

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!

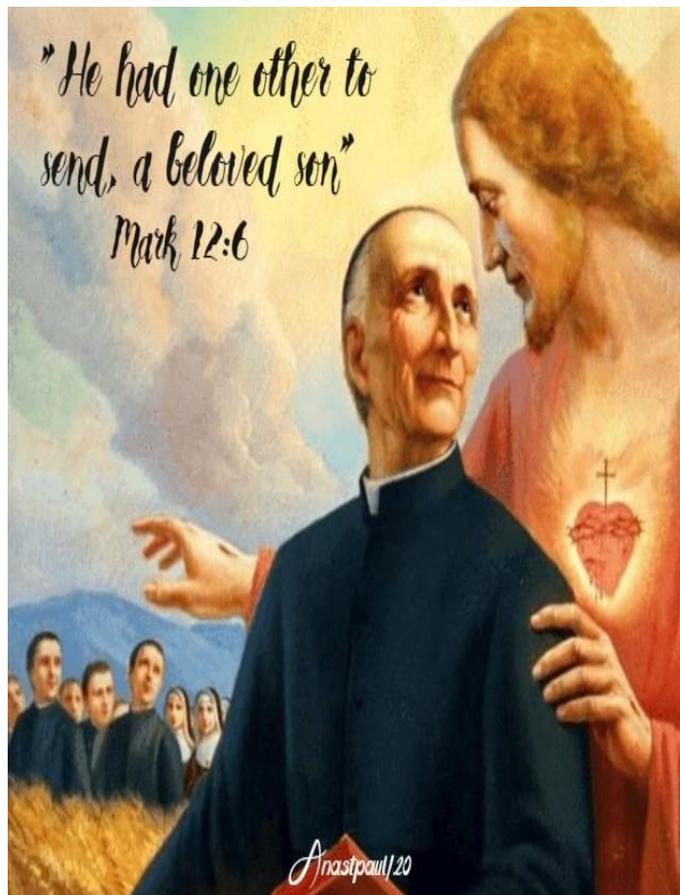


FIAT !

"May the Divine Will always be blessed!"

June 1 A.D. 2021 – Saint Anniable Maria Di Francia

Calendar for the Traditional Roman Rite



...Know, that I no longer occupy myself with almost anything of the other things of my Institutes, since I dedicated myself completely to the great Work of the Divine Will. I talk about it with people of (docile) spirit; I engage in conversation about this topic with whomever I best can; I promote it as much as I can, even in my Institutes.

Hannibal Mary Di Francia (1851-1927)



Hannibal Mary Di Francia was born in Messina, Italy, on July 5 **A.D.**, 1851. His father Francis was a knight, the Marquises of St. Catherine of Jonio, Papal Vice-Consul and Honorary Captain of the Navy. His mother, Anna Toscano, also belonged to an aristocratic family. The third of four children, he lost his father when he was only fifteen months old. The sad experience of losing a parent made him deeply sensitive to the plight of children bereft of parents and this, influenced his life and his educational system.

In childhood he developed such love for the Eucharist that he was allowed to receive Communion daily, something quite exceptional in those days. He was only seventeen when, at prayer in front of the Blessed Sacrament, he was given the "revelation of *Rogate*", that is, he deeply felt that vocations in the Church come only through prayer. Subsequently he found that such prayer is commanded by Jesus in the Gospel when He says: "*Ask [Rogate] the Lord of the harvest to send out laborers to gather his harvest*" (Mt 9:38; Lk 10:2). These words became the fundamental insight to which he dedicated his entire life.

Hannibal proved to be of lively intelligence with remarkable literary abilities. As soon as he felt the call of God, he immediately responded by placing himself and his talents at the service of God. After his theological studies, he was ordained a priest on March 16, 1878. A few months before his ordination, he met an almost blind beggar, Francesco Zancone, a providential encounter which led him to discover the sad social and moral reality of one of the poorest neighborhoods in the outskirts of Messina (Case Avignone). It was the beginning of a long walk and his boundless love for the poor and the orphans was one of the primary characteristic of his life.

With the permission and the encouragement of his bishop, Msgr. Joseph Guarino, he made the Avignone ghetto his home and dedicated himself completely to the redemption of its inhabitants. In accordance with the Gospel, he saw them as "sheep without a shepherd". It was an experience strongly marked by misunderstandings, difficulties and obstacles of every kind which he overcame by great faith, seeing Jesus Christ in the poor and marginalized people. He was carrying out what he defined as the "spirit of a twofold charity: the evangelization of and the care for the poor". In 1882 he started his orphanages, which were called "Anthonian Orphanages" because they were placed under the patronage of St. Anthony of Padua. His concern was not only to provide the children with food and occupation, but above all to assure that they were brought up in a way that integrated the moral and religious aspects of their lives, offering a family climate which helped lead them to discover and follow God's plan for them.

With his missionary spirit he wanted to reach out to the orphans and the poor all over the world. But how could he do it? He perceived that the "Rogate" was the real answer. He wrote: "What are these few orphans we attend to, these few people we bring the good news to, compared to the millions who are lost and abandoned as sheep without a shepherd?... I looked for an answer and I found a complete one in the words of Jesus: 'Ask the Lord of the harvest to send out laborers to gather his harvest'. I concluded then that I had found the secret key to all good works and to the salvation of all souls".

Hannibal felt that the Rogate was not simply the Lord's recommendation, but an explicit command and an "infallible remedy". For this reason, his charism can be considered as giving life to a providential foundation in the Church. He was also a forerunner in considering the work of committed lay persons, like parents, teachers, and even good government workers, as vocations.

To carry out his apostolic ideals in the Church and in the world, he founded two religious Congregations: the Daughters of Divine Zeal, in 1887, and the Rogationists ten years later. He wanted both institutions to live the Rogate as a fourth vow. The institutions were canonically approved on August 6, 1926.

In a petition to St. Pious X, in 1909, Father Hannibal stated: "From my early youth I have committed myself to that Holy Word of the Gospel: 'Rogate ergo...' From my small Institutes an unceasing daily prayer is raised by the orphans, the poor, the priests and the consecrated virgins, to the most Sacred Hearts of Jesus and Mary, to St. Joseph and the Apostles, that they may abundantly provide the Church with holy and chosen priests and with evangelical workers for the spiritual harvest of souls".

