warmth of the sun. The sun’s heat purifies and disinfects the putrid air, and as he enjoys the purified air, he feels invigorated and healthier. So the second person profits more from the sun’s gifts to the earth. But let’s go on and imagine a third person who goes to a place where the sun’s rays beat down on the ground. The man feels the sun’s rays pouring over him and feels himself being burned by its heat. The light is so bright that it fills his eyes and he can hardly look at the ground. One could say that he sees himself transfused with light, and, although he has his feet on the ground, he is hardly aware of it or of himself - he lives only for the sun. Can you see how much these three persons differ from one another? But let us go one step further and imagine a fourth person who soars up into the sun’s rays, and flies into the centre of its sphere. The intensity of the heat at the sun’s core burns the man. The intensity of its light overwhelms him completely, so that he is dispersed and absorbed into the sun itself. This fourth person can no longer look at the earth or think of himself; and if he does look, he will see light, and he will feel fire. So, for him, everything is finished. Light and heat have replaced his life. What a great difference there is between the third man and the fourth! However, this difference does not depend on the sun, but on creatures, according to the degree to which they expose themselves to the light of the sun.

“Now, the sun represents My Will. And My Will surpasses the sun in pouring forth Its Rays to convert everyone who wants to Live in Its Kingdom, in Light and Love. The four persons symbolize the four stages of Living in My Will. We can say that the first one does not Live in Its Kingdom, but only in the Light of My Kingdom, which the Sun of My Will extends to everyone. One could say that he dwells beyond Its boundaries, and, if he enjoys limited light, it is because of the nature of light, which diffuses everywhere. His nature, his weaknesses and his emotions form a kind of house around him, infecting and putrefying the air. And by breathing that putrid air, he becomes sickly and lacks the energy to do good. But he is resigned to all this. He puts up with what life brings him as best he can, because, as little as it may be, the Light of My Will always brings Good.

“The second person symbolizes the soul who has taken his first steps over the boundary into the Kingdom of the Supreme Will. This person not only enjoys more Light; he also feels the heat of the sun so that the air that he breathes is pure; and when he breathes it, he feels his passions die away. He becomes constant in doing Good. He not only bears his crosses with patience, but with love. But, since he has only taken his first steps over the boundary, he looks down at the ground and feels the weight of his human nature. On the other hand, the third person symbolizes the soul who has reached the inner Regions of this Kingdom. There is so much Light that it makes him forget everything - he no longer feels anything of himself. For him, Goodness, the Virtues, and the Crosses all change in nature. The Light eclipses him, transforms him, and lets him only see from afar those things that no longer belong to him.

“The fourth person is the happiest of all, because he represents the soul who not only Lives in My Kingdom, but who has been possessed by It. He is totally, consumed by the Supreme Sun of My Will. And the intensity of the Light is so overwhelming, that he himself becomes Light and Heat, he can see nothing but Light and Fire - and, for him, everything becomes Light and Love. That is why there will be different stages in the Kingdom of My Will according to how many of Its blessings creatures want to receive. But those at the first stage will be pushed and inspired to reach the last stage. And you, then, who must make My Kingdom known, need to Live at the last stage.”

## **12. Knowledge of the Truth Written about the Divine Will**

### **Vol. 35 - November 7, 1937**

My poor mind was crowded with all the Truths that my sweet Jesus has made me write about the Divine Will and I thought to myself: “Who knows when these Truths written about the ‘Divine Fiat’ will come out into the light and what good they will do!” And my Beloved Jesus surprised me with a little visit, and, all Goodness and Tenderness, He said to me:

“My child, for Love for you, I too feel the need to let you know the effect that these Truths will have and the good that they will do. These Truths about My Divine Will shall form the day of My “Fiat” among

creatures. According to what they know, so the day shall be formed. As they begin to know the first Truths that I have revealed to you – provided they have good will and are well disposed to making My Will their Life - it will then form a most splendid dawn. But not only this, these Truths will also have the virtue of preparing creatures and giving Light to those many blind creatures who neither know nor Love My Will. When this dawn comes, they will feel surrounded by a heavenly Peace and renewed in Goodness so that they themselves will yearn to understand other Truths which will form the early morning of the Day of My Divine Will. This early morning will increase Light and Love, all things will turn into Good for them, and passions will lose their power to lead them into sin. One could say that this is the first stage of the Divine Goodness that they will experience. This will facilitate all their actions, giving them the strength to allow them to do anything, because this is the Essential Power given to the soul - transforming nature into Goodness. And, having experienced the great blessing of the early morning of the Day of My Will, they will long for the Day to advance, and they will want to know other Truths that will form the late morning. In this late morning they will feel the Life of My Will alive in them. They will feel Its Joy and Happiness, Its Power and Creativity at work in them. They will feel as if they possessed My very Life because they are the bearers of My Divine Will. The late morning will instill in them a tremendous desire to know the other Truths which once understood will form the high noon of the day. At this time the creature will no longer feel lonely, for between her and My Will there will be no more separation. All that the Divine Will does, the soul will do. They will work together. Everything will belong to her by right - Heaven and the earth, and even God Himself. Now you can see the Noble, Divine, and precious Purpose that these Truths will serve - Truths about My Divine Will which I have asked You to write - to form its day. For whom will It form the dawn, the early morning, the late morning, and last but not least the high noon? To the degree that they are known, these Truths will form the various levels of the souls who Live in My Will. The more or less Knowledge they have, the more they will ascend or remain in their levels. Their Knowledge will be the helping hand that will let them advance to the highest levels which will have the same Life as the fullness of My Will in them.

“This is why I can say that I have formed the Day with these Truths for those who want to Live in My Divine Will. This is the Day of Heaven - greater than Creation itself - but not a day of sun and stars because every Truth has the Power of creating Our Life in the creature. O how it excels all creation! And that is why Our Love has transcended all by revealing so many Truths about My Divine Will. Our Glory in creatures will be complete - because they will have Our Life in their power to be able to Love Us and to Glorify Us. As regards making known these Truths, as I have shown Power and Love towards those who were to make them known, so I will instill Power and Love in them and transform them into these very same Truths. In this way, as they feel My Life within them, they will feel a great need to bring into the Light what they feel within themselves. So do not worry. For Me all things are possible - and I will do and take care of everything.”

