

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!”

September 8th A.D. 2021 – *The Nativity of the Blessed Virgin Mary*

Calendar for the Traditional Roman Rite



The Feast of September 8 originated in Jerusalem. In the 7th century, in the Byzantine Rite and at Rome, the Birth of the Blessed Virgin was celebrated this day. Mary is believed to have been born approximately 20 B.C.

Her Immaculate Conception — when she was conceived without sin in the womb of her mother Anna — is celebrated nine months earlier, on December 8.

“In the liturgy the Church salutes Mary of Nazareth as the Church’s own beginning, for in the event of the Immaculate Conception the Church sees projected, and anticipated in her most noble member, the saving grace of Easter. And above all, in the Incarnation she encounters Christ and Mary indissolubly joined: he who is the Church’s Lord and Head and she who, uttering the first fiat of the New Covenant, prefigures the Church’s condition as spouse and mother” (John Paul II, *Redemptoris Mater* , 1).

“In fact, even though it is not possible to establish an exact chronological point for identifying the date of Mary’s birth, the Church has constantly been aware that Mary appeared on the horizon of salvation history before Christ. It is a fact that when ‘the fullness of time’ was definitively drawing near — the saving advent of Emmanuel — she who was from eternity destined to be His mother already existed on earth. The fact that she ‘preceded’ the coming of Christ is reflected every year in the liturgy of Advent. Therefore, if to that ancient historical expectation of the Savior we compare these years which brought us to the beginning of the third Millennium after Christ, it becomes fully comprehensible that in this present period we wish to turn in a special way to her, the one who in the ‘night’ of the Advent expectation began to shine like a true ‘Morning Star’ (*Stella Matutina*). For just as this star, together with the ‘dawn,’ precedes the rising of the sun, so Mary from the time of her Immaculate Conception preceded the coming of the Savior, the rising of the ‘Sun of Justice’ in the history of the human race” (*Redemptoris Mater* , 3).

The Roman Catholic dogma of the Immaculate Conception upholds that from the first instant of her creation, the soul of the Virgin Mary was free from original sin; this doctrine is not the same as that of the Virgin Birth, which is when Jesus Christ was born of a virgin mother. The Roman Catholic Church has consistently favored belief in the Immaculate Conception; a festival of that name was celebrated in the Eastern church as early as the 5th century and in the Western church from the 7th century. In 1854, Pope Pius IX issued a solemn decree declaring the Immaculate Conception to be a dogma essential to the belief of the universal Church. Under the title Immaculate Conception, the Virgin Mary is invoked as the patron of the United States, Brazil, Portugal, and Corsica.

There are three different traditions as to the place of the birth of the Blessed Virgin. First, the event has been placed in Bethlehem. A second tradition placed the birth of our Blessed Lady in Sephoris, about three miles north of Bethlehem. The third tradition, the most probable one, is that Mary was born in Jerusalem. It rests upon the testimony of St. Sophronius, St. John Damascene, and upon evidence of recent finds in the Probatika. The Feast of Our Lady’s Nativity was not celebrated in Rome till toward the end of the seventh century; but two sermons found among the writings of St. Andrew of Crete (d. 680) imply that it was introduced at an earlier date into some other churches. In 799 the 10th canon of the Synod of Salzburg prescribes four feasts in honor of the Mother of God: the Purification, February 2; the Annunciation, March 25; the Assumption, August 15; the Nativity, September 8.

Book of Heaven - September 8, A.D. 1932

Prodigy of the birth of the Queen of Heaven. Ways of communication between Creator and creature. Who forms nobility.

My little mind is always on its rounds inside and outside of the Divine Volition, and as much as it keeps turning around It, I never tire, I feel a mysterious force that, attracting me, never says ‘enough’, but says: “Run – search for Its acts, love them, adore them, kiss them, and transform your acts into Its own, and form your whole life of Divine Will.” And if I am unable to say anything, in my races and rounds I say my tiny little story: ‘I love You, I love You, I adore You, I bless You, oh! adorable Will, in all your works.’ And since **today was the nativity of the Queen of Heaven, I** stopped to think about the great portent of Her birth, such that it seemed that Heaven and earth came to attention to adore this divine prodigy. And my Highest Good, Jesus, with unspeakable love and tenderness, told me: ***“Blessed daughter of my Will, the birth of my Celestial Mama encloses all the wonders, all the prodigies united together. But do you know why? It was not Her alone to be born, the pure one, the holy one, the beautiful one, the Immaculate – no, no, but together with the Celestial Baby Girl my Divine Will was born in Her, already conceived and enclosed in Her to form Its life, growing and operating, in the gracious Little Girl. My Will, enclosing Itself to be born together with Her, making use of the organ of the Celestial Creature in order to operate and form Its divine life – this was a prodigy that***