To spread the prayer for vocations he promoted several initiatives: he had personal epistolary contacts with the Popes of his time, he instituted a "Holy Alliance", a movement of prayer for vocations intended for the clergy, and the "Pious Union of the Evangelical Rogation" for all the faithful. He published the periodical "God and Neighbor", to involve everyone in these ideals.

"The entire Church must formally pray for this aim," he wrote, "because the purpose of the prayer to gain vocations must concern all the faithful, every Christian who has at heart the good of souls and, in a particular way, the Bishops who are the shepherds of the spiritual flock and to whom souls are entrusted. They are the living Apostles of Jesus Christ today." The annual World Day of Prayer for Vocations instituted by Pope Paul VI in 1964 can be considered a response to his intuition.

His love for the priesthood was great. He strongly believed that the world could be redeemed only through the work of many holy priests. That is why he was deeply concerned with the spiritual formation of the seminarians entrusted to him by the Bishop of Messina. He used to say that without a lot of prayer and a solid spiritual training, "all the efforts of bishops and of seminary educators would only result in artificial priests". He strove to become himself a model of the "good laborer" of the Gospels, and to be a priest according the Heart of Jesus. His charity knew no bounds, and was directed towards all kinds of people in need, including priests facing difficulties and cloistered nuns.

Even when he was still alive, his reputation as a saint was widespread on all levels. When he died in Messina, on June 1st, 1927, people began to say: "Let us go to see the sleeping saint". He died comforted by the vision of the Blessed Virgin Mary, whom he had loved so much during his life.

His funeral, according to the chronicles and pictures in the newspapers of that time, became a triumph. Civil authorities promptly granted permission for his burial in the Shrine of the "Evangelical Rogation" which Fr. Hannibal himself had built in Messina and wanted to be dedicated to the command of the Gospel: "Ask, therefore, the Lord of the Harvest to send workers into his harvest...".

The religious families founded by Blessed Hannibal are currently present on all the continents. According to the ideals of their founder, they dedicate themselves to spreading the prayer for vocations through centers for vocations, publishing houses and printing presses, institutions for orphans and abandoned children, schools for deaf and mute, nutritional centers, homes for aged, homes for single mothers, and professional and vocational schools.

The sanctity and mission of Fr. Hannibal as an "outstanding Apostle of the prayer for vocations" are deeply felt in our time by all who are concerned with the need for vocations in the Church. John Paul II proclaimed Father Hannibal a Blessed on October 7, 1990 and defined him as the "authentic forerunner and zealous master of the modern pastoral care for vocations".



Relationship between St. Annibale Di Francia and Luisa Piccarreta

(The Crucifix and Statue of Mary and Jesus shown in the photo above are Luisa's)

The relationship between Saint Annibale Di Francia and the Servant of God Luisa Piccarreta is well known. Besides being her extraordinary confessor in 1926, Father Annibale was commissioned directly by the Archbishop Mgr Giuseppe M. Leo through regular order, as the Ecclesiastical Censor for the publications of the three dioceses Trani, Barletta and Bisceglie; particularly, the review of all the writings that Luisa had written up to that date. Fr. Di Francia began publishing them after having obtained the Imprimatur of the Archbishop.^[1] In a letter to Luisa, Father Annibale recalled to her that the archbishop had given him, “*in order, jurisdiction over you, your writings, and the publication of them, i.e. to handle and dispose of the said publication, as I see fit*” (his own words). Fr. Annibale enjoys unlimited confidence by Archbishop Leo, as evidenced by extensive documentation.

In 1910 Blessed Fr. Annibal Di Francia arrived in Corato, the Trani Diocese, to establish an orphanage. Father Annibal Di Francia met Luisa Piccarreta for the first time, beginning a series of visits and a frequent and intimate spiritual contact with Luisa, which lasted 17 years, until he died (June 1 A,D, 1927).

Excerpt from Letter 14 of Blessed Di Francia to the Servant of God Luisa Piccarreta: Messina, February 23 A,D, 1927

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

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

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

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

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

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

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

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

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

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

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

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

*Excerpt from Letter 15 of Blessed Di Francia to the Servant of God Luisa Piccarreta:
Messina, February 24 A,D, 1927 (morning)*

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

*Excerpt from Letter 16 of Blessed Di Francia to the Servant of God Luisa Piccarreta:
Messina, March 4 A,D, 1927*

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

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

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

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

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

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

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



Blessed Anniable Maria Di Francia died on June 1 A.D, 1927, comforted by a vision of the Blessed Virgin Mary, whom he so dearly loved. On October 7, 1990, he was declared Blessed by Holy Father, Pope John Paul II and on May 16, 2004 In Rome, in St. Peter's Square, Pope John Paul II proclaimed Fr. Annibal, Saint.



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

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

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

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

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



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

Fiat!

Book of Heaven; Volume 22 - June 17 A,D, 1927

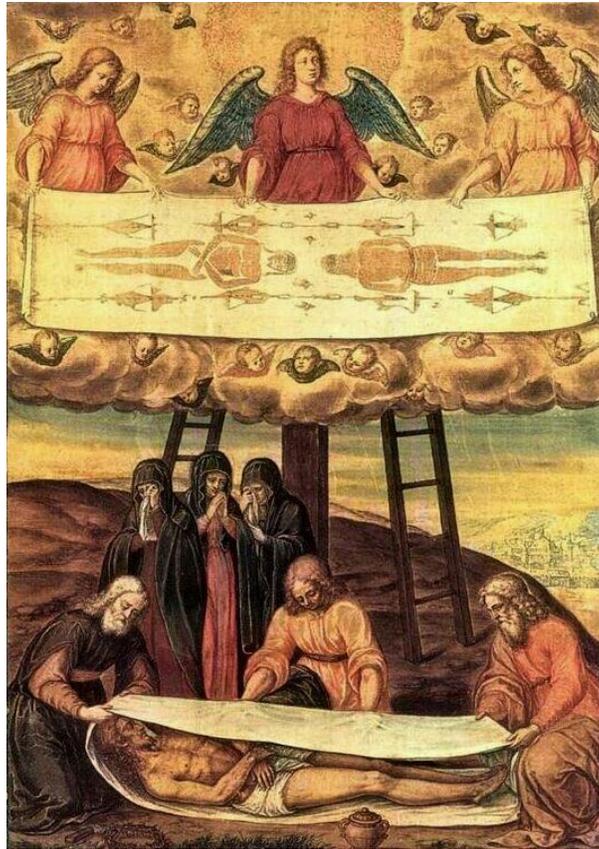
How the Will of God is everything. She sees Father Annibal again, who tells her of his surprises.