After this I kept following the Acts of the Divine Will. In them, I found all the works, love, prayers, and sufferings, the pulsating life, the breaths, and all that the Queen of Heaven did on earth, as though She were actually doing these things. I embraced them, kissed them, adored them and offered them to the Father to obtain the Kingdom of the Divine Will on Earth. And my dear Jesus, resuming His talk, added:

“My blessed daughter, those who Live in My Will can enter everywhere and can give Me everything. They can give Me My Heavenly Mama, the Love that She had for Me, and all that She did, as if these things were theirs. They can succeed in duplicating My Life and then for Love of Me give It to Me as if It were theirs. Now you ought to know that just as I revealed to you so many Truths about My Divine Will to form Its Day for creatures, the Queen of Heaven in the same way - through Her love and Her suffering, and Her prayers and Her actions which (seeing as they were all done in My Divine Will) fill Heaven and earth - has formed a comfortable dowry for those who must Live in My Will. She waits with such impatience and desire to bestow It on her children! She is immersed in so much richness of Grace, Love and Sanctity, and yet She cannot find Her children to give it to them because they do not Live in that Will which She Lived in. See, My daughter, in all that She did and suffered it is written: “For My children.” This is why in Loving She calls Her children to receive the dowry of Her Love to let Us know them as Her children and Ours, and to let Us Love them as We Love Her. And in praying She wants to give them Her prayer as Her dowry. In short, She wants to endow them with Her sanctity, with Her sufferings, and with the very Life of Her Son.

“How moving it is to hear and to look at Her when in Her Motherly Heart She holds - as though within a shrine – all Her children. In all Her acts and breaths She calls Her children and says to Our Supreme Being; “All that I am and possess is all for My children. O listen to Me! I feel My heart bursting with Love! Have pity on a Mother who loves and wants to enrich Her children to make them Happy! My Happiness is not complete - I feel it is only half there - because I do not have My children with Me to enjoy it. So please, hurry, let the Divine

Will be known, so that they may know the ardent desires of their Mother. O how much I want to enrich them, and make them Happy and Holy.

“Do you think We remain indifferent before this moving scene - before so much burning Love and tenderness from Our Mother who invokes her maternal rights to beseech Us? O no! Because of Her earnestness, many times I reveal other surprising Truths about My FIAT so as to give Her a way to give a larger dowry to Her children - because they will receive according to what they know. That is why you too shall enter into My Divine Will, and with this Heavenly Mother you shall pray and implore that Our Will be known and Reign in all creatures.”

### **PART III**

#### **“ON EARTH AS IT IS IN HEAVEN”**

This last section of Writings highlights what “Living in the Divine Will” does to change a creature’s behavior. We can ask ourselves: “What is the ‘asceticism’ associated with this ‘mysticism’?” Noteworthy in these Writings is that not only is asceticism presupposed by mysticism but it also becomes its natural consequence. This concept is well expressed by St. Paul in his letter to the Colossians: “If, then, you were raised with Christ, seek the things that are above...” (Col. 3:1).

#### **13. At Work in the Divine Will**

##### **Vol. 31 - November 6, 1932**

My little mind was filled with my blessed Jesus’ sweet lessons, but it was also troubled. It wanted to stir up doubts and fears within me, although I knew that when Jesus wants to, He makes the soul go where and how He wishes. For Him there are no laws, and He does not allow anyone to dictate laws to Him. Indeed, He pays no heed to human opinions. Rather, He is always making new ones to confuse them. Nor does He let anyone weaken the Power of His Love. No matter how many doubts and difficulties some people create, He makes fun of their concerns, leaves them to their idle chatter, and does what He has to do with the souls He has chosen. Although I knew all this, my weakness brought to mind the painful events of my life, and, shaken, I said to myself: “Who knows what doubts people will have about these words of Jesus?” And I felt greatly troubled and oppressed. But Jesus, who watches over my poor soul, made another little visit; and, full of goodness, He said to me:

“Blessed daughter, don’t worry about a thing. My Will has the Power to make everything that doesn’t belong to It die, and to change the soul’s misery and weakness into a Life of Light. What I tell you It is not through the Power of the creature, but through the Virtue and Power of My Will, which can do all things. My Will is like the rising sun that chases away the darkness, making it disappear and die, giving its life-giving light to all things as it envelops the earth. My Will acts the same way. And when a creature allows herself to be enveloped by the Power of Its Light, the darkness leaves her, her evils die away and are changed into a Life of Light. She who doesn’t understand what this means is illiterate and thus understands neither what My Will is nor what It can do. Nor does she understand the heights one can reach when she Lives in My Will and is enveloped in Its Light. So let them talk. I shall do the Deeds - and they can remain with their words. Without having studied intensely, how can they understand? They may be knowledgeable of other things, but they will always be illiterates in My Will. So let’s leave them and think not about words but about Deeds.

“I want you to know that when the creature works in My Divine Will, her works, her acts, her worship and her love for God are done, formed and enclosed in Eternity, because My Divine Will is eternal, and all that is done in It never leaves Eternity. Everything is always in Act in It forever – in worship and in Divine and perpetual Love. They can be called human acts transfused in God - Deeds in which God Himself has acted. A human does not enter the Divine Will or Eternity, and if he does, he must lose his life to regain the Life and Works of God Himself. That is why We watch over the soul who Lives in Our Will, not in time, but in Eternity, and for Our Dignity and Honor her acts must be Our Acts, and her love must be Our Love. We feel that the creature enters Our Will to give us the possibility of acting and giving her Our Love to allow Us to be Loved with Our own Love. Everything must be Ours, and everything she does must be stamped with her Creator’s Image.

“It is different for the soul who works outside My Divine Will. She works in time; she loves and worships in time, and she is watched in time. But the works that are done in time are works without confirmation. They must wait for the Judgment either to be confirmed or condemned, or to be purified in the fires of Purgatory. One can see that these are the works of creatures - works which can lack the fullness of Sanctity and Love, and the fullness of Infinite Value. It is just the opposite for those who Live and Work in Our Will. Since their acts

are Our Acts, they are the fullness of Sanctity, Love, Beauty, Grace, Light and Infinite Value. There is such a difference between one and the other that if everyone understood, O how careful they would be to Live in Our Will, to be emptied of the human act and be filled with the operating act of the Divine Will! So be careful and do nothing that hasn't been drained and emptied of the human element by the Light of My Will. Then you give Me the great contentment of setting Myself to work and of acting like the God that I am. This is why I always wait for you in My Will - to take a step forward, to come and meet you, to offer you My Arm, to Work in you, to Speak to you and to have sweet conversation with you - and to reveal to you the intimate Secrets of My Supreme Fiat."

Later, I was thinking about what I had written at the beginning of this charter - about how one who works in the Divine Will works in Eternity, while one who acts outside of the Divine Will works in time - and I thought to myself: "Why is there such a great difference between them?" And my Supreme Love Jesus said to me:

"My daughter, it is easy to understand. Suppose someone gave you a piece of gold from which - by working it - you could make many beautiful gold objects. If instead of gold you were given some copper or iron, you couldn't change the copper or the iron into gold, so you would make objects of copper or iron. Now compare the iron objects with the gold ones: What is the difference in value? Even if you took the same time to make them and they are similar, the gold objects far surpass the iron ones in value, beauty and quality because of the metal they are made of.

