

The Pious Universal Union of the Children of the Divine Will

Official Newsletter for "The Pious Universal Union of the Children of the Divine Will –USA"

Come Supreme Will, down to reign in Your Kingdom on earth and in our hearts!



ROGATE!



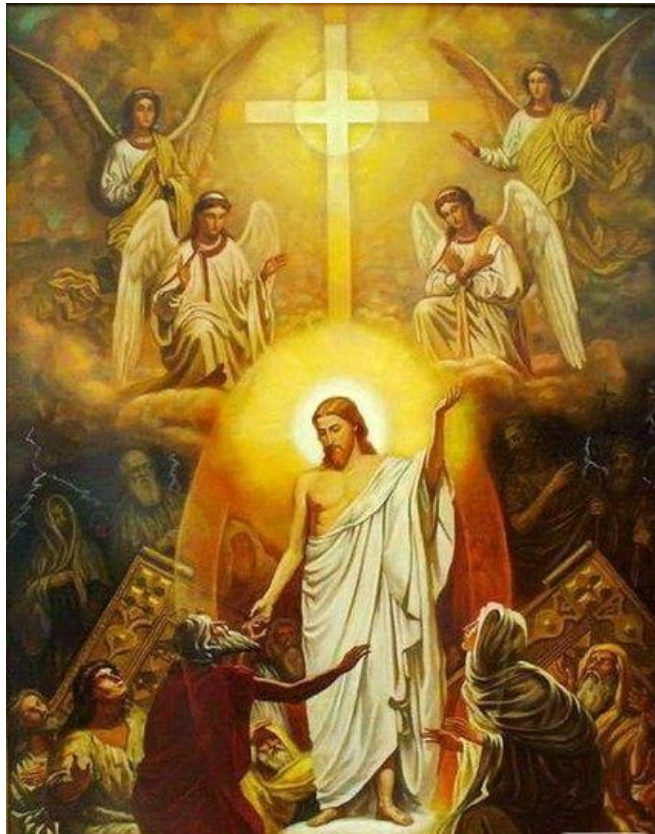
FIAT !

"May the Divine Will always be blessed!"

Newsletter No. 227 – April 4th A.D. 2021

Easter Sunday

Calendar for the Traditional Roman Rite



he Temple of Christ's Body is restored; He is risen, alleluia! Today is the Feast of Feasts! Matthew 28, Mark 16, Luke 24, and John 20 all recount the story of what happened that on the day we commemorate now: Mary Magdalen "and the other Mary" went to His tomb on Sunday, only to find it empty. They ran to tell Peter, who, along with another disciple, returned with the women to the tomb and found His miraculous burial shroud.

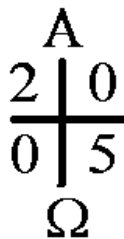
Mary then began to weep at the loss of Christ's body when she hears someone ask her a question. "Woman, why weepst thou?" Before turning to face her interlocutor, she replied, "Because they have taken away my Lord; and I know not where they have laid Him." She then looks up and sees the person she'd been talking to and mistakes Him for a gardener. The "gardener" then calls her by her name, and she recognizes that it was the risen and glorified Christ Who was speaking to her. Filled with relief and joy, she tries to embrace Him, but He says to her, "Do not touch Me ["*noli me tangere*" in Latin], for I am not yet ascended to my Father. But go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and your God."

And she goes to tell the disciples, an act that makes her "the apostle to the apostles." On this, the holiest day of the entire year, and for the entire Octave of Easter, Latin Catholics greet each other with the words of Luke 24:34, "Surrexit Dominus vere, alleluia!" ("The Lord is risen indeed!"). The person so greeted responds, "Et apparuit Simoni, alleluia!" ("And hath appeared unto Simon!"). Catholics may even answer their telephones with this greeting. An old Ukrainian legend relates that, after His Resurrection, Christ threw Satan into a deep pit, chaining him with twelve iron chains. When Satan has chewed through each of the twelve chains, the end of the world will come. All year long, the Evil One gnaws at the iron, getting to the last link in the last chain -- but too late, for it is Easter, and when the people cry "Christ is risen!" all of Satan's efforts are reversed. When the faithful stop saying the Easter acclamation, the end of time has come...

Throughout the entire Easter Season, the Angelus prayer that is offered, when possible, at the ringing of the Angelus bells, is replaced by the joyous Regina Coeli, which begins, "Queen of Heaven rejoice, alleluia: For He whom you merited to bear, alleluia, Has risen as He said, alleluia."

On this most beautiful of Feasts, the Easter table should be adorned with the best of everything -- the most beautiful china, a pure, white tablecloth, the best possible wine, flowers (especially pussy willow, lilies, and spring bulb flowers), etc., all with the colors white and gold -- symbolizing purity and glory -- and the traditional symbols of Easter predominating. And we should look our best, too; it is common for those who can afford it to buy a new outfit to wear on this day. This custom springs from the idea of "newness" inherent in the entire Season -- the new members of the Church baptized at the Vigil in their new Baptismal albs, the New Law, a new life in Christ.

The Paschal Candle representing the Light of Christ (Lumen Christi) is the centerpiece of the table today and, like the Paschal Candle at church, is relit each day (such as at dinner and during family prayer) until the Feast of the Ascension in 40 days when the Light of the World leaves us to ascend to His Father. The candle should be large and white, and should be surrounded with flowers and the symbols of Easter. It can be carved with the Cross and the numbers for the current year as the church's Paschal Candle was yesterday -- first the Cross, then the Greek letters, then the numbers of the current year as in the diagram below. The cuts can be painted to make them stand out (try gold or deep red paint), and 5 grains of incense can be inserted at the ends and center of the Cross to symbolize the 5 Wounds (some people use cloves in place of incense at home, but if you have 5 grains of incense blessed on the Feast of the Epiphany, all the better) . The words to pray when making the cuts: ¹



While cutting the vertical branch of the Cross:

Christus heri et hodie

Christ yesterday and today.

While cutting the horizontal branch of the Cross:

Principium et Finis,

the Beginning and the End,

While cutting the Greek letters:

Alpha et Omega.

Alpha and Omega.

While cutting the millennial figure of the year at the upper left quadrant:

Ipsius sunt tempora

His are the times

While cutting the second figure of the year in the upper right quadrant:

et saecula.

and ages.

When cutting the decade figure of the year in the lower left quadrant:

Ipsi gloria et imperium

To Him be glory and dominion

When cutting the last figure of the year in the lower right quadrant:

per universa aeternitatis saecula. Amen.

through all ages of eternity. Amen

When inserting incense for the First Wound:

Per sua sancta vulnera

By His holy

When inserting incense for the Second Wound:

gloriosa

and glorious wounds

When inserting incense for the Third Wound:

custodiat

may He guard

When inserting incense for the Fourth Wound:

et conservet nos

and preserve us,

When inserting incense for the Fifth Wound:

Christus Dominus. Amen.

Christ the Lord. Amen.

As the candle is lit:

Lumen Christi gloriose resurgentis dissipet
tenebras cordis et mentis.

May the light of Christ in glory rising again
dispel the darkness of heart and mind.

It was once believed that the flesh of the peacock never corrupts, so peacocks became the classic symbol of immortality. They are an ancient Christian symbol of the Resurrection, and representations of them are found on the tombs of ancient Christians as an expression of their hope to follow Christ in His defeat of death.

Bells are another lovely symbol for the day as they are said to have gone to Rome on Maundy Thursday only to have started returning home at last evening's Easter Vigil to ring joyfully.

The most common symbol of that glorious resurrection for the entire Easter Season is the lily (*lilium longiflorum*). Jesus loved lilies!:

Luke 12:27

Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these.

The lily represents purity, chastity, innocence, and St. Gabriel's trumpet, and is a symbol of Our Lady and used to depict the purity of the Saints, especially SS. Joseph, Francis, Clare, Anthony of Padua, and Catherine of Siena. In America, it has become, too, a symbol of the Resurrection. Legend says that lilies originated with Eve's tears when the first couple was banished from the Garden of Eden. Other legend says that they sprang up from the ground when drops of blood fell to the foot of the Cross. It is interesting that these two legends exist, because Christ, the New Adam, wipes away the tears of the children of Eve who became the children of Mary when Christ gave her to us, through John, from the Cross. Mary

herself is symbolized also by another lily, *lilium candidum*, or the Madonna Lily (or "Annunciation Lily").²

Butterflies, too, are an apt symbol of the day's meaning. Beginning life as lowly humble caterpillars, they "entomb" themselves in cocoons only to emerge with jewel-colored wings and the ability to soar. What better symbol of the Resurrection -- except maybe for eggs, which had always been symbols of Spring and were items of wonderment to all -- an inanimate object out of which comes life. For Christians, they became the perfect symbol of the tomb Christ conquered, and Jews used (and used) them on their Passover, too, as the Haggadot specifically calls for it as a symbol of rebirth (this is a rabbinical command, not a Scriptural one).³

Another level of symbolism is that the egg represents birth, the Creation, the elements, and the world itself, with the shell representing the firmament, the vault of the sky where the *fiery* stars lie; the thin membrane symbolizing *air*; the white symbolizing the *waters*; and the yolk representing *earth*. Painted red, eggs are a demonstration that the salvation and rebirth of the world comes through Christ's Blood and Resurrection. Old legend has it that [St. Mary Magdalen](#) went to Rome and met with the Emperor Tiberius to tell him about the Resurrection of Jesus. She held out an egg to him as a symbol of this, and he scoffed, saying that a man could no more rise from the dead than that egg that she held could turn scarlet. The egg turned deep red in her hands, and this is the origin of Easter eggs, and the reason why Mary Magdalen is often portrayed holding an egg, often colored scarlet.