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

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

June 3rd A.D. 2021 – Corpus Christi

Calendar for the Traditional Roman Rite



As on Maundy Thursday, we celebrate the Body of Christ -- but this time without the sense of impending doom of knowing what would come on Good Friday.

The Feast of Corpus Christi -- which is always on the Thursday following Trinity Sunday -- has an interesting history. Its inspiration is due to two things: the first is the Miracle of Bolsena, which happened in A.D. 1263. Peter of Prague, a German priest, during a pilgrimage to Rome, stopped at the Church of St. Christina there to offer Mass. While he was a holy and devout man, he harbored doubts about the Real Presence -- doubts which were completely resolved when the Host he consecrated during that Mass began to bleed. He rushed to meet Pope Urban IV in Orvieto, bringing the Host with him. The miracle was declared, and the Host is still on display at the Cathedral of Orvieto today.

The second source of inspiration was an Augustinian nun, a Belgian named St. Juliana of Mont Cornillon (A.D. 1193-1258). She had a vision of the Moon that was full and beautiful, but marked by a black spot that signified that there was no joyous celebration of the Eucharist in the entire Church calendar. In response to both of the above, Pope Urban IV eventually published a Bull, *Transiturus*, in A.D. 1264, which made this Feast a part of the calendar.

The Mass includes the *Lauda Sion* Sequence by St. Thomas Aquinas, and a procession followed by the greatest Eucharistic hymns of the Church, also written by St. Thomas especially for this Feast. These include *Sacris Solemnis*, *Ave Verum*, *Adoro Te*, and *Verbum Supernum*.

Eucharistic processions are held today, and in still relatively Catholic countries, those who live along the procession route decorate their homes with greenery, floral wreaths, and banners, and put candles in the windows. Rose petals are strewn in the path of the Sacrament.

June 11th A.D. 2021 – The Sacred Heart of Jesus

Calendar for the Traditional Roman Rite



The Feast of the Sacred Heart (properly the Solemnity of the Most Sacred Heart of Jesus), Latin: *Sollemnitatis Sacratissimi Cordis Iesu*) is a solemnity in the liturgical calendar of the Roman Catholic Church. It falls 19 days after Pentecost, on a Friday. The earliest possible date is 29 May, as in 1818 and 2285. The latest possible date is 2 July, as in 1943 and 2038. The devotion to the Sacred Heart is one of the most widely practiced and well-known Roman Catholic devotions, taking Jesus Christ's physical heart as the representation of his divine love for humanity.

The devotion to the Sacred Heart (also known as the Most Sacred Heart of Jesus, *Sacratissimum Cor Iesu* in Latin) is one of the most widely practiced and well-known Roman Catholic devotions, taking Jesus Christ's physical heart as the representation of his divine love for humanity.

This devotion is predominantly used in the Roman Catholic Church and in a modified way among some high-church Anglicans, Lutherans and Eastern Catholics. The devotion is especially concerned with what the Church deems to be the long suffering love and compassion of the heart of Christ towards humanity.

The popularization of this devotion in its modern form is derived from a Roman Catholic nun from France, Saint Margaret Mary Alacoque, who said she learned the devotion from Jesus during a series of apparitions to her between 1673 and 1675, and later, in the 19th century, from the mystical revelations of another Roman Catholic nun in Portugal, Blessed Mary of the Divine Heart, a religious of the Good Shepherd, who requested in the name of Christ that Pope Leo XIII consecrate the entire world to the Sacred Heart of Jesus. Predecessors to the modern devotion arose unmistakably in the Middle Ages in various facets of Catholic mysticism, particularly with Saint Gertrude the Great.

St. Margaret Mary Alacoque, a French Roman Catholic Visitation nun and mystic, is greatly recognized for her devotion to the Sacred Heart of Jesus.

She was born in 1647 in France as the only daughter of Claude and Philiberte Lamyn Alacoque. Margaret has always shown an intense love for the Blessed Sacrament and preferred silence over typical childhood play. She began practicing severe corporal mortification after her first communion at 9-years-old.

She continued this until rheumatic fever confined her to her bed for four years. After making a vow to the Blessed Virgin Mary to consecrate herself to religious life, Margaret instantly returned to perfect health. In recognition of this favor, Margaret added the name Mary to her baptismal name.

St. Margaret Mary Alacoque experienced visions of Jesus Christ for most of her life, but thought they were a normal part of life and continued to practice austerity.

After the death of her father, Margaret and her family were forced into poverty when a relative refused to hand over the family's assets. Margaret's only comfort in life was her frequent visits to pray before the Blessed Sacrament at a local church.

At 17-years-old, Margaret's family was able to regain control of their assets. Margaret's mother started encouraging her to become more social, in hopes she would find a suitable husband.

One night, after attending a ball in an evening dress, Margaret had a vision of Christ, scourged and bloody. He accused Margaret of forgetting about him. He showed her that His heart was full of love for her because of the promise she made to His Blessed Mother as a child. After this vision, Margaret was determined to fulfill the vow she made years ago. She entered the Visitation Convent at Paray-le-Monial in May 1671 to become a nun.

St. Margaret Mary was admitted to wearing the religious habit in August 1671 but was not officially admitted to profession until November 1672. Although she was described as humble, simple, kind and patient, Margaret had to prove the authenticity of her vocation.

During her time in this monastery, Margaret received several private revelations of the Sacred Heart of Jesus. These visions showed her the "form of the devotion, the chief features being reception of Holy Communion on the first Friday of each month, Eucharistic adoration during a 'Holy hour' on Thursdays, and the celebration of the Feast of the Sacred Heart." The Lord Jesus requested His love be made evident through her.

In her vision, she was instructed to spend an hour every Thursday night meditating on Jesus' Agony in the Garden of Gethsemane, a practice, known as "**The Holy Hour**," that later became widespread.

In December 1673, Jesus appeared to Margaret Mary again, and allowed her to rest her head on His heart. His human heart was to be the symbol of His divine-human love. He revealed to her the wonders of His love. He explained to her that he wished to make these wonders known to all the world, and that He chose her for His work.