"Now, when a creature acts, even doing something good, with her human will, since she follows her own way in time, one could say that all that she does are temporary acts, subject to a thousand problems. They will always be human works of little value, because they lack the golden thread of the Light of My Will. On the other hand, the soul who works in My Will has this golden thread in her power, and not only this but she also has her own Creator working in her acts. In this way, she will have Eternity in her power, not time. This is the unique difference between the Divine Will and the human will; it is not possible to compare them. This is what it means to Live in My Will. My Will has Its Prime and Operating Act in the soul. It acts like a teacher who wants one of his students to write an essay on a topic that he has assigned. He personally gives his pupil some paper and puts a pen in her hand. Then he puts his own hand on his pupil's and writes the essay with her. In this way they write together, the teacher and the pupil, hand upon hand.

"Now, wouldn't you agree that the teacher has worked to put both his knowledge and beautiful handwriting into this essay, so that no one can find any imperfections? But the pupil has not moved away, she has accepted her teacher's actions. She has allowed her hand to be guided without any resistance. Indeed, she is happy to see her teacher's beautiful ideas and precious thoughts which enrapture her. So wouldn't you have to agree that this fortunate disciple possesses the value and merit of her teacher's work? Indeed, the same is true for the soul who Lives in My Will: she must accept the Act that My Will wants to carry out. She must not set herself apart from It, and My Will must provide what is necessary for Its Divine Act; and Our Goodness is so great that We make her the owner of Our own Acts. Instead for the soul who does not Live in Our Will, it is like when a teacher gives his pupil an essay to write, and doesn't help her. He leaves his pupil free to write and lets her make her own mistakes according to her own limited ability because she does not sense the skill and the active influence of her teacher above her and within her.

"The essay is simply Our Grace that never leaves the creature, not even in the little good deeds that she does. And Our Grace serves either as the active principle or as an assisting act, depending on the soul's disposition, because the soul does not do a single good act in which Divine Grace does not help and sustain her."

## **14. The Sanctification of Human Actions**

### **Vol. 11 - August 14, 1912**

While I was in my usual state, my ever beloved Jesus told me:

"My daughter, to be able to forget herself, the soul should see that everything she does and all that is necessary for her, is done as if I wanted to do it in her. If she prays, she should say: "It is Jesus who wants to pray and I pray together with Him." If she has to work: It is Jesus who wants to work, it is Jesus who wants to walk, it is Jesus who wants to eat, who wants to sleep, who wants to get up, who wants to enjoy Himself, and so with everything else in life. Only in this way can the soul forget herself, because not only will she do everything because I want it to be done, but because I Myself want to do it, she needs My Own Self."

Now, one day I was working and I was thinking to myself: "How can it be that, while I am working, it is Jesus who works in me? Is it really He who wants to do this work?" And Jesus answered:



“It’s really Me. My Fingers are in yours and they are working. My daughter, when I was on earth, did My Hands not lower themselves to work the wood, to hammer the nails, and to help My foster father Joseph in his construction work? And while I was doing this, with these same Hands, with these Fingers, I created souls and called other souls to the next life; I was making all human actions Divine; I was sanctifying them, giving Divine Dignity to each one of them. In the movements of My Fingers I checked all the movements of your fingers and those of others; and if I saw that they were making these movements for Me, or because I wanted to make them within them, I continued My Nazareth-life in them. I felt reassured by them for the Sacrifices and Humiliations of My hidden Life, and I gave them the Merits of My own Life.

“Daughter, men do not appreciate the hidden life that I led in Nazareth, although I could not have done anything better for them than that, except for the Passion. When I lowered Myself to all those little and low acts, to those acts which men do daily, such as eating, sleeping, drinking, working, lighting the fire, sweeping, and so on - all acts that no one can do without - I placed in their hands a Divine Coin of incalculable value. So, if My Passion redeemed them, My hidden Life gave Divine Dignity and Infinite Value to each and every human action, even the most insignificant.

“Look: While you work, working because I want to work, My Fingers flow within yours and, while I work in you, in this very instant, how many souls am I bringing into this world with My Creative Hands? How many others am I calling? How many more am I sanctifying, correcting, chastising and so on? Now, you are with Me in creating, in calling, in correcting and all the rest, so, just as you are not alone, neither am I alone in My work. Could I give you a greater honor?”

But who could describe what I understood, the good that we can do for ourselves and for others by doing things because Jesus wants to do them in us? My mind is getting lost, so I shall stop.<sup>8</sup>

## **15. Every Act carried out in the Divine Will multiplies the Divine Act Its Life, Its Blessings for the Glory of God and for the Benefit of Humanity**

**Vol. 14 - May 19, 1922**

Then, later on, I was outside of my body, very high up and I met my Celestial Mother, a deceased Archbishop of ours, my parents, and my sweet Jesus who was in the arms of the Bishop. As soon as he saw me, the bishop placed Him in my arms and said to me: “Take Him, my child, and love Him.” Jesus rejoiced in my arms, and said:

“Dearest daughter of My Will, I want to renew the bond of the great Gift of having you Live in My Will. For this I wanted present here, as witnesses, My dear Mother, the Bishop who took part in your instruction<sup>9</sup> when he was on earth, and your parents,<sup>10</sup> so that You can be confirmed in My Will even more, and receive the Blessings of My Will and all that It contains; and so that they can, be the first to receive the Glory of the Good Works of Living in My Will. You are nothing but an atom in My Will, but in this atom I put the full weight of My Will, so that, as you move, the Immense Sea of My Will receives Its motion, the waters become choppy, and, as the waves break, one can feel their freshness and their fragrance, as they overflow for the Good of Heaven and earth. An atom is small and weighs almost nothing, and it is not capable of rousing the whole Immense Sea of My Will, but with the whole weight of My Will in it, It shall be capable of everything, and it will leave Me free to bring forth more Divine Acts from Myself. You shall be like a little pebble cast into a pool which in falling makes the water splash and give off its freshness and fragrance. But the pebble does not contain the weight of My Will, and so it cannot make the pool overflow; but with the weight of My Will your atom can not only overwhelm My Sea, but engulf Heaven and earth.

“With one swallow you will drink down the whole of My Will with all the blessings It contains, and in one breath you will release It again. And in this way My Life and My Blessings will be multiplied every time you drink It down and release It again. The Blessed in Heaven enjoy all the bliss that My Will contains, and Live in It, with It as their center. But they do not multiply It because their virtues are fixed within them. You are more favored than they are; you can multiply My Life, My Will, and My blessings. In them My Will is gratifying; in you It is at work; and I ask for your actions so as to multiply Myself. When you are at work, I am eager to see if you work in My Will, to receive the gratification of seeing Myself multiplied in your action. You must be very careful to pay attention to every detail.”



