

**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!"***

**July 1 A.D. 2021 – Most Precious Blood of our Lord Jesus Christ**

**Calendar for the Traditional Roman Rite**



***"And being in anguish, he prayed more earnestly and his sweat was like drops of blood falling to the ground" (Luke 22, 44)***



**At least 751 times “Blood” is mentioned in the Writings  
Dictated by Our Lord to the Servant of God, Luisa Piccarreta**

**THROUGH THE HOLY SPIRIT  
HE OFFERED HIMSELF WITHOUT BLEMISH TO GOD.  
TO THE ONE WHO LOVED US,  
WHO WASHED OUR SINS THROUGH HIS BLOOD  
AND MADE US KINGS AND PRIESTS OF GOD HIS FATHER,  
TO HIM BE GLORY AND POWER. AMEN**

**Prayers From the Twenty Four Hours of the Passion:**

**As many Drops of Blood as You Shed, so many souls do I pray You to Wash in this Most Precious Blood of Yours.  
– Nineteenth Hour**

**My Jesus, I place the world and all generations into Your Arms, and I pray You, O my Sweet Love, with the Voices  
of Your Own Blood, to deny no one Your Forgiveness, and by the Merits of Your Most Precious Blood, to Concede  
to all the salvation of their souls! Do not exclude anyone, O Jesus! – Twentieth Hour**

**O Jesus, enclose all souls – all of them, in Your Most Holy Body, in Your Blood, in Your Wounds. And by the  
Merits of this Most Precious Blood of Yours, do not allow even one soul to be lost! Together with Your Voice, may  
Your Blood Cry out for all, again: “Today you will be with Me in Paradise.” – Twenty-First Hour**

**And now, my Afflicted Mama, allow me to kiss His Heart and to lap up His Most Precious Blood; You Yourself,  
Enclose His Heart in mine, that I may live of His Love, of His Desires, of His Pains. – Twenty-Fourth Hour**

The Heart of Jesus has made His Adorable Blood Circulate in His limbs. On the Traditional Feast of the Sacred Heart, the Gospel presents to our view the thrust of the lance which pierced the Side of the Divine Crucified, Blood and Water gushing forth. Thus, is united the two testimonies which the Holy Spirit bore to the Messiah, when He was Baptized in the water of the Jordan and when He was Baptized in the Blood on the cross.

July 1st is the Feast of the Most Precious Blood of Our Lord Jesus Christ. The Feast was extended to the whole church in 1849 by Blessed Pope Pius IX who, in the wake of the 1848 Revolution, was living in exile at Gaeta in the Kingdom of the Two Sicily’s. After learning that the French Army toppled the vile Roman Republic and restored the Holy See’s temporal power, His Holiness assigned the Feast to the first Sunday of June. This was later changed to June 1st by Pope Pius X in order to reduce the number of Feast Days allocated to a Sunday. Sadly, the feast was removed from the new church calendar in 1969, but it is still in the traditional Roman calendar of 1962 usage. The month of July is dedicated to the Most Precious Blood.

Let us venerate and honor the Precious Blood of our Redeemer which the priest offers to God on the altar.

# LITANY OF THE MOST PRECIOUS BLOOD

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven, Have mercy on us.

God, the Son, Redeemer of the world, Have mercy on us.

God, the Holy Spirit, Have mercy on us.

Holy Trinity, one God, Have mercy on us.

Blood of Christ, only begotten Son of the Eternal Father, Save us.

Blood of Christ, Incarnate Word of God, \*\*

Blood of Christ, of the New and Eternal Testament,

Blood of Christ, falling upon the earth in the Agony,

Blood of Christ, shed profusely in the Scourging,

Blood of Christ, flowing forth in the Crowning with Thorns,

Blood of Christ, poured out on the Cross,

Blood of Christ, price of our salvation,

Blood of Christ, without which there is no forgiveness,

Blood of Christ, Eucharistic drink and refreshment of souls,

Blood of Christ, stream of mercy,

Blood of Christ, victor over demons,

Blood of Christ, courage of martyrs,

Blood of Christ, strength of confessors,

Blood of Christ, bringing forth virgins,

Blood of Christ, help of those in peril,

Blood of Christ, relief of the burdened,

Blood of Christ, solace in sorrow,

Blood of Christ, hope of the penitent,

Blood of Christ, consolation of the dying,

Blood of Christ, peace and tenderness of hearts,

Blood of Christ, pledge of Eternal Life,

Blood of Christ, freeing souls from Purgatory,

Blood of Christ, most worthy of all glory and honor,

\*\*Save us.

Lamb of God, Who takes away the sins of the world, Spare us, O Lord.

Lamb of God, Who takes away the sins of the world, Graciously hear us, O Lord.

Lamb of God, Who takes away the sins of the world, Have mercy on us.

You have redeemed us, O Lord, in Your Blood – and made us, for our God, a Kingdom.

Let us Pray:

Almighty and Eternal God, You have appointed Your only begotten Son the Redeemer of the world, and willed to be appeased by His Blood, grant, we beg of You, that we may worthily adore this price of our salvation, and through its power be safeguarded from the evils of this present life, so that we may rejoice in its fruits forever in Heaven. Through the same Christ our Lord. Amen.

Fiat!