Margaret Mary convinced her superior, Mother de Saumaise, her visions were authentic. However, she struggled with convincing others of the validity of her apparitions, even those in her own community. A group of theologians declared her visions delusions and suggested she eat better. Even parents of children she instructed began calling her an imposter.

Margaret eventually gained the support from the community's confessor, St. Claude de la Colombiere, who declared her visions were genuine. Finally, all opposition from the community, regarding Margaret's visions, ended in 1683, when Margaret Mary became the assistant to the Superior.

St. Margaret Mary, who later became known as Novice Mistress, led the monastery in observing the Feast of the Sacred Heart privately, and inspired the construction of a chapel built to honor the Sacred Heart.

Margaret Mary died a couple of years later, at the age of 43, on October 17, 1690, while being anointed. She spoke the words, "I need nothing but God, and to lose myself in the heart of Jesus."

After her death, the devotion to the Sacred Heart was adopted by the Jesuits but remained controversial within the Church. The practice did not become officially recognized until 75 years later.

St. Margaret Mary Alacoque was the topic of discussion long after her death. People talked about her mission and qualities, her revelations and spiritual maxims and her teachings on the Sacred Heart. On September 18, 1864, Margaret Mary was beatified by Pope Pius IX. When her tomb was opened a few years later, two immediate cures took place and her body laid incorrupt.

St. Margaret Mary Alacoque was officially canonized on May 13, 1920 by Pope Benedict XV and, in 1928, Pope Pius XI upheld the Church's position regarding the credibility behind her visions of Jesus Christ. He stated Jesus "manifested Himself" to Margaret and the chief features of devotion to the Sacred Heart are "reception of Holy Communion on the first Friday of each month, Eucharistic adoration during a 'Holy hour' on Thursdays, and the celebration of the Feast of the Sacred Heart."

St. Margaret Mary Alacoque is the patron saint of devotees of the Sacred Heart, and those suffering with polio and from the loss of parents. Her feast day is celebrated on October 16. St. Margaret Mary Alacoque, a French Roman Catholic Visitation nun and mystic, is greatly recognized for her devotion to the Sacred Heart of Jesus.

Hardly anyone know of another nun with a message from Jesus with universal implications about his Sacred Heart. She's Sister Mary of the Divine Heart who received her messages from Jesus specifically about his Sacred Heart two centuries later.

In them, Jesus told her to give his request to the Holy Father.

First, who was this nun, Sister Mary of the Divine Heart who Blessed Paul VI beatified in 1975?

She was born Maria Droste, to German nobility, on the feast of the Nativity of the Blessed Virgin Mary, Sept. 8, 1863. In 1879, she went to school in Bavaria with the Sacré-Coeur (Sacred Heart) Sisters. Very sickly she had to return home. She held dear a little statue of the Sacred Heart, a gift from her parents. Though she would remain sickly and suffer a great deal the rest of her life, Maria entered the Good Shepherd Sisters in Münster and receive her habit Jan 10, 1889 (the same day and same year, her congregation notes, that Therese of Lisieux received her habit.) She was named Maria of the Divine Heart.

Working with young girls as these sister did, she would say, "The unhappy, most abandoned and poorest I love the most, they are my treasures."

A short five years later, in 1894, Mary of the Divine Heart was appointed new Superior for the nuns' convent in Porto, Portugal, 121 miles directly north of Fatima.

It was here that her intense mystical experiences with Jesus began and soon she would receive the message about the world's consecration to the Sacred Heart.

In Porto, Sister Mary of the Divine Heart's convent was near a Benedictine monastery. Soon Abbot Ildefons Schober who as from Austria became the good sister's spiritual director. She told him of her mystical experiences with Jesus.

At the same time, she became more and more ill. By July 1896 she was unable to get up and move about by herself. She was diagnosed with tuberculosis of the bones.

Then on June 4, 1898, she revealed to her confessor: "The Lord gave me the directive to write to the Holy Father with the request to dedicate the whole of humankind to the Sacred Heart."

It was extraordinary, but not unusual because for her entire life she had a fervent devotion to the Heart of Jesus.

“She saw this Heart as the light illuminating the whole world, as an ocean of love, of compassion and kindness,” explained her congregation’s biography of her.

Sister Mary of the Divine Heart called herself the “**Apostle of His Heart.**”

She wrote to Pope Leo XIII to persuade him to consecrate the world to the Sacred Heart of Jesus. Jesus requested her to contact the Holy Father. Despite getting no answer from Leo, Sister Mary of the Divine Heart did not stop. She wrote again on Jan. 6, 1899.

It’s enlightening to read a good portion of this letter to Leo in which she told him:

“By the express command of Our Lord and with the consent of my confessor, I come, with the most profound respect and perfect submission, to pass on to Your Holiness some new communications that Our Lord has deigned to give me. When, last summer Your Holiness was suffering from an indisposition which, due to your advanced age, filled the hearts of your children with anxiety, Our Lord gave me the sweet consolation that he would prolong Your Holiness’ days so that the consecration of the whole world to his Heart could be realized.

“Later, on the first Friday in the month of December, He told me that he had prolonged Your Holiness’ days so as to give you this grace (to make the consecration).”

She did not know the pope was suffering from a serious illness at the time.

She continued: “On the eve of the Immaculate Conception, I seemed to see (interiorly) this light, the Heart of Jesus, this adorable sun, whose rays descended on the earth, first narrowly, then more widely, and finally, lighting up the whole world. I recognized the ardent desire He has to see his adorable Heart more and more glorified and known and to spread his gifts and blessings over the whole world. And He has chosen Your Holiness, prolonging your days, so that you might render Him this honor, console his outraged Heart and draw on your soul the choice graces that come from this Divine Heart, this source of all graces, this place of peace and happiness.”

She explained that if he thinks it strange Jesus asks for consecrating the whole world and not just the Catholic Church, “his desire to reign, to be loved and glorified and to embrace all hearts with his love and mercy is so ardent, that he wants Your Holiness to offer him the hearts of all those who by holy baptism belong to him so as to facilitate their return to the true Church, and the hearts of all those who have not yet received spiritual life through baptism, but for whom He has given his life and blood and who are likewise called to be one day the children of holy Church, so as to hasten by this means of their spiritual birth.”