Because of this legend and all of the egg's symbolism, and because eggs are special because they were once forbidden during Lent, Christians make great use of them on this day, eating them, decorating them, and decorating with them. Red is the classic color to use when dyeing eggs to be eaten, but other colors are more often used these days (pastels being the most common in the United States). Eggs used only for decorative purposes may have their contents blown out and their shells turned into highly ornamental works of art ("Longshanks" -- King Edward I of England, 1239-1307 -- paid to have 450 eggs decorated with gold leaf to give out to the members of his household). Or the "eggs" may be wooden or ceramic and used to adorn the Easter table. The exquisite pysanky of Eastern Europe, made by subsequent applications of wax and dipping in dyes, are one of Easter's treasures, and the forty-nine ceramic, bejewelled eggs created -- only one or two each year at Eastertime -- for the Russian royal family by master jeweller, Peter Carl Fabergé (1846-1920), are museum pieces.

April 2nd A.D. 2021 – Good Friday

Calendar for the Traditional Roman Rite



Good Friday¹ (also called "Great Friday" or "Holy Friday") is the most somber day of the entire year. A silence pervades, socializing is kept to a minimum, things are done quietly; it is a day of mourning; it is a funeral. The Temple of the Body of Christ is destroyed, capping the the penitential seasons begun on [Septuagesima Sunday](#) and becoming more intense throughout [Lent](#). Traditional Catholics wear black, cover their mirrors, extinguish candles and any lamps burning before icons, keep amusements and distractions down, and go about the day in great solemnity.

Jesus was put on the Cross at the very end of the third hour (the time between 9 and noon), likely on 3 April A.D. 33. He died at 3PM, and then, visible from Jerusalem on that date, came a partial lunar eclipse which began at moonrise, at 3:40PM:

Mark 15:25, 33

And it was the third hour, and they crucified Him... And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

Because Jesus suffered on the Cross between the hours of Noon and 3:00 PM, these three hours today are considered the most sacred of all. A devotion called "Tre Ore" or "Three Hours' Agony" might be held at this time; if not, you can do it yourself by meditating on His Passion -- reading the Gospel narratives of the Passion, making the [Stations of the Cross](#) by yourself, praying the Sorrowful Mysteries of [the Rosary](#), praying the [Litany of the Passion](#), etc. Draw the curtains, take the phone off the hook, turn off televisions and radios, quiet your environment and yourself, and meditate on what Christ has done for you. At 3:00, "The Hour" He died, the atmosphere should be as if you are standing next to the deathbed of your father who died a moment ago.

Catholics also focus their attention on Mary this day and tomorrow ([Holy Saturday](#)), empathizing with the pain she endured as Our Lady of Sorrows. In another break in the tradition of veiling statues since [Passion Sunday](#), they might dress the image of Our Lady in a black dress or veil, placing flowers of mourning before it in her honor.

Though a somber atmosphere will last until the Easter Vigil, after "The Hour" (3:00 PM) passes, it eases a bit, and life can go back to a "somber normal." The phone can put back on the hook, etc., but candles and other symbols of Christ shouldn't be used, music shouldn't be played, raucous games should be eliminated, etc., while Christ is "in His Tomb" -- i.e., until after Vigil of Holy Saturday when Eastertide officially begins.

No true Mass is offered today (or tomorrow until the Vigil tomorrow evening); instead a liturgy *called* the "Mass of the Presanctified" is offered, which is not a true Mass because no consecration takes place. Instead, we consume Hosts consecrated at yesterday's Mass. Vestment colors will be black, and the liturgy consists of lessons, prayer, St. John's version of the Passion, and ends with a long series of prayers for various intentions: the Church, the Pope, the faithful, those engaged in public affairs, catechumens, the needs of the faithful, unity, the conversion of the Jews, the conversion of infidels. These intentions are called the Great Intercessions, and we kneel after each.

Then the Cross will be unveiled and elevated to be adored by our kneeling three times before it at the words "Venite, adorémus" (come, let us adore). We kneel thrice because He was mocked thrice: in the high priest's courtyard, in Pilate's house, and on Mt. Calvary. Then the priest lays the Cross on a cushion and covers it with a white veil to symbolize the Entombment. He takes off his shoes, like Moses before God, and kneels three times as the choir chants. He and his acolytes kneel and kiss the Cross.

The Cross is held up for us, and we file past -- men first, then women -- to kneel and kiss the Cross while the choir sings the Improperia (the Reproaches) of Christ, in which Our Lord reminds of us all He has done for us and our ingratitude towards Him. Note the use of the singular "thee" in these Reproaches. Our Lord is speaking to *you*. The first three of the twelve Reproaches are:

O My people, what have I done to thee? Or wherein have I afflicted thee? Answer Me. Because I led thee out of the land of Egypt, thou hast prepared a Cross for thy Savior.

Because I led thee out through the desert forty years: and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a Cross for thy Savior.

What more ought I to have done for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink, and with a lance thou hast pierced the side of thy Savior.

A second choir responds to each of those Reproaches with a trisagion in Greek and Latin. You might recognize its English translation if you've ever prayed the [Divine Mercy](#) chaplet:

O holy God!
O holy God!
O holy strong One!
O holy strong One!
O holy immortal One, have mercy on us.
O holy immortal One, have mercy on us!

The remaining nine Reproaches are answered with the response "O my people, what have I done to thee? or wherein have I afflicted thee? Answer me." ("Popule meus, quid feci tibi? aut in quo constrictavi te? responde mihi."). The words evoke awe in reminding us of our ancient Israelite heritage -- and evoke humility in recalling how our ancestors failed repeatedly:

For thy sake I scourged Egypt with its first-born: and thou didst deliver Me up to be scourged.
I led thee out of Egypt having drowned Pharaoh in the Red Sea: and thou to the chief priests didst deliver Me.
I opened the sea before thee: and thou with a spear didst open My side.
I went before thee in a pillar of cloud: and thou didst lead Me to the judgment hall of Pilate.
I fed thee with manna in the desert; and thou didst beat Me with blows and scourges.
I gave thee the water of salvation from the rock to drink: and thou didst give Me gall and vinegar.
For thy sake I struck the kings of the Chanaanites: and thou didst strike My head with a reed.
I gave thee a royal scepter: and thou didst give My head a crown of thorns.
I exalted thee with great strength: and thou didst hang Me on the gibbet of the Cross.

After the Reproaches, we receive Communion, receiving Hosts consecrated at yesterday's Mass.

It is customary for churches to offer the [Way of the Cross](#) devotion on this day, especially around 3:00, the hour of His death. And, again, there may be a tenebrae service (consisting of the [Matins and Lauds](#) for Holy Saturday). "Tenebrae" means "shadows," and they should remind us of how the skies darkened when Christ was on His Cross.²

Our Lord was laid in the tomb owned by St. Joseph of Arimethea, at a site over which stands now the Basilica of the Holy Sepulchre, first built on the spot by St. Helena, mother of Constantine the Great. In Jesus's time, the tomb was outside the city; by the time St. Helena was told of it, it was inside the city walls because Hadrian expanded the city's perimeter -- and had built a pagan temple over the site. The basilica built by St. Helena was destroyed by Caliph al-Hakim in A.D. 1009, and was later re-built over time.³

The exact spot where "the New Adam" was crucified is marked inside the Basilica, and is said to stand over the place where the first Adam was buried. Matthew tells us what happened when Our Lord's Soul left His Body:

Matthew 27:51

And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent.

Tradition tells us that among those rocks which were rent were those beneath the Cross, and that His Blood dripped down into the crevices (visible today) and reached the spot where the first Adam was interred. The Blood of the New Adam covers the sins of the first Adam!⁴ A chapel to the first Adam sits under the area marked as the place Our Lord died.

We know the names of the thieves between whom Jesus was crucified from the apocryphal "Acts of Pilate" (or "Gospel of Nicodemus"), attributed to St. Nicodemus, the member of the Sanhedrin who, along with St. Joseph of Arimethea, entombed Jesus (John 19:39). Book IX:5 reads

Then Pilate commanded the veil to be drawn before the judgement-seat whereon he sat, and saith unto Jesus: Thy nation hath convicted Thee as being a king: therefore have I decreed that Thou shouldest first be scourged according to the law of the pious emperors, and thereafter hanged upon the Cross in the garden wherein Thou wast taken: and let Dysmas and Gestas the two malefactors be crucified with Thee.

Dismas is considered a Saint -- the patron of prisoners -- and his memorial is on 25 March, the [Feast of the Annunciation](#). Legend has it that when the Holy Family went on their "flight to Egypt" to escape Herod's wrath, they were accosted by thieves, among whom were Dismas and Gestas. Dismas felt that there was something different about this Family, and ordered his comrades to leave them alone. His act of natural virtue was repaid by the supernatural gift of faith he received when being crucified next to Our Lord. This pious tale is recounted in the Arabic Infancy Gospel, an apocryphal book likely dated to the 4th c., and originally in Syriac. In it, the thieves' names are given as Titus and Dumachus:

And turning away from this place, they came to a desert; and hearing that it was infested by robbers, Joseph and the Lady Mary resolved to cross this region by night. But as they go along, behold, they see two robbers lying in the way, and along with them a great number of robbers, who were their associates, sleeping. Now those two robbers, into whose hands they had fallen, were Titus and Dumachus. Titus therefore said to Dumachus: I beseech thee to let these persons go freely, and so that our comrades may not see them. And as Dumachus refused, Titus said to him again: Take to thyself forty drachmas from me, and hold this as a pledge. At the same time he held out to him the belt which he had about his waist, to keep him from opening his mouth or speaking. And the Lady Mary, seeing that the robber had done them a kindness, said to him: The Lord God will sustain thee by His right hand, and will grant thee remission of thy sins. And the Lord Jesus answered, and said to His mother: Thirty years hence, O my mother, the Jews will crucify me at Jerusalem, and these two robbers will be raised upon the cross along with me, Titus on my right hand and Dumachus on my left; and after that day Titus shall go before me into Paradise. And she said: God keep this from thee, my son. And they went thence towards a city of idols, which, as they came near it, was changed into sand-hills.