## Relic of the Precious Blood



**Relic of the Holy Blood, Bruges.**

The basilica is best known as the repository of a venerated phial said to contain a cloth with blood of Jesus Christ, brought to the city by Thierry of Alsace after the 12th century Second Crusade.<sup>[7][8]</sup> Although the Bible never mentions Christ's blood being preserved, Acts of Pilate - one of the apocryphal gospels - relates that Joseph of Arimathea preserved the Precious Blood after he had washed the dead body of Christ; legends of Joseph were popular in the early thirteenth century, connected also with the emerging mythology of the Holy Grail.<sup>[9]</sup> Popular legend claims that the phial was taken to Bruges during the Second Crusade of CE 1147–1149, by Thierry of Alsace, who returned from Jerusalem with the relic of the Holy Blood presented to him by his brother-in-law Baldwin III of Jerusalem, as the reward of his great services.<sup>[7]</sup>

Recent research found no evidence of the presence of the relic in Bruges before the 1250s.<sup>[8]</sup> In all likelihood, the relic originated from the 1204 sack of Constantinople by the army of the Count of Flanders, Baldwin IX during the Fourth Crusade.<sup>[8]</sup> Ever since, the phial has played no small part in the religious life of the city.<sup>[10]</sup> Pope Clement V issued a papal bull in 1310 granting indulgences to pilgrims who visited the chapel to view the relic; the blood was supposed to liquefy

weekly at noon on Fridays; the miracle apparently ceased the same year, though a recurrence was alleged in 1388.<sup>[7]</sup> There is no definitive evidence for or against the authenticity of the relic.<sup>[7]</sup>

Modern examination has shown that the phial, made of rock crystal and dating back to the 11th or 12th century, was a Byzantine perfume bottle made in the area of Constantinople. Its neck is wound with gold thread and its stopper is sealed with red wax.<sup>[7]</sup> The phial is encased in a glass-fronted gold cylinder closed at each end by coronets decorated with angels. The date "*MCCCLXXXVIII die III maii*" (May 3, 1388) is engraved on the frame.<sup>[7]</sup>

### **The Feast of the Most Precious Blood of Our Lord Jesus Christ at the Basilica of the Agony**

*JERUSALEM - As tradition has it in the Holy Land, on Wednesday July 1, 2020, the Feast of the Most Precious Blood of Our Lord Jesus Christ was celebrated at the Basilica of the Agony in Gethsemane, just outside the walls of Jerusalem.*

The celebration started with the scattering of red rose petals on the stone under the altar of the Basilica. It was the Custos of the Holy Land, Fr. Francesco Patton, who presided the Eucharist and introduced the celebration with this gesture, in memory of the agony and the bloodshed by Jesus on Holy Thursday on the very same rock.



Following an ancient pre-Conciliar tradition, the celebration was fixed on the first of July in 1849 by Pope Pius X as a consequence of the spread of the devotion by Catholics all over the world. With the reform of the liturgical calendar in 1970, this feast day was replaced by the solemn feast of Corpus Christi in all the liturgical calendars except in the Jerusalem one, which keeps the ritual linked to the place of the Agony.

In his commentary on the Gospel, the Custos dwelled on three words: commemorate, celebrate and receive.

The act of commemorating is linked to the memory of the gift of His life that Jesus makes to all of us. "The blood of Jesus, His life that He gave, is what transforms our life," Fr. Patton underlined. "It is what makes the real and full liberation of each one of us and of the whole of humanity."

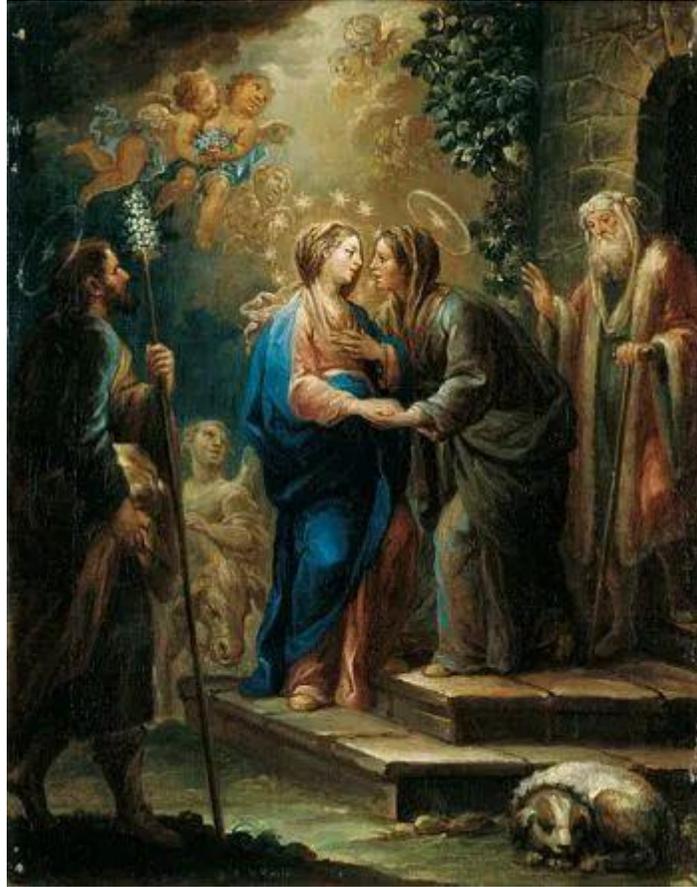
Celebrating is the act thanks to which memory becomes the present and becomes effective and allows the faithful to be materially present at the Easter supper, at the sacrifice of the cross and the resurrection which overcomes death.

The last word to which Fr. Patton gave his attention was receiving, recalling that at the moment of consecration it is Jesus Himself who says "Take and drink it all; this is the cup of my Blood for the new and eternal alliance, poured for you and for all those in remission of sins." "Today, therefore, in this place which is so significant, we commemorate, celebrate and receive with faith the gift of the most precious blood of Our Lord Jesus Christ," concluded the Custos of the Holy Land. "It is a gift that fuels our earthly life and makes us capable of following in the footsteps of Jesus, but it is also a gift that already projects us into eternal life and allows us to anticipate "the pledge of future glory."

At the end of the celebration, as per tradition, the religious and the few faithful present collected the rose petals from the rock of the Agony: a small gesture to take home a piece of today's celebration.

## July 2nd A.D. 2021 – The Visitation of the Blessed Virgin Mary

Calendar for the Traditional Roman Rite



The Visitation of the Blessed Virgin Mary is the visit of Mary with Elizabeth as recorded in the Gospel of Luke (Lk 1:39-56). It is also the name of a Christian feast day commemorating this visit, celebrated on May 31 in the West (July 2 in calendars of the 1263-1969 period and in the modern regional calendar of Germany) and March 30 in the East.