Before signing her letter with the full name of name as Sister Mary of the Divine Heart Droste zu Vischering, she begged with “most lively insistence Your Holiness to accord Our Lord the consolation he asks and to add to the cult of his Divine Heart some new brightness as the Our Lord will inspire you. Our Lord has only spoken to me directly about the consecration, but on different occasions he has shown me the ardent desire he has that his Heart be more and more glorified and loved for the good of the nations.”

Then she concluded that to her it seemed it would be agreeable to the Sacred Heart “if the devotion of the first Fridays be strengthened by an exhortation from Your Holiness to the clergy and the faithful. He has not said this to me expressly, as when he talked about the consecration, but I believe I perceived this ardent desire of his Heart, without however being able to affirm it.”

She told her spiritual director that her “mission on earth will be completed as soon as the consecration to the Sacred Heart of Jesus is accomplished.”

Seriously ill himself, Leo did not take long to make a decision after theological reflection. In May he released his encyclical [*Annum Sacrum*](#) (On Consecration To The Sacred Heart) for the coming Holy Year. He was going to consecrate

the world to the Sacred Heart of Jesus as Our Lord had requested him to do through Sister Mary of the Divine Heart. Leo said he expected “extraordinary and lasting benefits for Christendom in the first place and also for the whole human race.”

He said that more than once he strove after his predecessors’ examples “to foster and bring out into fuller light that most excellent form of devotion which has for its object the veneration of the Sacred Heart of Jesus.”

Now he wanted a devotion that would be “the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart, and which We confidently trust will be most pleasing to Jesus Christ, our Redeemer.”

Believing now was the time, he affirmed: “Christ reigns not only by natural right as the Son of God, but also by a right that He has acquired. For He it was who snatched us ‘from the power of darkness’ (Colossians 1:13), and ‘gave Himself for the redemption of all’ (I Timothy 2:6). Therefore, not only Catholics, and those who have duly received Christian baptism, but also all men, individually and collectively, have become to Him ‘a purchased people’ (I Peter 2:9).”

Leo reminded that consecrating “ourselves to Him we declare our open and free acknowledgment and acceptance of His authority over us...”

Moreover, he wanted everyone to consecrate themselves individually, too, “since there is in the Sacred Heart a symbol and a sensible image of the infinite love of Jesus Christ which moves us to love one another, therefore is it fit and proper that we should consecrate ourselves to His Most Sacred Heart — an act which is nothing else than an offering and a binding of oneself to Jesus Christ, seeing that whatever honor, veneration and love is given to this divine Heart is really and truly given to Christ Himself.”

Leo asked everyone to make this consecration individually on the same day as the worldwide consecration.

Prophetically, he said the act of consecration could either establish or “draw tighter the bonds which naturally connect public affairs with God” and that “gives to States a hope of better things.” Why? Because he emphasized in constitutions and administrations states “utterly disregarded” the “authority of sacred and divine law,” aiming to exclude “religion from having any constant part in public life.”

Result? “This policy almost tends to the removal of the Christian faith from our midst, and, if that were possible, of the banishment of God Himself from the earth. When men's minds are raised to such a height of insolent pride, what wonder is it that the greater part of the human race should have fallen into such disquiet of mind and be buffeted by waves so rough that no one is suffered to be free from anxiety and peril? When religion is once discarded it follows of necessity that the surest foundations of the public welfare must give way, whilst God, to inflict on His enemies the punishment they so richly deserve, has left them the prey of their own evil desires, so that they give themselves up to their passions and finally wear themselves out by excess of liberty.”

Leo acknowledged this situation urgently calls “upon us to seek for help from Him by whose strength alone they can be driven away. Who can He be but Jesus Christ the Only —begotten Son of God?”

The remedy? In the Most Sacred Heart of Jesus “all our hopes should be placed, and from it the salvation of men is to be confidently besought.”

Before ending, Leo also wanted to make clear his miraculous healing also prompted him to make this upcoming consecration to the Sacred Heart. “God, the author of every good, not long ago preserved Our life by curing Us of a dangerous disease. We now wish, by this increase of the honor paid to the Sacred Heart, that the memory of this great mercy should be brought prominently forward, and Our gratitude be publicly acknowledged.”

Leo made June 9, 10, 11 a triduum of prayer including the Litany of the Sacred Heart before the consecration of the world on Sunday, June 11, 1899, the feast of the Sacred Heart of Jesus that year. He would call it “the greatest act of my pontificate.”

Totally paralyzed and with organs failing, Sister Mary of the Divine Heart heard the news of the upcoming consecration with great joy. On the June 8, about 3 pm, she died as the sisters began the first vespers of the Triduum.

Today, people can pray before the incorrupt body of Blessed Maria of the Divine Heart in the Church of the Sacred Heart of Jesus in Ermesinde, Portugal.

Volume 10 - November 28 A.D., 1920

Luisa's prayer to Jesus.

***...Only and always together with Jesus
and in Jesus I shall live,
into His Heart I will plunge myself,
and together with Jesus, and with His Heart,
Love, Love, I will love You.***

Extending the Rays of the Sacred Heart of Jesus

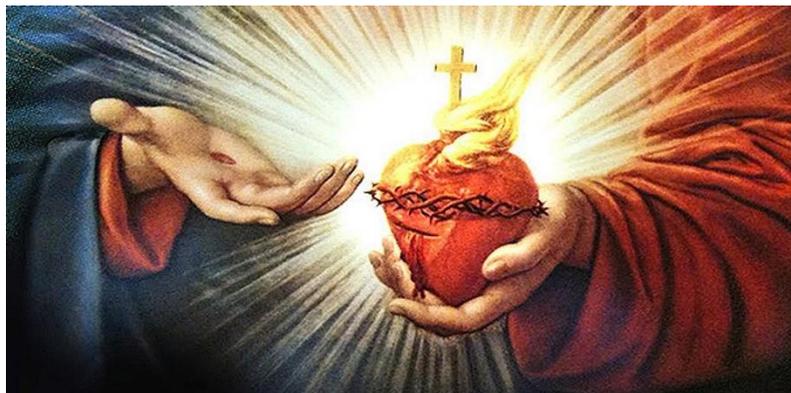
Book of Heaven - March 25 A.D., 1928

After this, my sweet Jesus made Himself seen with His Divine Heart unleashing many rays of light; each knowledge about the Divine Will was impressed at the point from which the rays started, in such a way as to form the most beautiful crown of light around that Divine Heart. And my beloved Jesus added:

*"My daughter, look what a beautiful crown of glory and of light my Divine Heart possesses! A more beautiful and refulgent crown It could not possess. **These rays are all the knowledges about my Will; however, these rays are hampered - they cannot extend, because their knowledges are not known; this is why they cannot extend and expand so as to fill the whole earth with light.** It happens as it would to the Sun if its rays, which start from the center of its sphere, were forced to remain in the air, without being able to extend so as to touch the earth and invest it with light and heat. Unable to extend its rays, the Sun would not be able to give the effects that its light contains, nor could the earth receive them. There would be a certain distance between the earth and the light of the Sun, and this distance would prevent the Sun from doing good to the earth, and the earth would be sterile and infertile. Such are the knowledges about my Fiat:*

if they are not made known, their rays cannot extend and take souls as though in their hands to warm them, to remove from them the torpor of the human will, to mold them anew, to transform them again in the life which my Fiat wants to infuse into them; because these knowledges are, and contain, the new creation of transforming the creature as he came out of Our creative hands."

Fiat!



June 21st A.D. 2021 – St. Aloysius Gonzaga
A patron for times of plague
Calendar for the Traditional Roman Rite



This scene is a vivid testament of Miguel Cabrera’s close association with the Jesuit order. It depicts Saint Aloysius Gonzaga (1568–1591) healing the dying novice Nicholas Celestini in his cell in Rome. Celestini was wracked by illness and could no longer recognize anything but the image of the Sacred Heart of Jesus. After receiving a spoonful of the "flour and water" of Gonzaga and invoking the saint’s protection, Gonzaga’s portrait came to life at Celestini’s bedside. The novice, miraculously cured, vowed to defend and promote devotion to the Sacred Heart. Cabrera’s attention to everyday details—the chair, the ewer and aspergillum (used to sprinkle holy water), the striped blanket, and the bowl of holy paste—brings this dramatic episode alive.

Born into an aristocratic family in 1568, St. Aloysius Gonzaga was destined to succeed his father’s noble position. As such, he was enrolled in a boot camp at age 5 (where he gained a certain vocabulary much to his mother and tutor’s dismay). In addition to witnessing the political turmoil, depravity and violence of Renaissance society, Gonzaga also lived through the murder of his two brothers.

But Gonzaga’s life began to change when he started to develop a relationship with the Lord after he started to suffer from kidney problems around age 8. Suddenly, he had plenty of time available for spiritual reading and prayer. The following year, Gonzaga took a vow of chastity. He also became greatly inspired by reading about Jesuit missionaries to India and found himself drawn to that vocation.

After Gonzaga made known his calling to serve as a missionary priest, those closest to him tried to dissuade him. Seeing the futility of their attempts to steer him away from priesthood, Gonzaga’s family thought they could convince him to stay away from a religious order with the promise to secure his advancement as a bishop.

None of that seemed attractive or tempting to him. Instead, he renounced his inheritance and set out to serve Christ and the Church in the Society of Jesus. Of course, Gonzaga knew there was a greater inheritance awaiting him: “It is better to be a child of God than king of the whole world,” he said.

Interestingly, Gonzaga was encouraged and supported by two great saints: St. Charles Borromeo (1538-1584) — from whom Gonzaga received his first holy Communion — and St. Robert Bellarmine. The latter was Gonzaga’s own Jesuit confrere, but more importantly, an influential spiritual father and confessor.

Gonzaga gradually came to know the connection between love and suffering, which is bound up in Christ’s cross. “He who wishes to love God does not truly love him if he has not an ardent and constant desire to suffer for his sake,” he said. Gonzaga’s ill health worsened not long after he joined the Jesuits in 1585. He was burdened by other ailments, in addition to kidney disease, including recurring headaches and difficulty sleeping. In 1590, he received a vision from St. Gabriel the Archangel, in which he learned he would die within the year ahead.

The next year a plague struck Rome. Despite his own infirmities, Gonzaga was quick to offer help to the epidemic’s victims. Carrying them off the streets and to the hospital established by the Jesuits, Gonzaga brought consolation and comfort to the sick and dying. Not only did he bathe and care for the sick, but he did his best to tend to their spiritual needs as well. He was forbidden by superiors from continuing the work after many of his Jesuit confreres were afflicted by the disease.

Later, Gonzaga was allowed to minister at a hospital for those without infectious diseases, or so it was thought. After serving a man who turned out to be suffering from the plague, Gonzaga took ill himself. Although it appeared he might recover, his fever and cough worsened, and his health steadily deteriorated over the course of several weeks. The Jesuit scholastic Gonzaga lived what St. Robert Bellarmine taught: “The school of Christ is the school of love.”

St. Robert Bellarmine assisted Gonzaga spiritually in his last trial, regularly bringing him the sacraments. He recalled that Gonzaga did not fear death, but that “he longed to be freed from his flesh and to come to Christ.” Gonzaga died on June 21, 1591 with the name of Jesus on his lips.

Bellarmino worked to promote his disciple’s beatification, which came just 14 years after Gonzaga’s death, extolling his virtues, especially his patience and humility. Their bodies rest near each other in the Roman church of St. Ignatius of Loyola.

St. Aloysius Gonzaga is commemorated on June 21.

Luisa’s baptismal name after **St. Aloysius** (St. Luis), means “mighty in warfare.” She was born in the province of Apulia, which is located on the heel of the Italian “boot”—which points to Jerusalem. In Genesis 3:15 God promised to crush the serpent’s head. In 1868, within 3 years after Luisa’s birth, the Church of the “Pater Noster” in Jerusalem was rebuilt for the third time, recalling the only prayer taught by Jesus: “Thy Kingdom come, Thy Will be done on earth as it is in Heaven.”

June 20 A.D., 1899

*...Afterwards, Heaven opened; it seemed that a very great feast was being prepared. At that very moment a young man of lovely appearance came down from Heaven, all dazzling with fire and flames. Jesus told me: **“Tomorrow is the feast of my dear Aloysius – I must go attend.”** And I: ‘And so You leave me alone – what shall I do?’ And He: **“You too will come. Look at how beautiful Aloysius is; but the greatest thing in him, which distinguished him on earth, was the love with which he operated. Everything was love in him - love occupied him interiorly, love surrounded him externally; so,***

one can say that even his breath was love. This is why it is said of him that he never suffered distraction – because love inundated him everywhere, and with this love he will be inundated eternally, as you see.”