The symbology of the three crosses of Our Lord, Dismas, and the unrepentant thief is interesting. First you have to know that "tree" is a word used to describe a method of execution in which the body is suspended. Deuteronomy 21:22-23:

When a man hath committed a crime for which he is to be punished with death, and being condemned to die is hanged on a gibbet: His body shall not remain upon the tree, but shall be buried the same day: for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession.

That information in place, know that according to tradition, the Tree of the Knowledge of Good and Evil -- the tree from which Adam and Eve were forbidden to eat -- was a fig tree, and the tree of life was an olive tree. The symbology of the fig and olive are found throughout Scripture: Adam and Eve dress in fig leaves after eating of the Tree of Knowledge, Christ's cursing of the fig tree on Passion Monday, etc., as contrasted with, for ex., the story of Noe's dove returning to the ark with an olive branch promising hope. And on Maundy Thursday was the Chrism Mass, during which Bishops bless the holy oils used in Baptism, Confirmation, Ordination, and Unction -- the olive oils that give life.

In imagining Christ's "tree" standing between the "trees" of the two thieves, we see an image of the Ancient of Days standing between the unrepentant thief's Tree of Death, and the repentant thief's Tree of Life. It's up to us to choose which thief to emulate. This page wouldn't be complete without telling you of something that writer and Jewish convert

Roy Schoeman wrote about at the old Seattle Catholic website. Please read!:

Shortly put, the Talmud recounts that when the Temple stood in Jerusalem, the sins of the Jewish people were taken away each year on one day, Yom Kippur, the holiest day of the year, when the High Priest would enter the Holy of Holies with a sacrifice to atone for the sins of the people for the preceding year. Each year, a scarlet thread was affixed to the entry to the Holy of Holies, and miraculously, when the sacrifice within was accepted, the thread would turn white as a sign that the sins had been forgiven. Well, the Talmud recounts that, for no clearly identifiable reason, the miracle ceased to take place about 40 years before the destruction of the Temple. In other words, after about 30 A.D. the thread never again was turned white! We know, as Christians, that that was precisely when the Temple sacrifices lost their efficacy — at the moment of the Crucifixion, about 30 A.D., when as a sign of the fact the curtain in the Temple was rent in two (Matthew 27:51). Thus to Christian eyes it is evident that the Talmud itself attests to the truth of Christianity. Jewish scholars have an alternative, not very convincing, explanation of why the miracle ceased to occur — that God had stopped forgiving the Jews their sins because too many of them had committed the unforgivable sin of following Jesus !

Book of Heaven - April 16 A.D., 1927 - How Our Lord made the deposit of His Sacramental Life in the Heart of the Most Holy Virgin. The great good that a life animated by the Divine Will can do. How, in Her sorrows, the Most Holy Virgin found the secret of Her strength in the Divine Will.

...After this, I was thinking about the sorrow of my Mama, when, sorrowful and pierced in Her Heart, She departed from Jesus, leaving Him dead in the sepulcher; and I thought to myself: ‘How can it be possible that She had so much strength as to be able to leave Him? It is true that He was dead, but it was always the body of Jesus. How could Her maternal love not consume Her, rather than letting Her take one step alone away from that extinguished body? Yet, She left Him. What heroism, what strength!’ But while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, do you want to know how my Mama had the strength to leave Me? All the secret of Her strength was in my Will reigning in Her. She lived of a Will that was Divine - not human, and therefore She contained the immeasurable strength. Even more, you must know that when my pierced Mama left Me in the sepulcher, my Will kept Her immersed within two immense seas – one of sorrow, and another, more extensive, of joys and beatitudes; and while that of sorrow gave Her all the martyrdoms, that of joy gave Her all the contentments. Her beautiful soul followed Me into Limbo, and was present at the feast that all the Patriarchs, the Prophets, Her father, Her mother and our dear Saint Joseph made for Me. With my presence, Limbo became Paradise; and I could not do without letting the One who had been inseparable from Me in my pains, be present at this first feast of the creatures. And Her joy was so great, that She had the strength to depart from my body, withdrawing and waiting for the fulfillment of my Resurrection as the fulfillment of Redemption. Joy sustained Her in sorrow, and sorrow sustained Her in joy. To one who possesses my Will, neither strength, nor power, nor joy can be lacking; rather, she has everything at her disposal. Do you not experience this within yourself when you are without Me and you feel consumed? The light of the Divine Fiat forms Its sea, it makes you happy, and it gives you life.”

April 1st A.D. 2021 – Holy Thursday

Calendar for the Traditional Roman Rite



This day, Maundy Thursday (also "Holy Thursday" or "Shire Thursday"¹) commemorates Christ's Last Supper, the initiation of the Eucharist, and the institution of the priesthood. Its name of "Maundy" comes from the Latin word *mandatum*, meaning "command." This stems from Christ's words in John 13:34, "A new commandment I give unto you." It is the first of the three days known as the "Triduum," and after the Vigil tonight, and until the Vigil of Easter, a more profoundly somber attitude prevails (most especially during the hours between Noon and 3:00 PM on Good Friday). Raucous amusements should be set aside...

The Last Supper took place in "the upper room" of the house believed to have been owned by John Mark and his mother, Mary (Acts 12:12). This room, also the site of the Pentecost, is known as the "Coenaculum" or the "Cenacle" and is referred to as "Holy and glorious Sion, mother of all churches" in St. James' Liturgy. At the site of this place -- our first Christian church -- a basilica was built in the 4th century. It was destroyed by Muslims and later re-built by the Crusaders. Underneath the place is the tomb of David.

After the Supper, He went outside the Old City of Jerusalem, crossed the Kidron Valley, and came to the Garden of Gethsemani, a place whose name means "Olive Press," and where olives still grow today. There He suffered in three ineffable ways: He knew exactly what would befall Him physically and mentally -- every stroke, every thorn in the crown He would wear, every labored breath He would try to take while hanging on the Cross, the pain in each glance at His mother; He knew that He was taking on all the sins of the world -- all the sins that had ever been or ever will be committed; and, finally, He knew that, for some people, this Sacrifice would not be fruitful because they would reject Him. Here He was let down by His Apostles when they fell asleep instead of keeping watch, here is where He was further betrayed by Judas with a kiss, and where He was seized by "a great multitude with swords and clubs, sent from the chief Priests and the ancients of the people" and taken before Caiphias, the high priest, where he was accused of blasphemy, beaten, spat upon, and prepared to be taken to Pontius Pilate tomorrow morning.

As for today's liturgies, in the morning, the local Bishop will offer a special Chrism Mass during which blesses the oils used in Baptism, Confirmation, Holy Orders, Unction, and the consecration of Altars and churches.

At the evening Mass, after the bells ring during the Gloria, they are rung no more until the Easter Vigil (a wooden clapper called a "crotalus" is used instead). Parents explain this to their children by saying that all the bells fly to Rome after the Gloria of the Mass on Maundy Thursday to visit the Popes. Children are told that the bells sleep on the roof of St. Peter's Basilica, and, bringing Easter eggs with them, start their flight home at the Gloria at the Easter Vigil, when when they peal wildly.

Then comes the Washing of the Feet after the homily, a rite performed by Christ upon His disciples to prepare them for the priesthood and the marriage banquet they will offer, and which is rooted in the Old Testament practice of foot-washing in preparation for the marital embrace (II Kings 11:8-11, Canticles 5:3) and in the ritual ablutions performed by the High Priest of the Old Covenant (contrast Leviticus 16:23-24 with John 13:3-5). The priest girds himself with a cloth and washes the feet of 12 men he's chosen to represent the Apostles for the ceremony.

The rest of the Mass after the Washing of the Feet has a special form, unlike all other Masses. After the Mass, the priest takes off his chasuble and vests in a white cope. He returns to the Altar, incenses the Sacred Hosts in the ciborium, and, preceded by the Crucifer and torchbearers, carries the Ciborium to the "Altar of Repose," also called the "Holy Sepulchre," where it will remain "entombed" until the Mass of the Presanctified on Good Friday.

Then there follows the Stripping of the Altars, during which everything is removed as Antiphons and Psalms are recited. All the glorious symbols of Christ's Presence are removed to give us the sense of His entering most fully into His Passion. Christ enters the Garden of Gethsemani; His arrest is imminent. Fortescue's "Ceremonies of the Roman Rite Described" tells us: "From now till Saturday no lamps in the church are lit. No bells are rung. Holy Water should be removed from all stoups and thrown into the sacarium. A small quantity is kept for blessing the fire on Holy Saturday or for a sick call." The joyful signs of His Presence won't return until Easter begins with the Easter Vigil Mass on Saturday evening.