Mary visits her relative Elizabeth; they are both pregnant. Mary is pregnant with Jesus and Elizabeth is pregnant with John the Baptist. Mary left Nazareth immediately after the Annunciation and went “into the hill country...into a city of Judah” (Luke 1:39) to attend her cousin Elizabeth. There are several possibilities as to exactly which city this was, including Hebron, south of Jerusalem, and Ein Karem. The journey was about 100 miles, and Elizabeth was in the sixth month before Mary came (Luke 1:36). Mary stayed three months and departed just before John was born.

Catholics believe that the purpose of this visit was to bring divine grace to both Elizabeth and her unborn child. Even though he was still in his mother’s womb, John became aware of the presence of his Divine Saviour; he leapt for joy as he was cleansed from original sin and filled with divine grace. Elizabeth also responded and recognized the presence of Jesus. Thus Mary, now for the first time, exercised her function as mediatrix between God and man.

Elizabeth remarks to Mary: “And she spoke out with a loud voice, and said, **Blessed [art] thou among women, and blessed [is] the fruit of thy womb. And whence [is] this to me, that the mother of my Lord should come to me?** For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed [is] she that believed: for there shall be a performance of those things which were told her from the

Lord (Luke 1:42-55)” It is also at this point, in response to Elizabeth’s remark, that Mary proclaims the Magnificat (My soul doth magnify the Lord), (Luke 1:46-55), for which reason this canticle had traditionally been reserved for this feast day.

*My soul proclaims the greatness of the Lord,  
And my spirit rejoices in God my Savior,  
For he has regarded the lowliness of his handmaiden.  
For behold, from henceforth all generations will call me blessed;  
For he who is mighty has done great things for me,  
And holy is his name...*

Mary stayed with Elizabeth and Zechariah for three months. Two pregnant women and a husband who could not speak. It was a perfect retreat. Swapping bits of maternal wisdom while they accomplished the household tasks, praying, long walks—who doesn’t love to revisit the story of the Visitation? But there is more to this story than meets the eye. What is it?

On the surface, it’s just a joyful encounter of two expectant mothers. But beneath the surface, Luke is stirring up Old Testament stories about the ark of the covenant—except now, he’s telling the New Testament story of the ark of the new covenant. God with us, Emmanuel. The Son of God now a Son of Adam, born of a daughter of Eve.

The more we look at Luke’s story of Mary visiting Elizabeth, the more we can appreciate the care and attention to detail with which he tells us the story. Luke shared a common Jewish lexicon: thousands of biblical words and idioms, popular terminology from liturgical rites. So when Luke wants to tell us that Mary is the ark of the new covenant, he draws on the common religious imagery of his time to do it—particularly, 2 Samuel 6, and 1 and 2 Chronicles.

First, Luke strings together parallels between Mary’s visit to Elizabeth and David’s effort to bring the ark of the covenant to Jerusalem, in 2 Samuel 6. In a nutshell, here’s the story. The Philistines had taken the ark, and God’s presence with it. But when they finally return it, six key things happen:

- King David goes out to the hill country of Judea to retrieve the ark that the Philistines had sent back to Israel (6:3).
- After Uzzah touches the ark and is struck dead, David fearfully wonders, **“How can the ark of the Lord come to me?”** (6:8-9)
- David then leaves the ark in the hill country of Judea for *three months* (6:11).
- The house that had housed the ark in this interim is *blessed* (6:10).
- David (wearing the priestly linen ephod) *dances* and *leaps* before the ark and everyone shouted for joy before the ark (6:14, 16).
- The ark is eventually brought to Jerusalem, where God’s glory is revealed in the temple (2 Samuel 6:12; 1 Kings 8:9-11).

How, exactly, is this story like the time Mary visited Elizabeth? To help us see it, we need to turn back and look at six parallel details from Luke 1:39-45:

- Mary goes to the hill country of Judea (1:39).
- Elizabeth cries **“Why is this granted me, that the mother of my Lord should come to me?”** (1:43)
- Mary stays with Elizabeth for *three months* (1:56).
- Elizabeth proclaims Mary to be *blessed* (1:42).
- John the Baptist, who was from the priestly line of Aaron, *leaps* for joy in Elizabeth’s womb upon Mary’s arrival (1:40, 44).
- Mary eventually presents Jesus in the Jerusalem temple (2:21-22).

As David “arose and went” into the Judean hill country to retrieve the ark (2 Sam. 6:2), so Mary “arose and went” into the same region centuries later to visit her kinswoman (Luke 1:39). Upon Mary’s arrival, Elizabeth is struck by the same sense of awe and unworthiness before Mary (Luke 1:43) that David felt standing before the ark of the covenant (2 Sam. 6:9). As David danced with excitement before the ark (2 Sam. 6:16), the infant John leaps with excitement before Mary pregnant with the Messiah (Luke 1:41). As the ark of the covenant was temporarily stationed in the “house of Obed-edom” for “three months” (2 Sam. 6:11) so also Mary stayed in “the house of Zechariah” for “three months” (Luke 1:40, 56).

Clumped together, these parallels show us that Mary now assumes the role in salvation history that was once played by the ark of the covenant—except to the umpteenth degree. Like the old golden chest, Mary is a sacred vessel where the Lord’s presence dwells intimately with his people—God, in the flesh.

Next, Luke also draws on the Book of Chronicles. Notice how Luke describes Elizabeth’s exuberant cry at the arrival of Mary and her Child as an “exulting” (*anaphoneo*). This is an extremely rare word in the Bible. It is only used once in the New Testament and only five times in the Greek Old Testament, and every time it forms part of the stories surrounding the ark of the covenant. In particular, it refers to the worship music—the “exulting” instruments played before the ark when David carried it in procession to Jerusalem (1 Chron. 15:28; 16:4-5) or when Solomon moved the ark to the temple (2 Chron. 5:13).

Luke deliberately alludes to the “exultation” over the ark by having Elizabeth “exult” over Mary. Like the Levitical singers of old, Elizabeth lifts up her worship song—this time, not before a golden chest, but before a living human being. By choosing this unique and special word, Luke is giving his readers a clue that that the young mother of the Messiah is the ark of the new covenant. He is saying, in so many words, “God is in our midst!”