And in fact it seemed that the love of Saint Aloysius was so very great, as to be able to burn the whole world to ashes. Then, Jesus added: “I stroll over the highest mountains, and there I form my delight.” Since I did not understand the meaning of it, He continued: “The highest mountains are the Saints who have loved Me the most, and in them I form my delight, both when they are on earth, and when they pass into Heaven. So, everything is in love.” After this, I prayed Jesus to bless me and those whom I was seeing at that moment; and He, giving His blessing, disappeared.

June 21 A,D, 1926

This morning, having received Holy Communion, I received It as usual in the Most Holy Will of God, offering It to my dear Saint Aloysius – not only the Communion, but all the goods contained in the Most Holy Will of God, for his accidental glory. Now, while doing this, I saw that all the goods contained in the Supreme Volition, like many rays of light, rays of beauty and of multiple colors, inundated the dear Saint, giving him an infinite glory. And my sweet Jesus, moving in my interior, told me: “My daughter, Aloysius is a flower and a Saint bloomed from the earth of my Humanity and made bright by the reflections of the rays of the Sun of my Will. In fact, though, holy, pure, noble and united hypostatically to the Word, my Humanity was earth; and Aloysius, more than flower, bloomed from my Humanity - pure, holy, noble, possessing the root of pure love, in such a way that in each leaf of his flower one can see written, ‘love’. But what renders him more beautiful and brilliant are the rays of my Will, to which he was always submitted - rays which gave such development to this flower as to render it unique on earth and in Heaven. Now, my daughter, if Aloysius is so beautiful because he bloomed from my Humanity, what will be of you and of all those who will possess the Kingdom of my Will? These flowers will not bloom from my Humanity, but will have their roots within the Sun of my Will. In It is formed the flower of their life; they grow and bloom in the very Sun of my Volition which, jealous of these flowers, will keep them eclipsed within Its own light. In each petal of these flowers one will see, written, all the specialties of the divine qualities; they will be the enchantment of all Heaven, and all will recognize in them the complete work of their Creator.” And while He was saying this, my sweet Jesus opened His breast and showed, inside it, an immense Sun, in which He was to plant all these flowers; and His love and jealousy toward them was so great, that He would not let them bloom outside His Humanity, but inside Himself.

June 27 A,D, 1929

Having received Holy Communion, I was offering It for the glory of Saint Aloysius, and I offered, as a present for him, everything that Our Lord had done in His Divine Will with His mind, with His words, works and steps, for the accidental glory of Saint Aloysius on his feast day. Now, while I was doing this, my sweet Jesus, moving in my interior, told me: “My daughter, a more beautiful present you could not give to dear Saint Aloysius on the day of his feast. As you were offering your Communion and all my acts done in my Divine Will, so many suns were formed for as many acts as I did in It while being on earth; and these suns invested Saint Aloysius, in such a way that he received so much accidental glory from the earth, that he could not receive more. Only the offerings of acts done in my Divine Will have the virtue of forming their suns, because, containing the fullness of light, it is no wonder that It converts into suns the human acts done in It.”

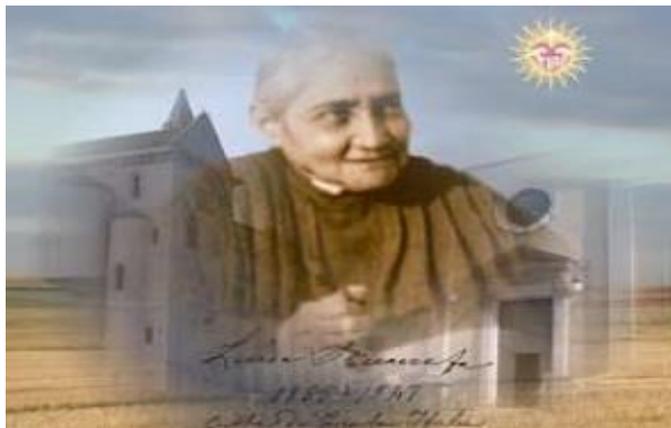


Book of Heaven – October 12A.D., 1929 - *By living in the Divine Will, the human will ascends and the Divine descends. How the divine prerogatives are acquired.*

I was doing my usual round in the Divine Fiat, and calling everything It had done in Creation and Redemption, I was offering them to the Divine Majesty to impetrate that the Divine Will be known, so that It might reign and dominate in the midst of creatures. But while I was doing this, I thought to myself: ‘What is the good I do by always repeating these rounds, acts and offerings?’ And my lovable Jesus, moving in my interior, told me: “My daughter, every time you go around in Our works, and you unite yourself to those same acts which my Fiat did in Creation and Redemption in order to offer them to Us, you take a step toward Heaven and my Divine Will takes a step toward the earth. So, as you ascend, It descends, and while remaining immense, It makes Itself small and encloses Itself in your soul to repeat your acts, your offerings, your prayers, together with you; and We feel Our Divine Volition praying in you. We feel Its breath coming out from you; We feel Its heartbeat that, while palpitating in Us, at the same time palpitates in you; We feel the power of Our creative works which, lining themselves up around Us, pray with Our Divine Power that Our Divine Will may descend to reign upon earth. More so since, in what you do, you are not an intruder or someone who, not occupying any office, does not have any power; but you have been called, and in a special way you have been given the office of making Our Divine Will known and of impetrating that Our Kingdom be constituted in the midst of the human family. So, there is great difference between one who has received an office from Us, and one who has received no task. One who has received an office, whatever she does, does by right, with freedom, because such is Our Divine Will. She represents all those who must receive the good We want to give by means of the office given to her. So, you are not the only one taking a step toward Heaven, but there are all those who will know my Divine Will; and, in descending, It descends through you into all those who will let It reign. Therefore, the only means in order to obtain the Kingdom of the Divine Fiat is to make use of Our works to obtain a good so great.”