April 11th A.D. 2021 – Divine Mercy Sunday



Divine Will - *Luisa Piccarreta was born on April 23, 1865 the Sunday after Easter (Divine Mercy Sunday)*

Divine Mercy - St. Faustina's Diary - 299. *I desire that the first Sunday after Easter be the Feast of Mercy*

Divine Will - 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 could move her because of her weight, as if she were a large piece of lead, nor could they stretch any of her members, to raise her arms or move her head or legs as they were strongly stiffened no one was able to stretch her out,. Her body assumed a rock-like hardness. Her tiny frame grew so heavy that no one could lift it. In this death-like state, Luisa was totally paralyzed, although she retained consciousness and suffered excruciating pains. *As we know, it required the presence of a priest who, by blessing her with the sign of the Cross with his thumb on the back of her hands Reciting at the same time the Trisagion prayer of the Byzantine liturgy "Holy God, Holy Mighty One, Holy Immortal One, Have Mercy on us."* This dispelled that corpse-like rigidity - then the body of Luisa came round and started to move, and her sister could lift her easily and with no strain, placing her in her usual and only position, sitting on her little bed.

Divine Mercy - St. Faustina's Diary: 476. This prayer will serve to appease My wrath. You will recite it for nine days, on the beads of the rosary, in the following manner: First of all, you will say one Our Father and Hail Mary and the I Believe in God. Then on the Our Father beads, you will say the following words: "Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world." On the Hail Mary beads you will say the following words: "For the sake of His sorrowful Passion have mercy on us and on the whole world." *In conclusion, three times you will recite these words* *Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.*

Divine Will - **Volume 6, April 16, 1904** -Jesus and God the Father speak about Mercy. - Continuing in my usual state, I found myself outside of myself, and I saw a multitude of people, and in their midst one could hear noises of bombs and gun shots. People were dropping dead or wounded, and those who were left would flee up to a palace nearby; but the enemies would go up there and kill them, more surely than those who remained outside. So I said to myself: 'How I wish

I could see whether the Lord is there in the midst of these people, so as to say to Him: 'Have mercy - pity on these poor people!' So I went round and round and I saw Him as a little Child; but little by little He kept growing, until He reached the perfect age. I drew near Him and I said: ***'Amiable Lord, don't You see the tragedy that is happening? You don't want to make use of mercy any more? Do You perhaps want to keep this attribute as useless, which has always glorified your Incarnate Divinity with so much honor, forming a special crown on your august head, and bejeweling You with a second crown, so wanted and loved by You - which is souls?'***

Now, while I was saying this, He told me: 'Enough, enough, do not go any further; you want to speak of Mercy, and what about Justice - what are we going to do with It? I have told you and I repeat to you: 'It is necessary that Justice follow Its course'." So I replied: 'There is no remedy - why then leave me on this earth when I can no longer placate You and suffer in the place of my neighbor? Since it is so, it is better if You let me die.' At that moment I saw another person behind the shoulders of blessed Jesus, and He told me, almost making a sign with His eyes: "Present yourself to my Father and see what He tells you.' I presented myself, all trembling, and as soon as He saw me, He told me: "Why have you come to Me?" ***And I: 'Adorable Goodness, infinite Mercy, knowing that You are Mercy Itself, I have come to ask for your Mercy - Mercy on your very images, Mercy on the works created by You; Mercy on nothing else but your creatures themselves.'*** ***And He said to me: "So, it is Mercy that you want. But if you want true Mercy, after Justice has poured Itself out It will produce abundant fruits of Mercy***

Divine Mercy - In answer to Luisa's request for Mercy, St. Mary Faustina of the Blessed Sacrament was born the following year on August 2, 1905

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; thought it right to delegate to Luisa a special confessor, Fr. Michele De Benedictis. Fr. Michele, 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, from New Year 1889 she was to remain there permanently.***

Divine Mercy - St. Faustina's Diary - 1264...Act of total abandonment to the will of God, which is for me, love and mercy itself. Jesus-Host, whom I have this very moment received into my heart, through this union with **You I offer myself to the heavenly Father as a sacrificial host, abandoning myself totally and completely to the most merciful and holy will of my God. From today onward, Your will, Lord is my food.** Take my whole being dispose of me as You please. Whatever Your fatherly hand give me, I will accept with submission, peace and joy.

Divine Will -Volume 11 - April 10, 1912 - The souls who have more trust will shine more in the crown of the divine mercy. Continuing in my usual state, as soon as blessed Jesus came, He told me: "***My daughter, the souls who will shine the most, like bright gems in the crown of my divine mercy, are the souls who have more trust, because the more trusting they are, the more they give space for the attribute of my Mercy to pour into them all the Graces that they want.*** On the other hand, the soul who does not have real trust closes the graces within Me, remaining poor and unequipped, while my Love remains contained within Me and suffers greatly. In order not to suffer so much, and to be able to freely pour out my Love, ***I deal more with those souls who trust than with the others.*** With these souls I can pour out my Love, I can play, I can cause loving contrasts, since there is no worry that they may feel ashamed or afraid; rather, they become more brave and take everything in order to love Me more. ***Therefore, trusting souls are the outpouring and the amusement of my Love - the most graceful and the richest ones."***

Divine Mercy - Saint Faustina's Diary -102. When you say this prayer, with a contrite heart and with faith on behalf of some sinner, I will give him the grace of conversion. This is the prayer: "***O Blood & Water, which gushed forth from the Heart of Jesus as a fount of Mercy for us, I trust in You.***"

Divine Will - 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.

Divine Mercy - St. Faustina's Diary - 83. Write this: before I come as the just Judge, I am coming first as the King of Mercy. Before the day of justice arrives, there will be given to people a sign in the heavens of this sort:

Divine Will - Volume 10 - February 3, 1912

If in the soul there is no purity, upright working and love, she cannot be the mirror of Jesus. Continuing in my usual state, my always lovable Jesus came, and placing His holy hand under my chin, He told me: "My daughter, you are the reflection of my glory."

Then He added: "In the world I need mirrors to which to go and look at Myself. Only then can a fount serve as mirror in which people can reflect themselves..."

Divine Mercy - St. Faustina's Diary -163. O Most Holy Trinity! As many times as I breathe, as many times as my heart beats, as many times as my blood pulsates through my body, so many thousand times do I want to glorify Your mercy. I want to be completely transformed into Your mercy and *to be Your living reflection*, O Lord.

Divine Will - November 9, 1906 -Effects of meditating continuously on the Passion.

Finding myself in my usual state, I was thinking about the Passion of Our Lord; and while I was doing this, He came and told me: "*My daughter, one who meditates continuously on my Passion and feels sorrow for it and compassion for Me, pleases Me so much that I feel as though comforted for all that I suffered in the course of my Passion*; and by always meditating on it, the soul arrives at preparing a continuous food.

Divine Mercy - St. Faustina's Diary - 267 Jesus told me that **I please Him best by meditating on His sorrowful Passion**, and by such meditation much light falls upon my soul. He who wants to learn true humility should reflect upon the Passion of Jesus.

*Divine Will - Blessed Hannibal Maria Di Francia - Messina, October 29, 1926 - **Intelligentes quae sit voluntas Dei.** We begin, with this first printing, the publication of more than 20 handwritten volumes of sublime revelations which, always excepting the judgments of the Holy Church, we believe to have been given by Our Lord Jesus Christ to a soul, a dearest daughter and disciple of His, who is the pious author of the **Hours of the Passion.** Even now we make known that these revelations, which are continuing and will continue, we don't know for how much longer, have as their goal the establishment of the complete Triumph of the **Kingdom of the Divine Will** upon earth.*

Divine Mercy - St. Faustina's Diary - 304. O my Jesus, my only hope, thank You for the book which You have opened before my soul's eyes. **That book is Your Passion** which You underwent for love of me. It is from this book that I have learned how to love God and souls. In this book there are found for us inexhaustible treasures. O Jesus, how few souls understand You in Your martyrdom of love!

Divine Mercy - St. Faustina's Diary - 1826...When I had received Jesus in Holy Communion, my heart cried out with all its might, "**Jesus, transform me into another host! I want to be a living host for You.** You are a great and all-powerful Lord; You can grant me this favor." And the Lord answered me, **You are a living host, pleasing to the Heavenly Father. But reflect: What is a host? A sacrifice. And so...?** Oh my Jesus, I understand the meaning of "host", the meaning of sacrifice. **I desire to be before Your Majesty a living host; that is, a living sacrifice that daily burns in Your honor.**

When my strength begins to fail, it is Holy Communion that will sustain me and give me strength. Indeed, I fear the day on which I would not receive Holy Communion. My soul draws astonishing strength from Holy Communion. **O living Host, light of my soul!**

April 23rd A.D. 2021 – Anniversary of Birth of Luisa

Calendar for the Traditional Roman Rite



Luisa had not always been in bed. Her first years were of continuous movement, because she was healthy and strong; of that sturdiness of the old patriarchal families who lived their years in the open countryside, among the fragrance of thyme and the bleating of the sheep.

The land of *Puglia*, austere and rough, industrious and sober, reflected the nature of its inhabitants... A tenacious land, a land with the 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).

Luisa came to the light in Corato, land of Bari, and there she lived and died in odor of sanctity. The name of Corato seems to come from the Latin “*Cor Datum*” (“Given heart”). Admirable divine Providence, which disposed that the coat of arms of the city displayed a heart in the middle of three towers which guard it... Yes, because this is the land where God wanted to give His Heart, which is His Divine Will, to a creature, and where she gave her own heart to her Lord.

Luisa was born on the morning of April 23, 1865, Sunday “in Albis”. On that very evening she was baptized. Her parents, Vito Nicola Piccarreta and Rosa Tarantini, both from Corato, had five daughters: Maria, Rachele, Filomena, Luisa and Angela. The last two did not get married, and after the death of their parents, on March 19 and 29, 1907, Angelina always remained assisting Luisa.