So it is that the angel hails Mary, “Hail, O favored one, the Lord is with you!” (1:28). Bursting with the Holy Spirit, Elizabeth exults, “Blessed are you among women, and blessed is the fruit of your womb!” and, “blessed is she who believed!” (1:42, 45). Mary says, “From now on all generations will call me blessed” (1:48).

It’s God! The eternal Son of the eternal Father has taken flesh from a daughter of Eve and become a the *new* Son of Adam, “the last Adam” (1 Cor. 15:45). And Mary’s womb was the ark of this new covenant, the special place where the incarnate God-Man *tabernacled* among us.

Notice also the parallels between what was placed in the ark of the old covenant and what was placed in Mary. While the words of God inscribed in stone were placed in the ark (Deut. 10:3-5), the Word of God was placed in Mary’s womb (John 1:14). While manna, the “bread of heaven” that gave Israel life in the wilderness, was stored in the ark (Heb. 9:4), the “Bread of Life” came down from heaven offering eternal life was “stored” in Mary’s womb (John 6:32-35). While the rod of Aaron, which was proof of authentic priesthood was placed in the ark (Numb. 17:10-11), the true High Priest, Jesus Christ, was in Mary’s womb (Heb. 4:14-5:10). In other words, the sacred ark of the old covenant was only a foreshadowing of a more wonderful ark to come: the mother of the divine Messiah.

So it is that the Church around the world hymns praises to our God on the Feast of the Visitation. It’s a festival of Incarnation. As we revisit the Visitation, may our hearts silently lift up what could become our daily prayer:

***My soul glorifies the Lord, and my spirit rejoices in God my savior. For he has been mindful of the humble state of his servant...***

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

**The soul to her Celestial Mother:**

Celestial Mama, your poor child has extreme need of You! Since You are my Mother and the Mother of Jesus, I feel the right to be near You, to place myself at your side, and to follow your steps in order to model mine. Holy Mama, give me your hand, and take me with You, that I may learn to behave well in the different actions of my life.

**Lesson of the Queen of Heaven:**

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

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

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

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

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

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

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

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

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

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

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

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

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

**The soul:**

Holy Mama, how I thank You for your beautiful lessons! I feel that they have such power over me as to make me yearn continuously to live in the Divine Will. But so that I may obtain this grace – come, descend into my soul together with Jesus; renew in me the visit you made to St. Elisabeth and the prodigies You worked for her. Ah, yes, my Mama, bring me Jesus - sanctify me. With Jesus I will be able to do His Most Holy Will.

**Little Sacrifice:**

To honor Me, you will recite the Magnificat three times, in thanksgiving for the visit I made to St. Elisabeth.

**Ejaculatory Prayer:**

Holy Mama, visit my soul, and prepare in it a worthy dwelling for the Divine Will.

## July 16th A.D. 2021 – Our Lady of Mount Carmel

Calendar for the Traditional Roman Rite



Hermits lived on Mount Carmel near the Fountain of Elijah in northern Israel in the 12th century. They had a chapel dedicated to Our Lady. By the 13th century they became known as “Brothers of Our Lady of Mount Carmel.” They soon celebrated a special Mass and Office in honor of Mary. In 1726, it became a celebration of the universal Church under the title of Our Lady of Mount Carmel. For centuries the Carmelites have seen themselves as specially related to Mary. Their great saints and theologians have promoted devotion to her and often championed the mystery of her Immaculate Conception.

Saint Teresa of Avila called Carmel “the Order of the Virgin.” Saint John of the Cross credited Mary with saving him from drowning as a child, leading him to Carmel, and helping him escape from prison. Saint Thérèse of the Child Jesus believed that Mary cured her from illness. On her First Communion day, Thérèse dedicated her life to Mary. During the last days of her life she frequently spoke of Mary.

There is a tradition—which may not be historical—that Mary appeared to Saint Simon Stock, a leader of the Carmelites, and gave him a scapular, telling him to promote devotion to it. The scapular is a modified version of Mary’s own garment. It symbolizes her special protection and calls the wearers to consecrate themselves to her in a special way. The scapular reminds us of the gospel call to prayer and penance—a call that Mary models in a splendid way.

The Carmelites were known from early on as “Brothers of Our Lady of Mount Carmel.” The title suggests that they saw Mary not only as “mother,” but also as “sister.” The word *sister* is a reminder that Mary is very close to us. She is the daughter of God and therefore can help us be authentic daughters and sons of God. She also can help us grow in appreciation of being sisters and brothers to one another. She leads us to a new realization that all human beings belong to the family of God. When such a conviction grows, there is hope that the human race can find its way to peace.

Brown Scapular  
Order of Our Lady of Mount Carmel (Carmelites)  
A.D. 1251

"The Brown Scapular of our Lady of Mount Carmel," associated with the Carmelite Order, is the most well-known. In A.D. 16 July 1251, Our Lady appeared to St. Simon Stock in Cambridge, England after he prayed for help for his Order. She appeared to him with the scapular and said, "Take, beloved son this scapular of thy order as a badge of my confraternity and for thee and all Carmelites a special sign of grace; whoever dies in this garment, will not suffer everlasting fire. It is the sign of salvation, a safeguard in dangers, a pledge of peace and of the covenant."

Whether this happened exactly in this way or not (St. Simon's original descriptions of the vision are not extant and the wording may not be exact), the Scapular was given to St. Simon Stock, and the devotion spread and was well-known by the 16th c. What can be safely believed because of papal decree is the promise known as the "Sabbatine Privilege." The Sabbatine Privilege is the promise that Our Lady will intercede and pray for those in Purgatory who, in earthly life:

- wore the Scapular in good faith;
- were chaste according to their state in life;
- daily recited the Divine Office or, with the permission of one's Confessor, the Little Office of Our Lady [a shorter form of the Divine Office in honor of the Blessed Virgin Mary, used by certain religious orders and laity. It is similar to the Common of the Blessed Virgin Mary from the Roman Breviary] or the Rosary; and
- departed earthly life in charity.