## 16. The Rounds in the Divine Will

### Vol. 28 - April 1930

My poor mind feels compelled to cross the Immense Sea of the Divine Fiat, and goes searching for Its Acts in that Sea to love them, adore them and keep them company. In this way my poor mind remains under the influence of an irresistible force - a force that keeps it continuously wandering, searching for the acts of the Supreme Will. But while I was doing this, I thought: "What good do I do going around and around in the Sea of the Divine Fiat?" And my sweet Jesus said to me:

"My child, each time you go around in the Sea of My Divine Will, you occupy another place in It; and you can form your droplets of light in Our Sea where they dissolve in the Divine Will and become inseparable from It. We feel your love for Us in these little drops which form one, single Life with Us, and We say: "'The newborn of Our Will loves Us in Our Sea, not outside of it. It is only just that We grant her the right to come into Our Sea as often as she wishes, especially since she wants nothing but what We want. And this is the greatest joy that she can bring Us, as if she were carrying all of Our Divine Will in her little breast, which, flowing out everywhere, immerses her in Its Light.'" We enjoy seeing your littleness enclosed in Our Light. And when you feel the irresistible urge to come and make your little rounds in the Sea of Our Fiat, the ruling force of Our Will greatly Loves to see your littleness form droplets of Light in Its Sea. This is what it means to enter into the First Act of Our Will: That the creature take her place and form her little drops in that Sea. So think of your continuous rounds in Our Fiat as a great blessing."

Then I followed the Acts of the Divine Fiat in Creation, and it seemed to me that everything throbbed with the Creator's Love for His creatures. The sky, the sun, and the stars; the air, the wind, and the sea; and all created things exist in perfect harmony. Indeed, even though they are distinct among themselves, they live as if fused together. This is so true that wherever the sun shines, the air, the wind, the sea, and the earth co-exist in the same space - but each one has its own distinct pulsation of Love for mankind. But while I was thinking this, my beloved Jesus squeezed me tightly in His Arms and said to me:

"My daughter, Our Love in the Creation was enthusiastic, but always for mankind. In everything We created, We put as many Acts of Love as the number of times creatures would need them. When we see that a creature is about to enjoy the sun-light, Our Divine Fiat - which is the perennial Life of all Creation and keeps it in equilibrium - sends out Our Love in the light the creature receives. If she drinks water, Our Love goes out to her while she drinks to say, 'I love you;' if she breathes the air, Our Love tells her again and again: 'I love You;' if she walks, the earth under her feet tells her, 'I love you.' In everything the soul takes, touches or sees, Our Love joyfully greets her by saying, 'I love you,' to give her Our Love.

"But do you know why Our Love is so insistent? It is so that We may receive a loving response from the creature in everything that she does. That is why infinite Love wanted to meet finite love to form but one love - to place the equilibrium of God's Love in the creature. But the creature uses things without even suspecting that Our Love goes out to greet her - all so that we might hear Our refrain again and again, 'I love you, I love you' - instead she makes use of them without giving so much as a thought to the One who gives them to her. And that is why the soul's love is unbalanced. When she does not experience Our Love, she becomes unstable and disordered in all her acts - having lost the Divine Equilibrium and Loving Strength of her Creator. So be careful when you return Our Love, to make amends to Me for so much coldness from creatures."

And so I continued my rounds in the Acts of the Divine Will, and I thought to myself: "But what good does it do to make my rounds over and over again in the Supreme Fiat by following Its acts?" And my sweet Jesus added:

"My daughter, every form of life needs food. Without food a person cannot be formed, nor can he grow, and if food is lacking, his very life is endangered. Your following My Will, your uniting with Its Acts, your going round and round in It are necessary to form the Food that nourishes, forms, and grows Its Life in your soul. My Will does not know how to nourish Itself on acts other than those done in Its Will. It cannot form Itself, nor make Itself grow in the creature unless she enters into My Will, unites her acts with Its Acts and forms her part of the Light that It bears. In this way the Life of the Divine Will is formed in the creature. The more acts the creature does in the Divine Will, the more she unites herself with Its Acts and Lives in it, so much more Food will she form to nourish the Divine Will and make It grow quickly in her soul. It is Life which is formed by your rounds in the Divine Will; it is Food that is necessary for the development of the Life of My Divine Will in your soul. These acts are necessary to prepare the food to nourish My Will in others. So be attentive, and do not think of stopping your acts in My Will."<sup>11</sup>

fiat

<sup>12</sup>The sanctity of “Living in” the Divine Will produces this typical way of praying, a way of uniting ourselves intentionally to God through prayer or - as Luisa calls it - of “fusing one’s self.” This is achieved by “making rounds” through the whole reality that God has fashioned: in Creation, Redemption and Sanctification (Cf. text n.6, page 28). Every reality, having come from God by the one unique Act of His Will, carries in itself the very same Love of the Creator, Redeemer, and Sanctifier. The purpose of this “spiritual exercise” is to recognize Him and to respond to Him fittingly in praise, in thanksgiving, and in reparation for man’s ingratitude. The soul gives to God what comes from God, establishing in Him a reciprocity of love which benefits the creature who makes the rounds as well as all the creatures who are “visited” by her.

## CONCLUSION

The Sanctity described in these pages helps one to understand the life of Luisa. If her life hints at something extraordinary it is because it reflects outwardly the vast riches of her interior life. And it is this interior wealth that Jesus promises to everyone who desires and conscientiously seeks, in the words of the Our Father, “Thy Will be done on earth as It is in Heaven.” By giving Luisa to us as an example, through the Divine Will, Jesus Himself has asked of each of us “a work in progress,” as He explains in the following passage:

“From a first act flows a series of other acts like the first one. Do you see how much power resides in a first act? My Queen Mama performed her first act in conceiving Me. To conceive Me, the Eternal Word, She enclosed within Herself all the acts of creatures to reciprocate with her Creator to be able to say to Him: “It is I that love You, adore You, and delight You on behalf of everyone.” Then, finding everyone within My Mother - although I was conceived only once - I could give Myself to everyone as the very life of each creature. It is the same for you, My child; in doing your first acts in My Will, other creatures receive the right to enter It and to repeat your acts to receive the same effects that you receive.

“How necessary it is that at least one creature perform the first act, because this serves to open the door and to prepare the raw materials to form the model, to give life to that act. And when the first act has been done, it is easier for others to follow. This happens even in this lowly world. Whoever creates an object for the first time must work harder and sacrifice more, he must prepare all the materials that are necessary and make many tests. And when the first model has been made, not only do others acquire the right to make it, but it is much easier for them to copy it. But all the glory redounds to the one who made the object first, because if it had not been made, similar works could never have existed. So be careful in forming your first acts in My Will, if you want the Kingdom of My Divine Fiat to come to reign on the earth” (Vol. 21, April 18, 1927).

---

<sup>1</sup> LUISA PICCARRETA, *The Twenty-four Hours of the Passion of Our Lord Jesus Christ*, published by the Pious Association Luisa Piccarreta P.F.D.V., Corato 1997, 12-13.