In her tender age of three or four years, until she was ten, little Luisa was of fearful temperament. She could not remain alone, nor could she go anywhere by herself, due to the frightening dreams that she had every night during her infantile age. She dreamed of the devil, who frightened her, made her shake and bathe in cold sweat. And she hid; she ran into the arms of her mama, and then remained for the whole day with the impression of those dreams, with such fright that she felt that devil coming out from all parts... Even when she went with her parents to the family farm - a cultivated land at about 27 Km (~ 17 miles) from Corato, called “Torre Disperata”, in the *Murge* - she could not remain alone, not even in the garden, because the blowing of the wind or the moving of tree branches made her think of the presence of the devil.

For this reason, since that age, she became used to prayer. Every day she entrusted herself to all the male and female Saints that she knew with as many ‘Our Fathers’ and ‘Hail Marys’, so that they might free her from those dreams. A tender and profound devotion to the Most Holy Virgin, whom she called “Celestial Mama” also began to arise within her. Sometimes she dreamed of Her as She cast away the devil. One time in particular She said to her: “Cry, my daughter, for my Son is dead.” Luisa remained shaken and full of compassion. Her childhood - she says - was very embittered and unhappy. She did not even play with other little girls or with her little sisters because of the great length of her prayers. She remained slightly distant, but without going to far, because of her fear.

She did not want to participate in either feasts or amusements, although holy, which were traditional in the families. Her shy temperament rendered all things extraneous to her and martyred her, if she was forced to participate by her family, or if

her mother took her to visit their relatives. If then some people came to her house, Luisa disappeared until they called her telling her that the visitors had left. In the meantime, she would remain hidden behind a bed, recollected in prayer.

Remembering all this, one day Jesus said to her: “My daughter, even the shyness with which I surrounded you in your tender age was one of my greatest jealousies of love for you. I wanted that no one entered into you, either world or people. I wanted to render you extraneous to everyone. I did not want you to participate in anything, or that anything be pleasing to you, because, having established since then that I was going to form the Kingdom of the Supreme Fiat within you, and since you had to take part in Its feasts and joys - it was just that you enjoyed no other feast, and that you be deprived of all pleasures and amusements which are on earth. Aren’t you happy?”

And Luisa says: “But although I was shy and fearful, I was of lively and happy temperament: I jumped, I ran, and I even did some impertinences.”

Luisa never emerged in any natural aspect. For all her life she remained a tiny little girl. She knew nothing except God, and the world did not know her - nothing human in her which would attract attention. One day Jesus said to her: “Listen, I went round the earth, over and over again; I looked at all creatures, one by one, in order to find the littlest of all. And among all I found you, the littlest among 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; and 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).

Luisa was nine years old when she received First Communion. It was the “in Albis” Sunday of 1874; the same day she received the Sacrament of Confirmation. For the first time little Luisa, with great devotion, went to receive the One Who had to make of her His Victim, and a Living Host. The Eucharist became her predominant passion, and she centralized all her affections in It. Since that age, Luisa used to remain in church for hours (her Parish Church, Saint Mary the Greek), kneeling motionless, engrossed in profound contemplation.

She became “*daughter of Mary*” at eleven. And she herself narrates: “One day, as I wanted to pray and meditate, I was caught by fear and I wanted to run to my family. But I felt a strength in my interior which kept me back, and I heard *a voice* in the depth of my soul, which said to me: “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.”

In this way Luisa acquired such strength, courage and firmness that the fear disappeared and the nightmares ceased too. From that time on - she was about twelve years old - she began to hear the interior voice of Jesus, especially when she received Him in Holy Communion. Jesus, in attitude of Master, now corrected her, now scolded her, now instructed her, and taught her about meditation. “Since then - Luisa writes - in my interior adorable Jesus taught me about the Cross, meekness, obedience, His hidden Life...”

Jesus was so jealous as not to entrust to anyone the task of the spiritual direction and education of Luisa, because He had to form in her the Work of the Sanctity of sanctities - His own personal Work of *giving start to the Kingdom of the Divine Will upon earth*. Luisa remained always under the care of her Confessors and under obedience to them. She had five Confessors during her life, and the last one was designated by her Archbishop; however, they were not her spiritual directors. Jesus alone was her Spiritual Director.

The interior voice of Jesus led Luisa to detachment from herself and from everything. For this purpose, He presented her the hidden life of the Holy Family in Nazareth as model. Life in the Divine Will, which Jesus was going to teach her years later, is the repetition of the interior Life of Jesus, lived especially in the ambiance of Nazareth, and in that of His Most Holy Passion. It is not by chance that the Archdiocese to which Corato belongs is called “*Trani-Nazareth*.”

Luisa had attended school at the Sisters of Immaculate Conception (called “of Ivrea”), and had completed the second (maybe the third) elementary grade. A special affection for them arose within Luisa, a human affection for which Jesus reproached her bitterly, which was the first and the last of her life. In those years - she said - she had almost a craving for becoming a nun, and desired to be like one of those whom she knew. But Jesus made her stop very soon, allowing that she find a disappointment... He spoke to her of His love, of the inconstancy of the love of the creatures, of how He absolutely

wanted her to cease that, and finally He added: "...When a heart is not empty, I refuse it, and I cannot begin the crafting which I have planned to do in the depth of the soul."

To her desires of religious life, Jesus, reassuring her, answered: "Yes, I will make you content; you will see that you will be a nun." But her family was opposed, especially her mother, who said she would have made her content if Luisa had wanted to become a cloistered nun, but not one of active life.

She was about 14 years old when she went with her mother to Trani, to ask for admission to the monastery of Saint Claire in San Giovanni (cloistered nuns), but she was not accepted because her mother referred the strange things which were happening to her, and especially the precarious physical condition of Luisa.

Years later, reduced to languish in a bed, in her condition of voluntary victim, lamenting with Jesus, Luisa said to Him: "Yet, You told me a lie, You made fun of me, promising me that I was going to become a nun." But many times Jesus reassured her on the fact that He had told her the truth, saying to her: "I cannot deceive, nor can I make fun of anyone. The call which I made on you was more special: who, by becoming a nun, even in the most strict religious lives, cannot walk, cannot take air, cannot enjoy anything? And how many times in religious orders do they let the little world in, and amuse themselves magnificently? And I remain as if aside... Ah, my daughter, when I call to some state, I know how to fulfill the call. The place is indifferent to Me; the religious habit tells Me nothing, when in substance the soul is what she should be if she had entered religious life. Therefore I tell you that you are and will be the true little nun of my Heart."

Luisa was 13 years old when the unexpected *vision of Jesus carrying the Cross* was to mark a turning point in her life. She herself narrates: "...So, encouraged by Jesus, I began to meditate on His Passion, which did so much good to my soul that I can well assert, without fearing of being mistaken, that all the good came from this source of grace and love. From that time on, the Passion of Jesus made Its way, not only in my heart and in my spirit, which vividly felt compassion, but through this meditation, my whole body was caught by such rapture as to feel the painful effects of the Passion itself. I saw myself immersed in It as if in an immense sea of light, which with its burning rays made me share in the love of Jesus, Who had suffered so much for me..."

"Other times Jesus Himself made me the narration of His bitter pains and sorrows which He suffered for love of me, and I remained so moved as to cry bitterly. One day, more than ever, while working, I was reflecting on the most bitter pains of Jesus; I felt my heart so oppressed that I could not breath, and fearing that some trouble was about to occur to me, I wanted to distract myself by going out to the balcony. But what do I see? An immense crowd of people in the middle of the street, passing under the balcony, leading my most meek Jesus with the Cross on His shoulders, Who was pushed now to one side, now to the other. I could see Him panting, His Face dripping with blood, and in such a pitiful attitude as to move even the stones, *when He raised His eyes toward me in act of asking me for help*. Who can say, now, the pain that I felt within me; who, the impression that such a harrowing scene produced in me...?!

I immediately went to my room, not even knowing where I was. I felt my heart break for the pain, and crying my heart out, I said to myself: 'How much You suffer, O my good Jesus! Could I at least free You from those wolfs, so rabid, or at least suffer myself those pains, those sorrows and strains in your place, so as to give You the greatest relief! Please, my Good, give me sufferings, because it is not fair that You have to suffer so much for love of me, while I, a sinner, remain without suffering anything for You!'

From that moment on, and forever, a most ardent yearning to suffer for love of Jesus aroused in Luisa. Then, the first physical sufferings of the Passion of Jesus began for her, although they were hidden. Our Lord deprived her of any consolation and sensible grace, leaving her alone in the midst of most bitter pains... They were so intense as to affect her physical health. Her family realized it, but attributed it to an illness. Therefore she had to submit to the first medical examinations, which gave no results.

As Jesus was missing, everything was missing to her. Even the creatures, the water, the fire, the plants, the flowers, the sun, and the very stones of her little room, which in their mute language so eloquently spoke to her about their Creator, her only Good, Jesus, provoked in her such desire as to convert everything into most bitter pain. Only after Communion did the voice of Jesus make itself heard again; but having to remain for long periods in the countryside with her family, she was deprived also of this. After this period, Jesus lovingly continued to speak to her, instruct her, and prepare her for a terrible fight against the demons...

After having reassured her, Jesus recommended to her especially constant prayer (“even if you should suffer pains of death), absolute obedience to her Confessor, and courage and intrepidity in battle... This lasted one year and a half, and she fought both in her soul and in her body, resisting the assaults, the suggestions, the temptations and the torments of the infernal enemy. Then, little by little, it ended three years later.