You can be enrolled in the Confraternity of our Lady of Mount Carmel by any priest. Just obtain a scapular, take it to him to have it blessed, and express your desire for enrollment.

Warning: Some falsely believe that wearing the Brown Scapular offers some sort of guarantee of salvation because of the legendary words attributed to Our Lady. This is against Church teaching, is superstitious and a grave error. Sacramentals are not magical ways to manipulate God; they are Church-instituted rituals/objects that remind us of what we are supposed to be doing/thinking of, that depend on the faith, hope and love of the user, and which help prepare us to receive God's saving grace. One must do more than "wear the scapular"; one must wear it worthily.

You can get well-made, wool, traditionally-designed Brown Scapulars from this traditional Carmelite Order of nuns. I don't know the cost:

Rev. Mother Superior  
Carmel of the Holy Trinity  
S. 4027 Wilbur Road  
Spokane, WA 99206

A scapular is a sacramental that looks like two small pieces of wool cloth connected by string that is worn over the neck, either under or over one's clothing (typically under the clothing), such that one piece of cloth hangs over the chest, and the second piece of cloth hangs over the back (see picture below). They derive from the scapulars which make up part of monastics' religious habits -- that ankle-length (front and back), shoulder-wide, apron-like part of the habit that basically consists of a long rectangular piece of material with a hole for the head (some of them have hoods and some had ties under the arms). Monastic scapulars came, over time, to be called *jugum Christi* (the yoke of Christ), and receiving the scapular (becoming "invested") took on solemn meaning. Abbreviated forms of the full monastic scapulars were to be worn even at night.

In addition to regular monastics of the First Order (i.e., friars) and Second Order (cloistered nuns), laity attached themselves to various [religious orders](#), too, in what are called "Third Orders." Some lay members of Third orders -- "tertiaries" -- are "Third Order Religious"

who live in a monastic community and generally take vows; most others are "Third Order Secular" who live in the world and generally make solemn promises. In the beginning, many of these lay people were invested with the full habit; later, they came to wear only the very small scapulars, as seen at left, under their clothing.

In addition to these Third Orders, Confraternities of lay-people (married or single -- just "regular Catholics") developed whose members were invested with Scapulars of Religious Orders to which they were attached. It is these scapulars for lay people belonging to a Confraternity or a Third Order that one generally thinks of when one hears the word "scapular."

Some scapulars have privileges and indulgences attached to wearing them, but like any sacramental ([holy water](#), [blessed candles](#), etc.), scapulars are not magic; their efficacy depends on the proper intentions and faith of the wearer. Only by following through on the promises one makes when becoming invested can the benefits associated with them be had. They are best thought of as signs of a commitment to do certain things and of one's being a part of a religious community. They act as reminders, too, of these things they signify and of the Saints who are parts of the religious community in question. They are reminders to behave with holiness.

The first thing you need to do is to find out if enrollment in a particular Confraternity is necessary before wearing one with the rightful expectation of spiritual benefit. This varies with the type of scapular, but most scapulars do not require any sort of enrollment that your parish priest can't handle for you.

You can buy scapulars from Catholic Gift Shops, Catholic mail order catalogues, etc. They're very inexpensive, and you can also often find free ones from various places, such as the religious Order with which the desired scapular is associated or from charitable organizations and souls who make them available. Just do a [Google Search for "Free Scapulars."](#) Know, though, that free scapulars are often poorly made, are not made of wool, and are not of traditional design. It is best if you can find a traditional source for your scapulars, especially the Brown Scapular.

After you get your scapular, you must have it blessed by a priest. After it's been blessed, you then become "invested" when the priest recites certain prayers (different scapulars have different prayers for investement). Many scapulars do not require investment at all, but simply need to be blessed -- as do all scapulars -- and then used properly per the directions below.

You only need to have your first scapular blessed; if it wears out and you need to replace it, the blessing "transfers" to replacements. (The proper way to get rid of worn out scapulars -- or *any* sacramental -- is to either [burn it or bury it](#).)

Scapulars (excepting those which are proper to the Third Orders) can also later be replaced by a religious medal called the "Scapular Medal" (see picture at right), but if this is done, the new medal must be blessed. This medal must "show the image of Our Most Holy Redeemer, Jesus Christ, showing His [Sacred Heart](#), and the obverse that of the Most Blessed Virgin Mary," according to a decree of Pope St. Pius X. <sup>1</sup>

Below are some of the different types of scapulars. The religious Orders they are associated with and the date of the scapular's origin appear in italics under the Scapular's popular name.

**Blue Scapular**  
**Clerics Regular (Theatines)**  
**A.D. 1605**

"The Blue Scapular of the Immaculate Conception" originated with the foundress of the Theatine Order of nuns, Venerable Ursula Benicasa. To her, Christ promised favor to that Order and she asked Him to extend those promises to those who associated themselves with the Order through the faithful wearing of the Scapular. The Blue Scapular is worn for the conversion of sinners.

Enrollment in the Theatine Confraternity is necessary for investment with this scapular.

**Red Scapular**  
**Priests of the Mission (Lazarists)**  
**A.D. 1846**

"The Red Scapular of the Passion" came about when a Sister of Charity of St. Vincent de Paul had a vision of Christ in 1846 in which He promised an increase in the theological virtues (Faith, Hope, and Charity) of those who wore the scapular faithfully and contemplated His Passion. One side of the scapular shows Christ on the Cross, with the words, "'Holy Passion of Our Lord Jesus Christ Save us"; the other side shows the Sacred Heart of Jesus and the Immaculate Heart of His mother with the words, "Sacred Hearts of Jesus and Mary, protect us."

Pope Pius IX granted the Priests of the Mission ("Lazarists") the faculty of investing the faithful with this scapular, and the Superior General of the Lazarists may allow other priests this faculty.

**Black Scapular**  
**Order of Friar Servants of Mary (Servites)**  
**A.D. 1240**

"The Black Scapular of the Seven Dolors of Mary," or "The Our Lady of Sorrows Scapular," has on its front a depiction of Our Lady of Sorrows. Our Lady appeared to seven rich and prominent citizens of Florence who decided to give up their worldly possessions and follow Christ, promising to honor His Mother in [her sorrows](#). Thus began the Servite Order. Mary gave them the Servite habit and said that "these garments shall be to you a perpetual memory of the sufferings of my heart." This is the more common Black Scapular.