<sup>2</sup> The sanctity described in these pages is the same as that of the most holy humanity of the unique Person of Jesus. In this regard, the Council of Chalcedon in the year 451 defines that: “The one and the same only begotten Son, Christ our Lord, being known in two natures, without confusion, immutable, undivided, inseparable, the difference of their natures not diminished by their union, but rather, the characteristics of each nature being preserved, and cooperating to form one single person and hypostasis; he is not divided or separated into two persons, but is one single and identical son, the only begotten, God, Word, and Lord Jesus Christ, as the prophets once taught and then Jesus Christ Himself, and finally as has been passed down to us by the symbol of the fathers.” (DH 302). The Lateran Council of 649 then adds: “and as of these (Christ Our Lord) we profess two natures united without confusion yet inseparable, so also we profess two wills according to two natures, the Divine and the human, and two natural activities, the Divine and the human, to confirm completely and without omitting the fact that the very same and only one is truly God, perfect in nature, except only for sin, willing and accomplishing together, Divinely and humanly, our salvation.” (DH 500). And it is precisely in the full unity between the two wills, human and Divine, that Jesus accomplishes our Redemption and Sanctification, or rather that we are made holy according to His Will (Cf. 1Thes. 4:3).

<sup>3</sup> By announcing the Marian year of 1987 with the encyclical letter *Mother of the Redeemer*, John Paul II points to the Holiness of Mary as the sublime Gift of God to humanity. In describing the significance of the phrase “full of grace” that the Angel addressed to the Virgin at the Annunciation, he explains: “In the language of the Bible ‘Grace’ signifies a special gift, that according to the New Testament, has its source in the Trinitarian Life of God Himself, of God who is Love (1 John 4:8). The fruit of this Love is the election ----- that which is spoke of in the Letter to the Ephesians. On the part of God, this election is the Eternal Will to save man by his participation in God’s very own Life (2 Peter 1:4) in Christ: it is salvation through participation in the Supernatural Life. The effect of this Eternal Gift, this Grace of the election of man on the part of God is like a Seed of Holiness, or like a spring that gushes up in the soul as the Gift of God himself, which by means of the Grace vivifies and sanctifies the elect. [...] In the mystery of Christ She [Mary] is already present ‘before the creation of the world,’ as the one whom the Father ‘has chosen’ to be Mother of His Son in

the Incarnation, and together with the Father the Son has chosen Her, entrusting Her eternally to the Spirit of Holiness” (n. 8). The Gift of Divine Grace deposited in Mary, therefore, besides forming Her Sanctity, is the source of Holiness for the ‘elect’ – for each one of us. Mary is truly the Mediatrix of Grace. She is the first in whom is realized that participation in the Divine Nature which the Holiness of Living in the Divine Will signifies. The Encyclical states further: “From the very first instant of Her Conception, that is, of Her existence, She [Mary] belongs to Christ; She participates in the salvific and sanctifying Grace and in that Love which has its beginning in the ‘Beloved,’ in the Son of the Eternal Father, and who through the Incarnation has become Her own Son. Therefore, by the Work of the Holy Spirit, in the order of Grace, that is, through participation in the Divine Nature, Mary receives the Life of Him to whom She Herself, in the order of earthly generations, gives Life as Mother.” (n. 10). The “Fiat” of Mary is therefore the first “yes” of a creature to live perpetually in the Divine Grace which fills Her. In this way the Heavenly Mother opens the “way” upon which Luisa sets out to walk.

4 The experience of intimate life with the Lord leads to a gradual assimilation into the Mystery of the Incarnate Word. St. Paul declares it openly when he states: “I have been crucified with Christ and it is no longer I who live but Christ who lives in me. This life in the flesh I now live by faith in the Son of God, who has loved me and has given Himself for me.” (Gal. 2:20). Also in the lives of the great saints like St. Francis, for example (called an *alter Christus*), or St. Pio of Pietrelcina, we find the same total adherence to the life of Christ, made visible in the signs of His Passion impressed upon their bodies. Blessed Elizabeth of the Trinity, a Carmelite (1880-1906) beatified by John Paul II on November 25, 1984, in a well-known prayer asks: “Consuming Fire, Spirit of Love, descend upon me, that You might make of my soul an incarnation of the Word, and that I might be for Him another humanity in which He renews His mystery.”

5 This text needs to be read in light of other passages in which the difference between “doing” and “living in” the Will of God is explained. By means of the image of the servant and the son, it is understood that the Will of God can be seen in different ways (Cf. Text n. 9, page 40). “Doing” the Will of God, is nevertheless a true experience of holiness, or rather, the “first step towards holiness” (Cf. Text n. 3, page 14). Immediately the question arises regarding the Saints: Did they “live in” or simply “do” the Will of God? Jesus declares unequivocally in these passages that he is accomplishing something new in Luisa, something that has never been before. A gift not *ad personam* but destined for all humanity. It is Jesus who declares it: “This is a gift that I want to make in these times that are so sad: that they not only do My Will but that they possess it” (Cf. Text n. 9, page 40). Already realized in the Person of the Incarnate Word, it seems gradually to reveal itself in the story of mankind. Therefore, all those who have already lived in Christ have already received it, but, in a declarative way, we can say that only today has been made manifest as a “charism.” I believe the passage taken from Volume XIV on page 22 will help to clarify it.

6 This expression needs to be read in the context of the Writings and of the thought which emerges from it. The Eucharist is the gift that Jesus has left us to realize the fullness of Communion with Him and among ourselves. The effects which it produces, therefore, are no less Divine than the Eucharist Itself. Without Its Divine Effects in hearts, remaining only a Divine Gift in Itself, does not fulfill the purpose for which Jesus thought of It. It is understandable, then that “the living hosts” would be more “dear” to Him than the “consecrated Hosts.” In fact, the first are the fruit of the second. Also in this regard the passage from Volume IV – July 3, 1902 on page 39 – could be enlightening.

7 The centrality of love as the soul of the vocation to the holiness shows up also in this passage from St. Theresa of the Child Jesus: “Love gives me the key to my *vocation*. I understood that if the Church had a body, composed of various members, the most necessary, the most noble of all could not be lacking; I understood that the Church had a Heart, and this Heart was burning with love. I understood that only Love gave motion to the members of the Church: that if Love were to be extinguished, the Apostles would no longer proclaim the Gospel, the Martyrs would refuse to pour out their blood... I understood that Love contained in Itself all vocations, that Love was everything, that it embraced all times and all places!... In short, that It is eternal! (...) I had finally found my vocation! My vocation is Love!” (Manuscript B, verse 3).

8 This expression taken in the context of Luisa’s writings could be explained by the Gospel passage regarding the relatives of Jesus: “Here are My mother and My brothers! Whoever fulfils the Will of God, he is brother, sister, and mother to Me.” (Mark 3:34-35; Cf. Mt 12:46-50). The closeness of Luisa to the Virgin Mary is always expressed by virtue of the similarity of their missions and certainly not by way of identification. In fact, if the Mission of Luisa is placed on the level of diffusing the Knowledge of Life in the Divine Will, the Mission of Mary lies at the very origin of this life.

9 Luisa describes her typical way of praying which takes the name “rounds in the Divine Will.” It will be spoken of more extensively in reference to passage n. 15, page 67.