In seeing her very gaunt, her family wanted to take her to the countryside, to let her recover her health. But God was waiting for her there, “in the desert”, to let her pass to a new state of life.

While she was in the countryside, one day the demons gave the last assault to Luisa, so violent and painful that she lost consciousness. It was the first time that it happened to her. Reduced to that state, she had another vision of Jesus suffering because of the offenses of sinners. Then, moved interiorly by the loving solicitations and invitations of Grace, conquering her fear and repugnance, she fully consented to the Will of God and accepted the *state of victim* to which Jesus and the Sorrowful Mother were calling her. She was 16 years old.

A new period of sensible graces followed (various visions of Jesus and of the Mary Most Holy), alternated with sufferings on the part of demons, and with the participation in the sufferings of Jesus.

One day she was in the farm house with her family when she lost consciousness a second time. She saw again Jesus suffering, Who communicated her the pains of His crown of thorns. As she came round, she could not open her mouth or take any food, because of the spasm that she felt. In this situation, it was impossible for Luisa to eat anything; at the beginning, for two or three days; but shortly later, in a continuous and definitive way. She always brought up everything, and lived in a state of total starvation (except for very short periods) until her death. This state was known to her family, which ignored the cause of it. In this way, even externally, the Lord prepared Luisa *to live only from the Divine Will, and making of It her only food, together with the Eucharist.*

Her family thought that Luisa had caused this state because she did not want to be in the countryside, and that her refusing food was only a fuss; so she received reproaches and sufferings from her family. But in the end, through force of circumstances, they discovered the truth. One day, as Luisa felt annihilated and destroyed, anguished by the only thought that the others might become aware of her sufferings, and as she prayed Jesus to let her suffer in a hidden way, she lost consciousness and saw Jesus suffering again. Forgetful of herself, she prayed Him to concede her to suffer in His place, and Jesus soon made her content: as she regained consciousness, she saw people from her family around her, disturbed and crying, fearing that she was at the end of her life..., and therefore, new medical examinations, without fruit, and *the new cross* of not being left alone, and of being prevented from going to church, deprived of the Sacraments, and unable to visit Jesus in the Tabernacle.

This state of suffering lasted about 6-7 months. It increased so much that *she would often lose consciousness and remain petrified*, and therefore she was forced to remain in bed in a more continuous way. She was examined by other doctors, who said that they were not competent to make her come back into herself (“I am a doctor, and I did not study mysticism”), but they suggested to call a Priest. As she had been in that state of death for more than 18 days, they called her Confessor (Father Cosma Lojodice, Augustinian), who, through command of obedience, made her come round. Luisa attributed this to the virtue of this Priest, and considered it a miracle.

A few more times she was able to free herself by herself. Then, she recovered her health and for a certain period of time was able to go to church.

On Christmas of 1882 - Luisa was 17 years old - she made a Novena of preparation to the Feast of Christmas, through daily practice of different acts of virtue and mortification, with nine meditations each day, regarding the Mystery of the Incarnation of the Word, to honor the nine months which Jesus spent in the womb of His Mother. She received then special graces, and the interior voice of Jesus illustrated her the contemplation of nine hours during the days of the Novena, which culminated in the vision of Baby Jesus, Who invited her to rise higher in the life of His Grace and of His Love. For this purpose, He ordered her to continue to make other *24 meditations on His Passion and death of the Cross*, distributing them across the 24 hours of the day.

Thirty-one years later (in 1913 and 1914) Luisa had to write under obedience these “*Hours of the Passion*”, which were then published. But since that time Luisa was assiduous in this meditation; since then were the “Hours of the Passion” written in her soul!

At the age of 18 Luisa became tertiary Dominican, with the name of Sister Maddalena. At that time, her Parish Priest, of Saint Mary the Greek, was promoting the Third Order, and Luisa was one of the first.

Some time later, since she could still free herself by herself from the state of loss of consciousness, and she had said nothing to her Confessor, Our Lord disposed in such a way that she would be, again, unable to be freed by herself. Therefore, her Confessor was called again, who freed her and ordered her to go to him every morning in order to receive in advance the benediction which had to free her, so that he would not have to go to her.

But one day it happened that she was surprised by that state, and since her Confessor was not around, other Priests were called, who refused to go... After Luisa spent ten days in that state of petrification and death, Father Michele De Benedictis came, who had been her first Confessor when she was little. He made her come round with surprise of all, and especially of Luisa who understood two things: that it was not only the sanctity of the Priest that gave her life again, but his authority as Minister of God; and that God had placed her in the hands of the Priests... Here did a new and extremely heavy cross begin, which lasted for all the rest of the life of Luisa: *the need, wanted by Jesus, of the Priestly authority to give or take away sufferings from this Victim.*

Then, a harsh war against Luisa and her family began on the part of Priests. Some of them considered her an impostor; others said that she deserved to be beaten; others believed she was possessed... They arrived at leaving her in that state of death for 10, 18, and even 25 days! Luisa’s mother, not knowing what else to do in the midst of so many tribulations, turned to the Archbishop, who began to be interested and to give dispositions so that Priests would go and “wake her up.”

About four years went by in this way, until she reached the age of 21-22. Luisa wanted to resist and she was in disagreement with Our Lord; her Confessor, on his part, did not want her to fall into that state any more, which was not in the power of Luisa. Then Our Lord intervened, placing Luisa, definitely and with no doubts, as “lamp on the chandelier”, *in her mission of Victim of reparation and expiation on behalf of men*; and He used the epidemic of cholera, in 1887.

Luisa prayed Jesus to make that scourge cease, which had been spreading for months, claiming many lives; and the Lord consented, at the condition that she would accept to be Victim of reparation. As she accepted, after three days of sufferings in her now usual state of death, the cholera suddenly disappeared.

One month after the end of the epidemic, the Confessor left her because he was called to a convent. Then she submitted to the direction of Father Michele De Benedictis. To him she was able to open her soul in minute details without knowing how, while it had been impossible with his predecessor; in reality, she was also forced by Jesus. In order to discern on this soul, first of all her Confessor imposed her that, if she had to suffer, she was supposed to ‘ask him for obedience’: without his consent, Luisa could not accept the state of suffering from Jesus.

About one year later, Jesus asked her to offer herself to suffering; not at intervals, as in the past, but continually, with the purpose of sparing men from the many chastisements which were about to plunge upon them, because of their sins.

As she communicated this to the Confessor, and asked obedience to be continually in bed suffering, “for a certain period of time” (which she thought to be of about forty days), he said to her that, if that was the Will of God, he would give her obedience. “But unfortunately - Luisa says - from that day until the moment in which I am writing (1899) twelve years have passed, continuing in this state of sufferings, and who knows how much longer will it last!”

Luisa remained definitively in bed at the age of 22 (from the beginning of 1888), and lived for about 60 more years, until March 4, 1947, day in which she died.

Another chain of singular graces began, as Jesus made Himself seen very often, disposing her to the *Mystical Marriage*, leading her to perfect conformity to His Will.

When God asks, it is in order to give. If before it was Luisa that went to Jesus, from now on it is Jesus that comes to her almost every day. However, it was sufficient that Jesus delayed His sensible presence of a few hours, for it to become a

cruel pain of death for Luisa. In addition to this, Holy Mass began to be celebrated every day in her home, in front of her bed, with the permission of the Ecclesiastical Authority, except for a short period of time.

Jesus began to dispose Luisa to that state of union to which He was calling her: *“I want from you perfect conformity to my Will, in such a way that your will be completely dissolved in Mine.”*

He asked her to ask for obedience to no longer eat, since she brought up everything, but her Confessor did not consent to this. But then, so as not to make her appear odd, he ordered her to take food only once a day, although knowing that she would bring up everything a few minutes later. This was certainly a *unique phenomenon*, because she brought everything up smoothly, as if in a hiccup, intact, fresh and nice at the appearance. This phenomenon lasted for all her life.

In seeing that after the “forty days” the state of sufferings continued, and that he should have gone every day to make her come round through the benediction of obedience (*“In the name of God, Holy, Powerful and Immortal”*), the Confessor ordered her not to fall again in that state. Luisa did everything possible to resist Our Lord, but at a certain point, around the end of the night, Jesus “drew her outside of herself” and let her share in His pains. They had to call her Confessor who, in waking her up, scolded her as disobedient and visionary, telling her that she did not need him, but a psychiatrist. Luisa explained to him what had happened, and that the Lord, in order to convince the Confessor that such was His Will, gave him, as a sign, the announcement of a war between Italy and Africa (which came true in a few months’ time). In this way the Confessor was persuaded and withdrew his order. It was new year’s eve of 1888.

One year after she had remained in bed as perennial victim, Jesus gave her the grace of the *“Mystical Union.”* It was October 16, 1888, Feast of the Purity of Mary Most Holy¹. Luisa was 23 years old.

One day - three months had passed since she had become perennial Victim - Jesus presented Himself to Luisa in an indescribably beautiful look, such as to enrapture her. She says, “In less than no time, He made my soul come out from every part of my body, giving me a most simple body, all resplendent with most pure light; and behind Him, I followed His most rapid flight, wandering round the great vastness of the heavens. Now, since it was the first time that this wonderful phenomenon occurred to me, as the soul went out of the body, I began to exclaim: now surely the Lord has come to take me, therefore I am definitely going to die...!”