The General of the Servite Order may grant the faculty of investment with this scapular to other priests.

**Black Scapular**  
**Disclaled Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ**  
**Passionists**  
**ca. A.D. 1720**

St. Paul of the Cross, before founding the Congregation of the Passionists, received in apparitions the black habit of the order with the badge on the breast. Later, after the foundation of the congregation, the Passionist Fathers gave the faithful who wished to associate themselves more closely with their order a black scapular in honour of the Passion of Christ. "The Black Scapular of the Passion" has a replica of the emblem worn on the habits of the Passionists. It includes the words "Jesu XPI Passio" and below "sit semper in cordibus nostris."

The Superior General of the Passionists may grant to other priests the faculty to bless and invest someone with this scapular.

**White Scapular**  
**Order of the Most Holy Trinity (Trinitarians)**  
**A.D. 1193/4**

"The Scapular of the Most Blessed Trinity" is the badge of the members and tertiaries of the Confraternity of The Most Blessed Trinity. Its front depicts a red and blue Cross, and it first came about in 1193 or 1194 when a French priest, John of Matha, had a vision of an Christ and two captives, one of whom held a staff with a blue and red Cross on the top (this Cross design came to be on the habit of the Trinitarian Order). This Scapular was first used for the purposes of of increasing action to "ransom the captives" -- the Christians taken prisoner by Muslims.

The Provincial of the Trinitarians and those whom he delegates may grant the faculty of investment with this scapular to other priests.

**Green Scapular**  
**Daughters of Charity of St. Vincent de Paul (Paulists)**  
**A.D. 1840**

In 1840, Mary appeared to Sister Justine Bisqueyburu (a Seminary Sister of the Daughters of Charity) in Paris, France and commended the Green Scapular to her. It's known as "the Scapular of Conversion," and its promises are the strengthening of faith, protection against Satan, a happy death for Catholics, and, most of all, for *conversion for those outside the Church*.

It's to be worn or carried by the faithful, or given to an unbeliever for their conversion. The following prayer is to be said daily by the wearer:

Immaculate Heart of Mary, pray for us now and at the hour of our death

*Latin version:*

Cor immaculatum Mariae, ora pro nobis nunc et in hora mortis nostrae

If the scapular is given to an unbeliever for their conversion, the person giving the scapular prays the prayer for them if the unbeliever does not want to pray the prayer himself. If the unbeliever does not want the scapular, it may be hidden in their vicinity and the prayers said for him. Enrollment in a Confraternity is not necessary for this scapular, but the scapular should be blessed by a priest before use.

**Scapular of St. Joseph**  
**Capuchin**  
**A.D. 1880**

A gold and violet-colored scapular with a white cord, the front shows [St. Joseph](#) holding the child Jesus in one arm and a staff of lillies on the other. Underneath are the words, "St. Joseph, patron of the Church, pray for us." On the back of the scapular are the papal crown under a dove as the symbol of the Holy Ghost. Underneath those are the Cross, the keys of Peter, and the inscription: "Spiritus Domini ductor eius" (The Spirit of the Lord is his Guide).

The scapular is to remind us of St. Joseph's virtues (humility, modesty, purity); to remind us to pray to St. Joseph, asking him to pray for the Church; and to assist the dying since St. Joseph is the patron of a happy death.

In addition to the above benefits, there is a plenary indulgence for those who confess, receive Holy Communion and pray for the intentions of the Holy Father on the following feast days: 25 December the day of investment of the scapular), 1 January, 6 January, 2 February, 19 March, 25 March, Easter, Feast of the Ascension, 15 August, 8 September, 8 December, 3rd Sunday after Easter and at the time of death. It is recommended also to say 5 Our Fathers, 5 Hail Marys and 5 Glorias before the Blessed Sacrament at these times.

## July 22nd A.D. 2021 – St. Mary Magdalen Calendar for the Traditional



Saint Mary Magdalen, a converted great sinner, became a follower of Christ and has been the classic example of the repentant sinner from earliest times. She is identified with the sinner who anointed Christ's feet in Simon's house (Luke 7:36ff.) and traditionally is thought to be Mary, the sister of Martha. She had seven devils cast out of her by the Lord (Mark 16:9; Luke 8:2), ministered to him in Galilee (Luke 8:2), was among the women at the Crucifixion (Matt. 27:56; Mark 15:40; John 19:25), and with Mary, the mother of James and Salome, discovered the empty tomb and heard the angelic announcement of the Resurrection of Christ (Matt. 28:1ff.; Mark 16:1-8; Luke 24:1-10). She was the first person to see Christ later the same day (Matt. 28:9; Mark 16:9; John 20:1-18). According to tradition, she accompanied John to Ephesus, where she died. Her Feast Day is July 22.

The New Testament and tradition are the Church's sources for Saint Mary Magdalen, who is almost always depicted in art with flowing red hair, either with Christ in the house of Simon or beneath the Cross, or alone with her jar of precious oil and or a book, symbolizing the knowledge she had from both Jesus and Mary. Our Saint gets her full name from the town she came from, Magdala, near Bethany; the actual site of the town is in ruins and has been given a variant of the name today.

When our Lord began preaching and going about the countryside He no longer had a fixed abode; He visited the homes of friends or those open to hospitality. The domicile of the two sisters, Mary [Magdala] and Martha, and their brother Lazarus, is considered the house He most frequented. Bethany is only two miles from Jerusalem. Mary and her sister were devoted to Christ and it was at their home that Christ spent His last days before the Passion. The Saturday before Palm Sunday, St. Mary Magdalen showed her complete reverence for the Son of God when she poured out the costly nard, approximately the yearly salary of today's typical working man or laborer, onto the feet of Our Savior. Not only did this act reveal her deep repentance for a former life of sin, but it signaled the price Our Lord would pay for our salvation a mere six days hence. Before she anointed the feet of the Lamb of God, she performed the custom of the times concerning honored huests---she refreshed the top of Jesus' head with the oil first. To be so lavish as to then bathe His feet was not only an extraordinary event, it was inspired by the Holy Spirit, for once again His Heavenly Father was well pleased with

His Son. In keeping with Jesus' words in St. Matthew 26: 10-13, the memory of St. Mary Magdalen's work is now immortalized in art. The Scripture passages that tell of this marvel are perhaps among the most often repeated and well known among most Christians.