Then, I continued following the acts of the Divine Will, and as I arrived at the point when It called the Sovereign Queen out from nothing, I stopped to comprehend Her – all beautiful, majestic. Her rights of Queen extended everywhere; Heaven and earth bent their knees to recognize Her as Empress of everyone and of everything. And I, from the bottom of my heart, venerated and loved the Sovereign Lady, and, as the little one I am, I wanted to make a jump onto Her maternal knees, to say to Her: ‘**Holy Mama, all beautiful are You, and You are so because You lived of Divine Will. O please! You who possess It – pray It to descend upon earth and to come to reign in the midst of your children.**’ But while I was doing this, my adored Jesus added: “*My daughter, even if my Mother had not been my Mother, only because She did the Divine Will perfectly and knew no other life, and lived in the fullness of It, by virtue of Her continuous living in my Fiat, She would have possessed all the divine prerogatives – She would still be Queen, the most beautiful of all creatures. In fact, wherever my Divine Fiat reigns, It wants to give everything, It holds nothing back; even more, It loves the creature so much that, making use of Its loving stratagems, It hides, It makes Itself small within her, loving to be knocked out by her. Indeed, was is not a knocking out of the Divine Volition that the Sovereign Queen of Heaven did, as She reached the point of making Me be conceived and of hiding Me in Her womb? Oh! if all knew what my Divine Will is able to do and can do, they would make all sacrifices in order to live only of my Will.*”

““He waits for doors and ways to open, and He knocks at the hearts in order to find those who will be the ones who will occupy themselves with making His Divine Will known.”



Book of Heaven – October 2 A.D., 1929

Only the Divine Will renders the creature happy; one prey to the other. One who does not have the true will to do a good is a poor cripple, and God does not want to make use of him.

My abandonment and living in the Divine Fiat continues. Oh! how powerful is Its Creative Strength. Oh! how dazzling is Its light which, penetrating into the inmost fibers of the heart, invests them, and caressing them, It makes space for Itself and raises Its throne of dominion and of command – but with such enrapturing sweetness, that the littleness of the creature remains vanished, but happy to remain without life and dissolved in the Divine Fiat. Oh! if all knew You, O adorable Will, oh! how they would love to become lost in You in order to reacquire your Life and be happy of the very divine happiness.

But while my littleness was dissolving in the Divine Fiat, my lovable Jesus moved in my interior, and clasping me very tightly to His Divine Heart, told me: ***“My daughter, only my Divine Will can render the creature happy. With Its light, It either eclipses or puts to flight all evils, and says with Its Divine Power: ‘I am perennial happiness. Flee – you, all evils; I want to be free, because before my happiness all evils lose life.’ With one who lives completely in my Divine Volition, Its love is so great as to transform the actions of the creature, and an exchange of life takes place between God and her; an exchange of actions, of steps, of heartbeats. God remains clasped to the creature, and the creature to God; they become inseparable beings, and in this exchange of action and of life, the game is formed between Creator and creature – one makes oneself prey to the other. And in this becoming prey to each other, they play in a divine manner, they make each other happy, they make feast, and God and the creature sing glory, they feel victorious because no one has lost, but one has conquered the other. In fact, in my Divine Will no one loses – losses do not exist in It. Only of one who lives in my Will can I say that she is my amusement in Creation, and I feel victorious in lowering Myself to let Myself be conquered by the creature, because I know for sure that she will not be opposed to letting herself be conquered by Me. Therefore, the flight in my Will be always continuous.”***

After this, I was thinking about many things that blessed Jesus had told me about His Divine Will, His many ardent yearnings to make It known, and how in spite of the many yearnings of Jesus, nothing would arise to obtain His intent. And I said to myself: **‘What wisdom of God, what profound mysteries – who can ever comprehend them? *He wants it, He is sorrowful because there is no one who opens the way for His Will, to make It known; He shows His Heart yearning – longing for His Divine Will to make Its way so as to make Itself known, to form Its Kingdom in the midst of creatures; and then, as if He were an impotent God, the ways are barred, the doors are closed, and Jesus tolerates, and with invincible and unspeakable patience He waits for doors and ways to open, and He knocks at the hearts in order to find those who will be the ones who will occupy themselves with making His Divine Will known.***

But while I was thinking about this, my sweet Jesus, making Himself seen all goodness and tenderness, such as to break the hardest hearts, told me: *“My daughter, if you knew how much I suffer when I want to form my works and make them known to creatures in order to give them the good they contain, and I find no one who has true enthusiasm, genuine desire and the will to make my work his life in order to make it known, so as to give to others the life of the good of my work, which he feels within himself. And when I see these dispositions in one who must occupy himself with it, whom I call and choose, with so much love, for the works that belong to Me, I feel so drawn to him, that so that he may do well what I want, I lower Myself, I descend into him and I give him my mind, my mouth, my hands and even my feet, that he may feel the life of my work in everything, and, as life that is felt, not as something extraneous to him, he may feel the need to give it to others. My daughter, when a good is not felt within oneself as life, everything ends up in words, not in works, and I remain outside of them, not inside; and therefore they remain like poor cripples, without intelligence, blind, mute, without hands and without feet. And I, in my works, do not want to make use of poor cripples – I put them aside and, heedless of time, I continue to go around in order to find those who are disposed, who must serve my work. And just as I did not get tired of going around the centuries and the entire earth in order to find the littlest one, so as to place in her littleness the great deposit of the knowledges about my Divine Will, so will I not get tired of going around the earth, over and over again, to find the true disposed ones, who will appreciate, as life, what I have manifested about the Divine Fiat; and these will make any sacrifice in order to make It known.”*

Therefore, I am not the impotent God, but rather, that patient God who wants His works to be done with decorum and by people who are willing, not forced; because the thing I abhor the most in my works is the unwillingness of the creature, as if I did not deserve their little sacrifices. And for the decorum of a work so great, which is that of making my Divine Will known, I do not want to use poor cripples - in fact, when one who does not have the genuine will to do a good, it is always a mutilation that he does to his soul - but I want to use people who, as I provide them with my divine members, would do it with decorum, as a work which must bring so much good to creatures, and great glory to my Majesty, deserves.”

LUISA PICCARRETA
THE LITTLE DAUGHTER OF THE DIVINE WILL



Luisa Letters- 20. To Federico Abresch from Bologna

In Voluntate Dei! - Fiat

Most esteemed one in the Lord,

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

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

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

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

most affectionately yours, the little daughter of the Divine Will

Prayer Requests – June 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), (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), **Ing. Giuseppe Lacerenza** (Priestly Ordination), **Lau** (Covid), **Claudia** (SI), **Fr. Joseph Favole** (SI), **Fr. James Altman** (SI), **Mike Shorter** (Pancreatic Cancer),

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

Susan Keithley

“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