In the future, every time she lost consciousness, her soul (or better, *her spirit*)² abandoned her body to follow Jesus. In this way they went often to the places where Jesus was offended, or they found obstinate sinners at the point of death... Then, with immense pain, Jesus would ask her, on one hand, to take upon herself part of His most bitter pains, and on the other the weight of His Justice and the satisfaction for all the sins and pains of sinners. To these pains, the most bitter one was added: that of returning to her body and being alone. Her most ardent desires to die and enter permanently into Heaven (*“My Fatherland”*) were restrained only through the obedience which was imposed to her, of not wanting to die. In this state Luisa spent the rest of her life.

Eleven months after the *“Union”* on earth, Jesus wanted to ratify it in Heaven, in the presence of the Most Holy Trinity and of all the Celestial Court, with a new mystical grace, the highest one ever known from previous Saints and from mystical writers: *“The Mystical Marriage.”* With this grace, Luisa was given perennial possession of the Three Divine Persons, concealed in the three theological virtues (Faith, Hope and Charity), which established in her their stable dwelling place. It was September 8, 1889, Feast of the Nativity of Mary. Luisa was 24 and a half years old.

This date is important because *this was the moment and the occasion in which Luisa first received the gift of the Divine Will.*

In fact, 32 years later, Our Lord explains to her: “It is just, it is necessary that I speak about you. Would it be nice that a bridegroom who is about to marry his bride, has to deal with others but not with her; while it is necessary that they confide their secrets to each other, that one know what the other has, that their parents provide this couple with a dowry, and that one become used to the ways of the other in advance?”

¹ 90 years later Pope John Paul II was elected.

² See 1 Tess. 5,23.

I added: ‘Tell me, my Life, who is my Family? What is my dowry and what is yours?’

And smiling, He continued: “Your family is the Trinity. Don’t you remember that in the first years of bed I took you to Heaven and we celebrated our union before the Most Holy Trinity? It provided you with such gifts that you yourself have not known them yet. As I speak to you about my Volition, about Its effects and value, *I make you discover the gifts with which, since then, you had been provided.* I do not speak to you about my dowry, because what is yours is Mine. Moreover, after a few days, We, the Three Divine Persons, descended from Heaven, took possession of your heart, and formed our perpetual residence in it. We took the reins of your intelligence, of your heart, and of all yourself; *and everything you did was an outpouring of our Creative Will in you, and the confirmation that your volition be animated by an Eternal Volition.* The work is already done. Nothing is left but to make it known, so that, *not only you, but also others may take part in these great goods.* I am doing this by calling now one minister, now another, and even ministers from places afar...” (*Volume 13 - 12-5-1921*).

Jesus continued His work, disposing Luisa to the last “*marriage*”: “*The marriage to the Cross.*” Finally, one morning, showing Himself Crucified, He communicated her the most painful stigmata of His Passion, although consenting to the request of Luisa to keep them invisible.

From then on, Jesus Himself frequently renewed her mystical crucifixion, especially in the day of the Exaltation of the Holy Cross. Her insatiable hunger for suffering became equal to her irrepressible desires of Heaven.

In 1898, for 24 years, a new Confessor (the third one), Father Gennaro De Gennaro, took her under his care. As first thing, he gave her the most painful obedience to write all that had happened between her and Jesus, since the beginning. So, on February 28, 1899, Luisa began to write her volumes (large notebooks) in the form of a diary. Most likely she wrote at the same time volume 2, as a diary, and volume 1, in which she narrates her past life, from the age of 12 on (more or less, between 1877 and 1899). Subsequently, in 1926, she had to write a “Notebook of childhood memories” in order to complete volume 1. The last chapter of the last volume (vol. 36) was written on December 28, 1938. Afterwards she did not write any more, as the order to do it ceased.



Book of Heaven - April 18 A.D., 1927

The Resurrection of Our Lord gave to creatures the right to rise again. Difference that exists between one who operates in the Divine Will and one who operates outside of It.

I was following the Holy Divine Volition in the act in which He rose again from the sepulcher, glorious and triumphant; and my lovable Jesus, coming out from within my interior, told me: “My daughter, by rising again, my Humanity gave to all creatures the right to rise again – not only with their souls, to glory and to eternal beatitude, but also with their bodies. Sin had taken away from creatures these rights to rise again; my Humanity, by rising again, gave them back to them. It enclosed the seed of the resurrection of all, and by virtue of this seed, which was enclosed within Me, everyone received the good of being able to rise again from death. One who does the first act must have such virtue as to enclose within himself all the other acts that the other creatures must do; in such a way that, by virtue of the first act, others may imitate him and do the same act. How much good did the Resurrection of my Humanity not bring, giving to all the right to rise again? Because man had withdrawn from my Will, glory, happiness, honors – everything had failed for him. He had broken the link of connection which, connecting him with God, gave him the rights to all the goods of his Creator. And my Humanity, by rising again, connected this link of union, returning to him the rights he had lost, and giving him the virtue of rising again. All the glory, all the honor, is of my Humanity – had I not risen again, no one could rise. From the first act come the successions of acts similar to the first.

See what the power of a first act is. My Queen Mama did the first act of conceiving Me. In order to be able to conceive Me, Eternal Word, She enclosed within Herself all the acts of creatures, in order to repay Her Creator so as to be able to say to Him: ‘I am the one who loves You, adores You, satisfies You for all.’ So, finding everyone in my Mama, even though my conception was one, I was able to give Myself to all, as life of each creature. The same for you, my daughter: as you do your first acts in my Will, the other creatures receive the right to enter into It and to repeat your acts, in order to receive the same effects. How necessary it is that even just one alone do the first act. In fact, it serves to open the door, to prepare the raw materials, to form the model in order to give life to that act. Once the first is done, it is easier for others to imitate it. This happens also in the low world: one who is the first to form an object must work more, sacrifice himself more; he must prepare all the materials that are needed; he must make many trials. And once the first is done, not only do others acquire the right to do it, but it is easier for them to repeat it. However, all the glory is of the one who did it first, because if the first had not been done, the other acts, similar to it, could never have existence. Therefore, be attentive in forming your first acts, if you want the Kingdom of the Divine Fiat to come to reign upon earth.”

After this, I was fusing myself in the Holy Divine Volition, calling all the acts of creatures, so that all might rise again in It; and my sweet Jesus told me: “My daughter, what great difference passes between one act done in my Will, and one act, even good, done outside of It. Within the first one flows a Divine Life, and this Life fills Heaven and earth, and the act receives the value of a Divine Life. Within the second flows an act of human life, which is limited, restricted, and many times its value ends with the end of the act; and if there is any value in it, it is human value, which is subject to perishing.”

“If Adam had not sinned, the Eternal Word, who is the very Will of the Celestial Father, was to come upon earth glorious, triumphant and dominator, accompanied visibly by His angelic army, which all were to see; and with the splendor of His glory...”



Book of Heaven – Book of Heaven - March 31 A.D., 1929

Absolute rights of the Divine Will. How the human will changed the human destiny and the divine. How, if man had not sinned, Jesus was to come upon earth glorious and with the scepter of command. Man was to be the bearer of his Creator.

I feel within me the continuous Power of the Divine Fiat, which envelops me with such empire as to give no time to my dying will to do the slightest act; and It glories in not letting it die completely, because if It did so, It would lose Its prestige of operating over a human will which, while it is alive, voluntarily receives the vital act of the Divine Fiat upon itself. And it is content with living while dying, so as to give life and absolute dominion to the Supreme Volition which, victorious with Its divine rights, extends Its boundaries and sings victory over the dying will of the creature which, though dying, smiles and feels happy and honored that a Divine Will has Its field of action within its soul.

Now, while I was feeling myself under the empire of the Divine Fiat, my sweet Jesus, moving in my interior, told me:

“Little daughter of my Divine Will, you must know that these are absolute rights of my Divine Fiat – to have primacy over each act of the creature – and one who denies Its primacy takes Its divine rights away from It, which are due to It by justice, because It is the Creator of the human will. Who can tell you, my daughter, how much evil a creature can do when she reaches the point of withdrawing from the Will of her Creator? See, one act of the first man withdrawing from Our Divine Will was enough, reaching the point of changing the destiny of the human generations – not only this, but the very destiny of Our Divine Will.

If Adam had not sinned, the Eternal Word, who is the very Will of the Celestial Father, was to come upon earth glorious, triumphant and dominator, accompanied visibly by His angelic army, which all were to see; and with the splendor of His glory, He was to charm everyone and draw everyone to Himself with His beauty; crowned as king and with the scepter of command, so as to be king and head of the human family, in such a way as to give creatures the great honor of being able to say: ‘We have a King who is Man and God.’ More so, since your Jesus was not coming from Heaven to find man infirm, because, had he not withdrawn from my Divine Will, no illnesses, either of soul or of body, were to exist; in fact, it was the human will that almost drowned the poor creature with pains. The Divine Fiat was untouchable by any pain, and so was man to be. Therefore, I was to come to find man happy, holy, and with the fullness of the goods with which I had created him. But, because he wanted to do his will, he changed Our destiny, and since it was decreed that I was to descend upon earth – and when the Divinity decrees, no one can move It – I only changed the manner and the appearance, but I did descend, though under most humble guises: poor, with no apparatus of glory, suffering and crying, and loaded with all the miseries and pains of man. The human will made Me come to find man unhappy, blind, deaf and mute, full of all miseries; and I, in order to heal him, was to take them upon Myself; and so as not to strike fear in them, I was to show Myself as one of them, become their brother and give them the medicines and the remedies which were needed. So, the human will has the power to render man happy or unhappy, a saint or a sinner, healthy or sick.