10 This text seems to re-echo the *Canticle of the three young men* (Dn 3:52-90) and also *The Canticle of the Sun* of St. Francis of Assisi.

11 One gathers from this text that the proper work of the Holy Spirit, the Sanctifier, is that of giving the Divine Will to the creature as a complete act. If holiness consists, in fact, in Living in the Divine Will, then the Holy Spirit is the Author of Sanctification. Although His Name is mentioned only a few times by Luisa in the Writings, in comparison to the Father and the Son, His activity is central. If Life in the Divine Will means to Live in the Spirit, because “it is the Spirit that gives Life” (John 6:63), then it is understood that these diaries are a long hymn to the Third Person of the Most Holy Trinity.

12 The salvific project carried out by Christ does date back to the fall of Adam and Eve, nor does it end with the historical event of Jesus, but it embraces all of human history which begins with the creation of man and progresses towards the definitive establishment of the Kingdom with His second coming, “when He will come again to judge the living and the dead.” The Second Vatican Council reminds us of this reality in the following wonderful synthesis: “The Church, in helping the world, as it receives much from it, has only one end in view: that the Reign of God come and that the salvation of all humanity be realized. [...] In fact, the Word of God, through whom everything was created, became flesh Himself, so that He, the perfect man, could accomplish the salvation of everyone and the universal recapitulation. The Lord is the goal of human history, ‘the focal point of the desires of history and civilization,’ the center of the human race, the joy of every heart, the fullness of their aspirations. He is the One whom the Father raised from the dead, exalted and placed at His right hand, establishing Him as Judge of the living and the dead. Brought to life and gathered in His Spirit, as pilgrims we press on towards the final perfection of human history which corresponds fully to the design of his love: ‘To recapitulate all things in Christ, those on earth and those in the heavens.’ (Eph. 1:10) The Lord Himself says: ‘See, I am coming soon, and I bring with Me the prize in order to repay each one according to his works. I am the Alpha and the Omega, the first and the last, the beginning and the end.’ (Apocalypse 22:12-13).” (GS, 45). Man was created to possess the Kingdom; with the gift of the Divine Will he realizes in its fullness that image which God has imprinted upon him.

13 This text could appear to be a devaluation of the Sacraments, but in reality it guards against what is unfortunately an all too frequent trivialization of them. In regard to the Sacraments, the Second Vatican Council reminds us that “armed with salutary means of such abundance and of such greatness, all of the faithful of every state and condition are called by the Lord, each one in his own way, to a holiness, the perfection of which is that of the heavenly Father Himself” (LG, 11). In other words, the Sacraments do not coincide with sanctity. This last remains always the goal, the objective which each one must desire in order to attain. It is for such a noble purpose that the Lord gives us means that are equally noble. The subtle deception lies in maintaining that the Sacraments, their administration or reception, suffice in themselves, almost as a magical act, independently of our will to conform ourselves to the demands of the Kingdom, which the Sacraments initiate in us. The call of this passage, and of so many others like it, is therefore directed towards strengthening our fundamental decision to accomplish the Will of God, to welcome His Reign within us, or at least initially to desire It sincerely. Moreover, in this regard it is good to remember the admonition of St. Paul: “Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the blood of the Lord. Each one, therefore, must examine himself and then eat of this bread and drink of this cup; because whoever eats and drinks without recognizing the body of the Lord, eats and drinks to his own condemnation” (1 Cor. 11:27-29). On the other hand, whoever maintains that these means are not necessary in order to reach the goal puts himself above the “Divine pedagogy” which conceived of them for our sanctification. In the same way, one could not attribute to the Servant of God [Luisa] such a conviction. She demonstrates this by the constant way in which she daily drew near to the Eucharist with three hours of thanksgiving and with frequent confession. To what purpose would she have understood and written one thing and practiced another? In conclusion, even the sacraments are born, have life and operate according to the Will of God; and their value derives only from that salvific purpose which they serve and to which they contribute.

14 Cf. Romans 7: 14-25.

15 This passage opens the way to understand the specific message of the writings of Luisa. In fact, “doing the Will of God” is nothing new in the history of spirituality. That which is unheard-of is the invitation by God to “live in His Will,” in such a way that His Will is accomplished in us “as in heaven.” It has to do with the unveiling of that word “as” which is found in the Our Father. The heavenly reciprocity between the creature and the Creator is projected upon earth in the unity between the human will and the Divine Will: The Divine Will operates in the creature and the creature does everything in the Divine Will in a Divine Way. Not ceasing to be what it is, the creature perceives the Divine Will as his own being and acts with this single Will. This certainly is a Gift, rather the Gift of all gifts: not only to do what God commands, but to do it with His own Divine Will, acting “in a Divine Way.” One realizes by Grace, not by merit or by virtue, a continuous exchange in ourselves between our will and the Will of God, in such a way that the latter Reign, in us and fulfills the primordial design upon man - the “image and likeness” of God. The Second Vatican Council reminds us in fact that “the ultimate vocation of man is really only one – to become Divine” (GS, 22).

16 God created man with a free will, and He preserves us in freedom. However, even if it perceives the call to return to its original relationship with the Creator, our will, is not constrained to turn to Him. The Pastoral Constitution *Gaudium et spes* explains: “True freedom, instead, is in man as privileged sign of the Divine image. God wants, in fact, to leave man ‘in the hand of his counsel’ so that he seeks his Creator spontaneously and comes to Him freely so that by adhering to Him he may arrive at full and blessed perfection. Therefore, the dignity of man requires that he act according to conscious and free choices, moved and determined by personal convictions and not by a blind, instinctive impulse or by mere external coercion. Man arrives at such dignity when, freeing himself of all slavery to passion, he tends towards his goal by means of the free choice for good and procures from it the appropriate means with his diligent initiative. This ordering towards God, the freedom of man, truly wounded by sin, cannot be achieved effectively if not by means of Divine Grace.” (n. 17). How Divine Grace operates in us we can better understand from a text of the Council of Trent: “The same Jesus Christ, as the head with the members (Cf. Ephesians 4:15) and the vine with the branches (Cf. John 5:15), imparts continuously his virtue to those who are righteous, virtue which always precedes, accompanies and follows their good works, and without which they could never for any reason be pleasing to God nor be meritorious. For this reason, one must believe

that nothing else could be lacking to these righteous ones, because it can be maintained that with the acts accomplished in God, these have fully satisfied the Divine law, inasmuch as it is possible in this life, truly worthy to obtain at its time eternal life (provided that they die in a state of grace Cf. Revelation 14:13). Our Lord Jesus Christ says, in fact: ‘Whoever drinks of the water that I shall give him, will never thirst again; rather, the water that I shall give him shall spring up for him as a fountain welling up to eternal life’ (John 4:14). In this way, we cannot exalt our own righteousness as if it came from ourselves (2 Cor. 3:5), nor can we ignore or refute the justice of God (Romans 10:3). In fact, that righteousness which we call ours because it pertains to us and thus justifies us, belongs to God Himself, because it is infused into us by God through the merits of Christ” (DH 1546-1547). We cannot help but discover the same balanced and respectful inter-weavings of the human will and the Divine Will also in this passage from Luisa’s Writings.