We have to look to the tradition of the Church as to who Mary Magdalen really was, as there is more than one Mary in the Gospel identified with a famous sinner. Pope St. Gregory the Great is considered the most authoritative source. He identifies Mary of Bethany with Mary Magdalen, the converted sinner.

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

#### ***Who am I, and who are you?***

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

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

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

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

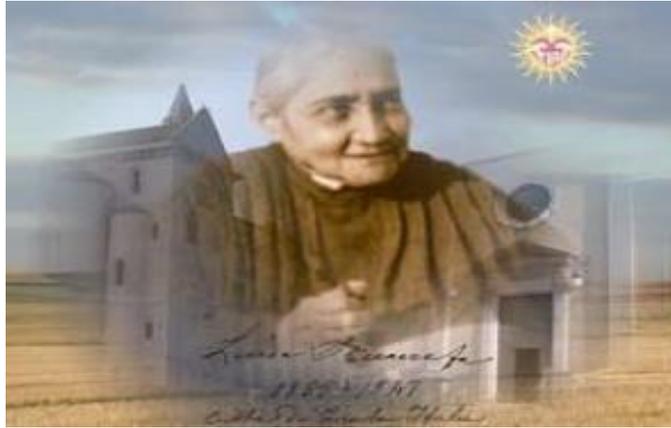


**Book of Heaven – January 30A.D., 1930**

***As Redemption unfolded, so will the Kingdom of the Divine Will unfold. Analogy between the two of them. Leap of joy and of sorrow of Jesus.***

I was thinking about how the Kingdom of the Divine Will could come upon earth, and in what way It may unfold. Who will be the first fortunate ones to have such a great good? And my sweet Jesus, making Himself seen, clasped me all to Himself, and giving me three kisses, told me: ***“My daughter, in the same way as the Kingdom of Redemption unfolded, so will the Kingdom of my Will unfold. It can be said that Redemption is making Its round throughout the whole world, a round which It has not yet entirely completed, because not all the peoples know about my coming upon earth, and therefore they are without its goods. Redemption keeps preparing and disposing the peoples for the Kingdom of my Divine Will. So, just as my Redemption had Its beginning, not in the whole world, but in the center of Judea, because in this nation there was the little core of those who were awaiting Me, there was She whom I had chosen as Mother, and Saint Joseph, who was to be my foster father - in this nation I had manifested Myself to the prophets by letting them know that I was going to come upon earth; it was right that, there where this was known, they be the first ones to have Me in their midst; and even though they were ungrateful, and many did not want to know Me, yet, who can deny that my Celestial Mama, the Apostles, the disciples, were from the Jewish nation, and that they were the first criers who exposed their lives to make known to the other nations my coming upon earth and the goods which are in my Redemption? – so it will be for the Kingdom of my Divine Fiat: the towns, the provinces, the kingdom, which will have been the first to know the knowledges about my Divine Will and Its expressed Will of wanting to come to reign in the midst of creatures, will be the first to receive the goods that Its Kingdom will bring. And then, making Its way with Its knowledges, It will do Its round in the midst of the human generations. My daughter, there is much analogy between the way in which Redemption unfolded and the way in which the Kingdom of my Divine Will will unfold. See, in my Redemption I chose a Virgin; in appearance She had no importance according to the world, either of riches, or of height of dignity or positions which would indicate Her; the very city of Nazareth was not important – a tiny little house was Her whole abode. But even though I chose Her from Nazareth, I wanted for it to belong to the capital city, Jerusalem, in which there was the body of the pontiffs and priests who then represented Me and announced my laws. For the Kingdom of my Divine Will I have chosen another virgin who, in appearance, has no importance, either of great riches or of height of dignity; the very city of Corato is not an important city, but it belongs to Rome, in which resides my representative on earth, the Roman Pontiff, from whom come my divine laws; and just as he makes it his duty to make my Redemption known to the peoples, so will he make it his duty to make known the Kingdom of my Divine Will. It can be said that one and the other will proceed in the same way and manner, as the Kingdom of my Supreme Fiat must unfold.”***

## **‘But what is the use for the so many times I go round and round in the Supreme Fiat to follow Its acts?’**



**Book of Heaven – April 1A.D., 1930 - *What it means to enter into the prime act of the Divine Will. The little drops that the creature forms in Its sea of light. How God, in all created things, places as many acts of love for as many times as the creature was to make use of them. How life has need of nourishment.***

My poor intelligence feels as though drawn to cross the immense sea of the Divine Fiat, and within Its sea it goes in search of Its acts in order to love them, adore them and keep them company. So, my poor mind is under the influence of an irresistible force that makes it always go wandering in search of the acts of the Supreme Volition. But while I was doing this, I thought: **‘What good do I do in going around, over and over again, in the sea of the Divine Fiat?’** And my sweet Jesus told me: ***“My daughter, as many times as you go around in the sea of my Divine Will, so many places you take in It, and you form your little drops within Our sea, which dissolve in It and remain inseparable. And We feel your little drops that love Us and form one single life with Us, and We say: ‘The newborn of Our Will loves Us within Our sea, not outside of It; it is right that We give her the rights to let her come into Our sea as many times as she wants. More so, since she wants nothing other than what We want; and this is the greatest joy that she brings to Us, as if she were bringing to Us, on her little lap, all of Our Divine Will; and overflowing with It from all sides, she remains eclipsed within Its light, and We enjoy in seeing your littleness enclosed within Our light.’ And if you feel the irresistible force of coming to do your little rounds in the sea of Our Fiat, it is the ruling force of It that loves so much to see your littleness forming the little drops of light within Its sea. This is what it means to enter into the prime act of Our Volition: the creature taking her place in It and forming in It her little drops. Therefore, hold it as a great fortune – your going around constantly in Our Fiat.”***