See then, if the soul decides always - always to do my Divine Will and to live in It, she will change her destiny, and my Divine Will will fling Itself upon the creature; It will make her Its prey, and giving her the kiss of Creation, It will change appearance and manner. Clasp her to Its bosom, It will say to her: 'Let us put everything aside, the first times of Creation have come back for you and for Me; everything will be happiness between you and Me, you will live in Our house, as Our daughter, in the abundance of the goods of your Creator.'

Listen my little newborn of my Divine Will: if man had not sinned, if he had not withdrawn from my Divine Will, I would have come upon earth – but do you know how? Full of majesty, as when I rose again from death. Even though I had my Humanity similar to that of man, united to the Eternal Word, how different was my resurrected Humanity – glorified, clothed with light, not subject to either suffering or dying: I was the Divine Triumpher. On the other hand, before dying, though voluntarily, my Humanity was subject to all pains; even more, I was the Man of Sorrows. And since man had his eyes still dazzled by the human will, and therefore he was still infirm, few were the ones who saw Me resurrected, and this served to confirm my Resurrection. Then I ascended into Heaven, to give man the time to take the remedies and the medicines, so that he might recover and dispose himself to know my Divine Will, in order to live, not of his will, but of Mine, and so I will be able to show Myself full of majesty and of glory in the midst of the children of my Kingdom. Therefore, the Resurrection is the confirmation of the Fiat Voluntas Tua on earth as It is in Heaven. After such a long sorrow, suffered by my Divine Will for many centuries, of not having Its Kingdom upon earth and Its absolute dominion, it was right that my Humanity place Its divine rights in safety, and realize Its original purpose and Mine, of forming Its Kingdom in the midst of creatures.

Moreover, in order to further confirm for you how the human will changed its destiny and that of the Divine Will with regard to it, you must know that in the whole history of the world two persons only have lived of Divine Will, without ever doing their own – and these were the Sovereign Queen and Myself. And the distance, the difference, between Us and the other creatures is infinite; so much so, that not even Our bodies were left on earth. They had served as royal palace for the Divine Fiat, and the Divine Fiat felt inseparable from Our bodies; and therefore It claimed them, and with Its ruling strength, It kidnapped Our bodies together with Our souls into Its Celestial Fatherland. And why all this? The whole reason is that Our human wills never had one act of life, but all the dominion and the field of action was of my Divine Will. Its Power is infinite, Its Love is insuperable.”

After this, He kept silent, and I felt I was swimming in the sea of the Fiat, and – oh! how many things I comprehended. And my sweet Jesus added: *“My daughter, by not doing my Divine Will, the creature casts confusion in the order which my Divine Majesty kept in the Creation; she dishonors herself, she descends down below, she places herself at a distance from her Creator, she loses the origin, the means and the end of that Divine Life which, with so much love, was infused in her in the act of being created. We loved this man so much, that we placed in him Our Divine Will as origin of life; We wanted to feel enraptured by him; We wanted to feel in him Our Strength, Our Power, Our Happiness and Our same continuous echo. And who could ever allow Us to feel and see all this, if not Our Divine Will bilocated in him? We wanted to see in man the bearer of his Creator, who was to make him happy in time and eternity. Therefore, when he did not do Our Divine Will, We felt, vividly, the great sorrow of Our work disordered; Our echo ended, Our enrapturing strength, which was to enrapture Us to give him new surprises of happiness, converted into weakness - in sum, it turned upside down. This is why We cannot tolerate such a disorder in Our work; and if I have spoken so much about my Divine Fiat, the purpose is precisely this: We want to place man in the order, that he may return to the first steps of his creation, and Our Will, flowing within him as vital humor, may form again Our bearer, Our royal palace upon earth, his happiness and Ours.”*

LUISA PICCARRETA
THE LITTLE DAUGHTER OF THE DIVINE WILL



Luisa Letters- 13. To Father Bernardo of the Most Holy Hearts from Assisi.

Fiat - In Voluntate Dei!

Most esteemed one in the Lord, what I recommend to you is to look at the Divine Will in all things, both the favorable and the adverse - painful, sorrowful ones - and in the contrasts of life which no one lacks; rather, blessed Jesus allows them in order to form the little rocks on which to raise the building of sanctity within us, **since without Cross we would lack the primary element to becoming saints**... Saying, "I don't mean to become a saint" means that you rely too much on yourself; you look at yourself instead of abandoning yourself in the arms of Jesus. Lean on Him, and you will see that all things - pains, crosses, miseries, weaknesses, the very defects, and illness - will lose their look and will all turn into messengers and bearers of sanctity. Sweet Jesus gave you everything to make of you a saint: call to religion, crosses, nourishment... And if you sin and are not holy, do you want to know the cause? Lack of union with Jesus. Union with Jesus floors all sins, love kills all passions, and abandonment in Him and trust are the nourishment in order to grow in sanctity. Here is the means to sin no more: to be united with Jesus, love Him, and always do His Will.

Don't think about the past, this harms you a great deal; rather, even today, begin your life with Jesus and you will find out for yourself how all things change for you; you will feel like another man, born again in all that is holy.

Lastly, I tell you that if Jesus made me write as many as two times (which I do for almost no one), it is because He loves you and wants you a saint. Therefore I beg you to do the deeds. I leave you in the Divine Volition, clasped within the arms of Jesus.

The little daughter of the Divine Will

Corato, October 9, 1934

Prayer Requests – April A.D. 2021



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

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

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

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

Popes Francis & Benedict (SI), **President Trump & Family** (SI), **Luisa Piccarreta** (to be declared Blessed – God’s Kingdom on earth – end to abortion), **Mother Gabrielle Marie & Benedictine Daughters** (Support & Vocations), **Fr. James W. D.** (SI), **Fr. Edwin J.P.** (SI), **Father Dullea.** (SI), **Fr. Hennessee** (SI), **Fr. Celso (RECOVERY), Fr. Lou** (SI), **Fr. Mancini** (SI), **Fr. Peter D** (SI), **Fr. Javier** (SI), **Fr. Carlucci** (SI), **Fr. Henrique Fragelli** (SI), **Fr. Jim Giotti** (SI), **Fr. Nano** (miracle), **Fr. Alan White** (Parkinsons), **Fr. Leonard Chaires** (SI), **Fr. Denis D** (SI), **Fr. Tobin** (SI), **Fr. Omar** (health), **Fr. Tom** (freedom), **Msgr. J.Anthony Luminais** (SI), **Walter Zimmerman** (SI), (SI), **Eugenie** (SI), **Brother David & the Knights** (SI), **Fr. Selvaraj** (SI), **Denise L** (SI), **George** (SI), **Dr. Ramon Sanchez** (SI), **Peter Holiday** (SI), **Sammy and Dewayne** (SI), **Judith Marie** (Family & SI), **Clair Marie** (SI), **Nicole, Carly, Jake, Tad** (SI), **Nicole’s Father and Lisette** (hip, hearing & conversion), **Nephew** (SI), **Frank Kelly** (protection/mission/back), **Rose Patak** (broken arm), **Jerry Gouthro** (eyesight), **Dannette, Bobbie and Mikela** (SI), **Michal Therese** (employment), **Lifers - Linda – Mura- Mary M, Jeff, Cheryl** (SI), **Ann** (endometrial cancer), **Paul S** (SI), **Bud** (SI), **Gary Z** (SI), **Sam Fuma** (SI), **Muriel & Gene** (SI -family), **AMC** (SI), **JJ Rosana Garcia Family** (SI), **Donna, Summer, Dustin, Chris & Family** (SI), **Jack and Gail** (SI), **Liz Ann Garcia** (SI), **Aida Garcia** (Health), **Anna Pfeil** (SI), **Ana Ramos** (SI), **Christina** (SI), **robert** (SI), **Ninfa** (stroke recovery), **Sylvester** (SI), **Sandy, Karen, Kurt, Olivia** (SI), **Ann , Scott, Jacob & Samuel** (SI), **Jerry, Donsey & family** (SI), **Frank Pollock** (SI), **Jennifer Raczek** (SI), **Linda Burke** (SI), **Hilda Lopez & family** (SI), **Unice & David** (SI), **Meg & Tony** (SI), **Carol Braun** (SI), **Fran & Judy O’Brien** (SI), **Diane** (SI), **Charlotte & Rose Hafley** (SI), **Earl Duque Family John & Aniela** (SI), **Nicholette Gottlinger and family** (SI), **Anita Ramos** (SI), **Helen** (SI), **Troy** (SI), **Jennie** (SI), **Teresa** (SI), **Frank Ramirez.** (SI), **Sara** (SI), **Celine Powers** (SI), **Anita Sabin** (SI) **Kelly Bowring & Family** (SI), **Eugenie B.** (SI), **Earl** (back), **Sylvia** (SI), **Frank Kelly** (chemo), **Mother Gabrielle Marie** (SI), **Cardinal Burke** (SI), **Bishop Schneider** (SI), **Charlotte** (Covid), **Kathy** (illness), **Helen** (home sell), **Raymond Patterson** (SI), **Joseph Cortez** (dying), **Ronnie** (daughter son and job), **President Trump and Family** (SI), **David Pavlas** (heart attack), **Elaine and Marshall Martin** (China Virus), **Fr. Pillari** (recovery), **Roger Gilly** (angina), **Rene Jr.** (SI), **Family of Fr. Gio Omale -Mama Isabel Omale, Romeo Binaan, Gianna Molla Binaan .Monique** (Covid). **Benedictine Daughters** (four with China virus), **Fr. Sante** (Covid)

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

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

DEO GRATIAS!



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

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

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