17 Living in the Divine Will in a certain way “divinizes” man’s thought and action. The reason for this resides precisely in the mystery of the Incarnation of the Son of God. And again the Second Vatican Council serves to guide us: “Christ, who is the new Adam, revealing in Himself the mystery of the Father and His love, also reveals man fully to himself and shows him his highest vocation. [...] He is ‘the image of the invisible God’ (Col. 1:15) and the perfect man who has restored to the children of Adam the likeness of God, deformed already early in the beginning because of sin. Since the human nature was assumed by Christ—without whose coming it would have been destroyed—by this very coming it has been lifted up to a sublime dignity. With the Incarnation, the Son of God is united in a certain way with every man. He worked with human hands, He thought with a man’s mind, He acted with a man’s will, and He loved with a man’s heart. Being born of the Virgin Mary, He became truly one of us, like us in all things but sin. The innocent Lamb, freely shedding His blood, has merited life for us; in Him God has reconciled us with Himself and among ourselves and has delivered us from the slavery of the devil and of sin; thus each one of us can with the Apostle: the Son of God ‘has loved me and sacrificed himself for me’ (Gal. 2:20)” (GS, 22). We should note that the assuming of our nature on the part of the Word has preserved the secular character of human life. In other words, the “divinization” does not relieve us of our temporal obligations, but rather exalts their importance, since they were lived by Jesus Christ. In this regard, one should not forget that the Servant of God always remained in the lay state, doing her daily work of embroidery, to the extent that her health permitted.

18 This could refer to His Excellency Mons. Domenico Maringelli, Archbishop of Trani from 1893 to 1898, who appointed Luisa’s first official confessor, Don Michele De Benedictis, in 1894. Or it could refer to His Excellency Mons. Tommaso De Stefano, Archbishop of Trani from 189 to 1906, who appointed Don Gennaro De Gennaro as official confessor to the Servant of God at the death of Don Michele 1898.

19 Vito Nicola Piccarreta and Rosa Tarantini both died in 1907.

20 The Council Fathers describe the Church-communion as a unity among the faithful pilgrims on earth and the faithful departed, either in Purgatory or in the beatific vision. Among all, however, a mysterious bond of love is established. “In fact, all of those who belong to Christ, having the Holy Spirit, form one single Church and are united among themselves in Him (Cf. Eph. 4:16). The union therefore of those who are still on the way with those who have departed in the peace of Christ is not broken in the least. Rather, according to the perennial faith of the Church, it is consolidated in the exchange of spiritual goods” (LG, 49). In the text of Luisa cited above we have a description of the benefits that the soul, immersed in the Divine Will on earth, brings to her brothers in Heaven, putting into circulation that Divine Grace which God pours into our hearts through Christ. It is therefore not only the intercession of the saints which hastens our journey to holiness, but also our own holy life in the Divine Will which increases their accidental glory in God.

Printed in October 2005 by:  
CARTOTECNICA GRAZIANI sas  
Via della Macina, 62 - CORATO (Ba)



## The Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta

On the Solemnity of Christ the King, 20 November, 1994 in the Mother church of Corato, Mons. Carmelo Cassati, Archbishop of Trani-Barletta-Bisceglie, having received the Non Obstare issued by the Congregation for the Causes of Saints, blessed the opening of the Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta, secular third order Dominican. With the Archbishop himself as president of the Ecclesiastical Tribunal, joined by enthusiastic faithful from southern Italy and around the world, Luisa began her triumphal journey toward the Honors of the Altar.

On October 29, 2005 Archbishop Giovan Battista Pichierri concluded the Diocesan phase for the Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta. The Cause has now been officially transferred to the Vatican for the Roman phase of the beatification process.



Archbishop Pichierri at Diocesan closure on October 29, 2005



The Cause of Luisa arrives at the Vatican on March 2006



**Closing of the Diocesan Phase of the Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta**  
**October 29, 2005**

When her Cause for Beatification and Canonization was officially proposed, Cardinal Joseph Ratzinger, at that time the Prefect of the Congregation for the Doctrine of the Faith, nullified the previous condemnations of the Index, thereby removing the impediment to her Cause. Thus on the Feast of Christ the King, Sunday November 20, 1994, the process for the Cause of the Servant of God, Luisa Piccarreta, was finally opened.

And most recently, the second theologian assigned to evaluate the writings of Luisa Piccarreta by the Vatican Congregation for the Causes of the Saints has given a positive, that is, a favorable judgement. This means that both of the official censors *librorum* for the cause of Luisa have found nothing contrary to the faith in her writings, and her cause can now go forward.

### Jesus to Luisa – February 10, 1924

“...in My All-Seeingness, I see that *these writings will be for My Church like a new sun which will rise in Her midst*; and drawn by its Blazing Light, creatures will apply themselves in order to be Transformed into this Light and become Spiritualized and Divinized, in such a way that, as the Church will be Renewed, they will Transform the face of the earth. The doctrine on My Will is the Purest, the Most Beautiful, not subject to any shadow of the material or of interest, both in the supernatural and in the natural order. Therefore, like sun, it will be the Most Penetrating, the Most Fecund, and the Most Welcomed and Appreciated. And being Light, of its own it will make itself understood and will make its way. It will not be subject to doubts or suspicions of error; and if some word is not understood, it will be because of too Much Light which, eclipsing the human intellect, will not allow them to comprehend the whole Fullness of the Truth. However, they will find not a word which is not Truth.

At the Most, they will not be able to comprehend it Fully. Therefore, in view of the Good which I see, I push you to neglect nothing in writing. One saying, one effect, one simile about My Will can be like beneficial dew upon souls, just as dew is beneficial on the plants after a day of burning sun, or like a pouring rain after long months of drought. You cannot understand all the Good, the Light, the Strength contained in each word; but your Jesus Knows It, and Knows the ones whom it Must serve and the Good it Must Do.” Now, as He was saying this, He showed me a table in the middle of the Church, and all the writings about the Divine Will placed upon it. Many venerable people surrounded that table and became Transformed into Light and Divinized; and as they walked, they Communicated that Light to whomever they encountered. Then Jesus added: “You will see this Great Good from Heaven, when the Church will receive this Celestial Food, which will Strengthen Her and make Her Rise Again in Her Full Triumph.”







*Mons. Giovan Battista Pichierri*

Prot. 0098/07/C 2

ARCHBISHOP of TRANI - BARLETTA - BISCEGLIE  
TITULAR BISHOP of NAZARETH

## NOTICE

### About the process of Beatification and Canonization Of the Servant of God **LUISA PICCARRETA**

Since it is my desire to bring up to date all those who are interested in the process of Beatification and Canonization of the Servant of God Luisa Piccarreta, *Little Daughter of the Divine Will*, and in view of the various requests for clarification that I have received, I am issuing the following statement.