Then, I was following the acts of the Divine Fiat in the Creation, and it seemed to me that all were palpitating with the love of their Creator toward the creatures. The heavens, the stars, the sun, the air, the wind, the sea and all created things are in perfect accord among themselves, so much so that, even though they are distinct among themselves, yet they live as though fused together. And this is so true, that wherever there is the light of the sun, within the same space there is air, wind, sea, earth; but each one has its distinct heartbeat of love toward the creature. But while I was thinking of this and other things, my lovable Jesus, clasping me in His arms, told me: ***“My daughter, Our Love in Creation was exuberant, but always toward man. In each created thing We placed as many acts of love for as many times as the creature was to make use of them. Our Divine Fiat, which maintains the balance in all Creation and is perennial life of It, as It sees that the creature is about to use the light of the sun, puts Our Love in exercise, to make the creature encounter It in the light that she receives. If she drinks, Our Love makes Itself be encountered, so as to say to her while she drinks: ‘I love you’. If she breathes the air, Our Love says to her, repeatedly: ‘I love you’. If she walks, the earth says to her, under her steps: ‘I love you’. There is not one thing that the creature may take, touch and see, in which Our Love does not make Its happy encounter with the creature by saying to her: ‘I love you’ – to give her love. But do you know what the cause is of so much insistence of Our Love? To receive, in each thing that the creature may take, the encounter of her love. So, the infinite Love wanted to meet with the finite love and form one single Love, so as to place in the creature the balance of Its Love. And since the creature makes use of created things without even thinking that Our Love comes to meet her in the things***

*that she takes, to hear Our repeated refrain: ‘I love you, I love you’, and she makes use of them without having a glance for the One who is sending them to her, the love of the creature remains unbalanced, because, not meeting with Our Love, it loses the balance and remains disordered in all its acts, because it has lost the divine balance and the strength of the Love of its Creator. Therefore, be attentive with your requital of love, to repair Me for so much coldness of creatures.”*

Then, I continued my round in the acts of the Divine Will, and I thought to myself: ‘But what is the use for the so many times I go round and round in the Supreme Fiat to follow Its acts?’ And my sweet Jesus added: *“My daughter, all lives have need of nourishment; without nourishment, a person neither forms nor grows. And if nourishment is lacking, there is the danger that life may be taken away from him. Now, following my Will, uniting oneself to Its acts, going around in It over and over again, serves to form the nourishment with which to nourish, form and make Its Life grow in your soul. Its Life can nourish Itself with no other acts but those which are done in Its Will; nor can It form in the creature, or grow, if she does not enter into It; and by the union of her acts, It forms in her Its birth of light, to form Its Life of Divine Will in the creature. And the more acts of Divine Will she forms, and the more she unites herself with Its acts and lives in It, the more abundant food she forms to nourish It and make It grow more quickly within her soul. Therefore, your going around in It is life that it forms - it is nourishment that serves the development of the Life of my Divine Will in your soul; and it serves to prepare the food to nourish my Will in the other creatures. Therefore, be attentive, and do not want to stop.”*

Fiat!!!

**LUISA PICCARRETA**  
**THE LITTLE DAUGHTER OF THE DIVINE WILL**



Luisa Letters- 120. To Federico Abresch (?)

Most esteemed son in the Divine Volition,

(...) What you say is not true – that is, that the beauty, the sublimeness, the Sanctity, which the Divine Will produces in our acts are seen and enjoyed only by God. False. “If God receives, He gives. He rewards even one thought of ours, one sigh, one movement done to fulfill His Will. And He says: *The creature has sighed to do my Will; I must pay her.*” And do you want to know what is the pay He gives us? An imperturbable peace, a strength which is such to be able to bear anything. And if the earth surrounds us by necessity, we feel the weight and the nausea of it, and we long for Heaven.

To feel pleasures, imperfections, weaknesses, is not evil. Wanting them is ugly, because the **Lord does not care of what we feel, but of what we want.** So, let us be attentive, and let us not waste time with things which do not belong to the Divine Will. More so, since the Lord does not teach difficult things. **What He wants is exactly the little things, because they are easier to do, and we cannot find an excuse and say: “I could not do it.”** The little things are always around us, in our hands; while the great ones come rarely. So, we cannot say that sanctity is not for us. Even our own nature is formed with many little acts – the breath, the heartbeat, the motion; yet, they form our life. And if we lacked only one breath, our life – we can say – is ended. So can we say if our little acts are not animated by the Will of God. Therefore, let us allow everything we do to flow in the Divine Will and we will feel enlivened and in possession of the Life of the Fiat. How happy and holy we will be! (...)

## Prayer Requests – July 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 Raczck** (SI), **Linda Burke** (SI), **Hilda Lopez & family** (SI), **Unice & David** (SI), **Meg & Tony** (SI), **Carol Braun** (SI), **Fran & Judy O’Brien** (SI), **Diane** (SI), **Charlotte & Rose Hafley** (SI), **Earl Duque Family John & Aniela** (SI), **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), **Kathy** (employment), **Jaquin** (employment), **JG** (employment), **Cleo Maria** (recovery) , **Rita R** (employment), **Claudia and Melissa** (recovery), **Rosemary** (recovery),

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***

At 18.00 pm on June 12: the sun crossed with a beam of light the concathedral Santa Maria Maggiore di Barletta illuminating the presbytery where Don Giuseppe Lacerenza was ordained as a priest. The words of Bishop Mons. Leonardo D ' Ascenzo they talk about the Eucharist as the great sun of the priestly life that reverberates in his ministers called to be bright presence among God's people. Around Don Joseph, many brothers and sisters of the Paolina family hold together in a grateful and joyful prayer, as well as several priests in the city. Please keep Padre Giuseppe's vocation, sacraments and all those he ministers to all in the Holy Divine Will of God. Ave Maria, Fiat Always!!!