When the Diocesan Inquiry into the life, virtues and reputation of holiness of the Servant of God was closed on 29 October 2005 in Corato, a new phase of study was opened at the Congregation for the Causes of the Saints in the Vatican. Since the fine work of the members of the diocesan Tribunal and of the diocesan Postulator was finished, a new Postulator, Dr. Silvia Monica Correale, and a new Vice-postulator, the Rev. Sabino Amedeo Lattanzio, were nominated.

#### **Establishment of the Secretariat of the Cause**

In agreement with the Pious Association, "*Luisa Piccarreta*" Little Children of the Divine Will, the petitioner in the Cause located in Corato, our Archdiocese set up the ***Secretariat of the Cause of Beatification of the Servant of God Luisa Piccarreta*** as the operating body that has as the aim of supporting the complex activities and procedures as well as the task of providing links, support and information to all those who are interested in the Cause.

The Secretariat, which will follow the progress of the Cause, is also the means which the Archdiocese and the Pious Association have adopted in order to keep in touch with other Dioceses, individuals, groups and associations by supplying information on the state of the Cause and everything else related to it. The Archdiocese and the Association will use *exclusively* the Secretariat to receive and resolve any request made to them.

Furthermore, I want to make it clear that neither the Archdiocese nor the Association nor the Secretariat has delegated any person, group or other association, in any way, to represent them outside of their legitimate locations, to spread knowledge about the life, thought and writings of the Servant of God or to make any decision in their names. From the moment that the Diocesan Inquiry was begun, this Archdiocese has never officially designated any Theologian or Censor for the writings of Luisa. Likewise, it has never nominated any official translator of the writings from Italian into any other language.

I take this occasion to repeat what I have already stated many times before: individuals, groups and associations anywhere in world that are inspired by the spirituality of Luisa Piccarreta must keep constantly in touch with the bishops of their own dioceses in order to submit to their discernment any of their activities such as conventions, days of retreat or prayer meetings. Their authorization will bring serenity to the participants by guaranteeing each meeting with the proper ecclesial character.

Finally, I want to state unequivocally that no one has been delegated or authorized to collect offerings for the support of the Cause. Any offerings may be sent directly to the Secretariat, the address of which can be found at the end of this notice.

## Current state of the Cause

Having examined the documentation of the Diocesan Inquiry, the Congregation for the Causes of the Saints asked for additional documents. This required the opening of an Additional Process which was concluded on 22<sup>nd</sup> February last. At the present time, we are awaiting the judgment on the validity of the Principal and Additional Diocesan Inquiries, that is, that they were conducted in conformity with the norms of canon law.

In the meantime, the Congregation has informed me that "*before proceeding any further, an examination of the writings of the Servant of God will be done in order to clarify difficulties of a theological nature*" and that consequently, in the current state of the Cause, her writings may not be published. The rule of prudence and respect for the Church, therefore, obliges everyone to avoid any publication, be it in print or on the internet, of Luisa's writings both in Italian and in any other language. This is true also because of legal reasons since the Archdiocese of Trani-Barletta-Bisceglie has exclusive ownership of, and rights to, her writings.

Faithful obedience to the guidance provided by the Congregation for the Causes of the Saints is certainly the fundamental premise to a growing relationship of trust.

## Prospects

I exhort all those who, in a commendable way, work in the spirit of the "Divine Will" to persevere in spreading knowledge of the holiness of life of the Servant of God, and not to tire in encouraging everyone to pray for her canonization.

Above all, I ask for the creation of a spiritual network that links in communion various groups, officially erected in dioceses with the permission of their Bishops, with our Archdiocese and the Association of Corato through the valuable auspices of the Secretariat of the Cause.

Information on the activities of groups, on testimony about her reputation of holiness and also on any divine graces, obtained through the intercession of the Servant of God, will feed this communion of life that will make everyone in the world part of "*the family of Luisa*".

Likewise, we must not neglect the commitment to find the funds necessary to sustain the great expenses of the Cause. Doing so would risk slowing its progress for lack of money.

It is my desire that a relationship of mutual respect increase among all in the shared responsibility entrusted to us to create those conditions whereby *His Kingdom come* and *Fiat voluntas tua sicut in caelo et in terra* come to pass.

I bless you with all my heart!

Trani, 23 April 2007

+   
✠ Mons. Giovan Battista Pichierri  
Archbishop

---

## SECRETARIAT OF THE CAUSE OF BEATIFICATION OF THE SERVANT OF GOD LUISA PICCARRETA

Via San Vito n.24

70033 Corato (Ba) Italia

Tel/Fax 0039.080.8983299

e-mail: [segreteria@causaluisapiccarreta.it](mailto:segreteria@causaluisapiccarreta.it)

website: [www.causaluisapiccarreta.it](http://www.causaluisapiccarreta.it)

If you wish to make a Donation, please use **only** the following **BANK ACCOUNT**:

For the **BANK TRANSFER WITHIN ITALY** C/C: BBAN – Y01030 41470000005405717

For the **BANK TRANSFER FROM ANYWHERE IN THE WORLD** C/C IBAN-IT29Y1030 41470000005405717

BIC – PASCITM1B88

If you wish to make a Donation with **CREDIT CARD**, please use [www.causaluisapiccarreta.it](http://www.causaluisapiccarreta.it)



*Mons. Giovanni Battista Pichierri*

ARCHDIOCESE  
of TRANI – BARLETTA – BISCEGLIE  
TITULAR of NAZARETH

**Prayer to the Most Holy Trinity  
For the glorification of  
the Servant of God Luisa Piccarreta**

O August and Most Holy Trinity  
Father, Son and Holy Spirit  
we praise You and we thank You  
for the gift of sanctity  
of Your faithful servant *Luisa Piccarreta*.

She lived, O Father, in Your Divine Will  
making herself, under the action of the Holy Spirit,  
similar to Your Son obedient even to death on the Cross,  
victim and host pleasing to You,  
cooperating with the work of the Redemption of mankind.

Her virtues of obedience, of humility,  
of highest love for Christ and for the Church  
urge us to ask You for the gift  
of her glorification on earth,  
so that Your glory may shine for all,  
and Your Kingdom of truth, of justice, and of love  
may spread even to the ends of the earth  
in the particular charism of the  
*Fiat voluntas tua sicut in coelo et in terra.*  
(*Your Will be done on earth as It is in Heaven.*)

We appeal to her merits in order to obtain  
from You, Most Holy Trinity,  
the particular grace that we ask of You  
intending to fulfill Your Divine Will. Amen.

Trani, October 29, 2005      † Giovan Battista Pichierri  
*Archbishop*

Three Glory be's ...  
Our Father ...  
Our Lady, Queen of Saints, pray for us.



ॐ