only the Eternal Love, the divine wisdom and power could operate. It was not just the life that was given, nor was it merely the gift of freeing Her from original sin – this would have been nothing for Our power. What stupefied and drew the attention of all was my Will being born together with Her in the world; so much so, that Heaven and earth remained shaken, came to attention, felt a mysterious force. That same force that dominated them and preserved the whole Creation was the same Will of Ours that moved everything and placed Itself and all Creation at the service and disposal of this newborn Baby Girl. So, this being born of my Will together with Her was the origin that called all the other prodigies to be centralized in Her. Wherever my Fiat reigns there is no good It does not enclose, no prodigy It does not perform; It wants to make display of Its love and power by forming Its operating life, and place from Its own for as much as the creature is capable of containing. Therefore, admire and thank Our Supreme Being, who reaches so much love toward this newborn Little Girl as to make Our Will, which is not born, which has no beginning and no end or limits in Its boundaries, to be born in Her.”

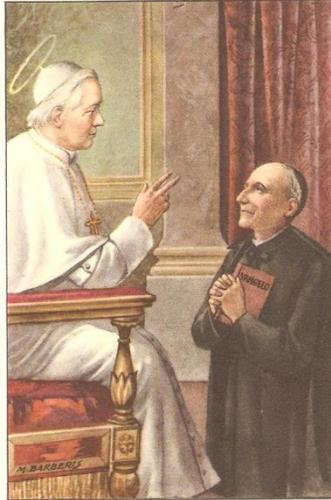
Then, I was following the operating of the Divine Will in all created things, and my lovable Jesus added: *“My daughter, created things were made by Us in order to form many ways, so that man might make use of them in order to come to Us. In fact, We left them all open, so that, whenever he wanted to come, he would have no need to knock, or to open in order to come to Us. He was Our son – it was right and reasonable that he would have all the ways open to go to His Celestial Father and spend time with Him, to love Him and be loved, and, as son, to ask Him for graces and favors. But do you know what the ungrateful son did? He himself shut the ways closed, formed the bars and, by sin, formed the doors, closing the correspondences with the One who had given him life. Now, do you want to know who returns to open the doors, to burn up the bars? One who loves Me and lives in my Divine Will. The love and my Fiat are the powerful forces that burn and empty everything, and open all the ways, so as to place the distant child once again in the arms of his Celestial Father.*

Now, you must know that all the virtues, the good works, the love, the doing my Divine Will, form the nobility of man. But the substance of this nobility is the richness of my grace; all the good leans upon it, as it makes itself fount and preserver of all the good that can be done. Otherwise, one can be called noble by origin, as man is, but since he lacks the wealth, almost out of necessity he finds himself doing acts unworthy of his nobility. In fact, if one is noble but is not rich, he cannot dress as a noble man, nor live in palaces; so, his nobility is reduced to the mere memory that he was noble. In the same way, for one who does not possess the richness of my grace, all the good is reduced to squalid virtues, which very often show that he is not rich in patience, in prayer, in charity, and so forth. Now, good forms the nobility, the richness of my grace preserves it, my Will forms the King that dominates and, with divine mastery, regulates and orders everything.”

Fiat!!!

September A.D. 2021 – Saint Pius X

Calendar for the Traditional Roman Rite



Il Servo di Dio Annibale M. Difrancia ai piedi di S. Pio X

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

Pope Pius X is perhaps best remembered for his encouragement of the frequent reception of Holy Communion, especially by children.

The second of 10 children in a poor Italian family, Joseph Sarto became Pius X at age 68. He was one of the 20th century’s greatest popes. Ever mindful of his humble origin, Pope Pius stated, “I was born poor, I lived poor, I will die poor.” He was embarrassed by some of the pomp of the papal court. “Look how they have dressed me up,” he said in tears to an old friend. To another, “It is a penance to be forced to accept all these practices. They lead me around surrounded by soldiers like Jesus when he was seized in Gethsemani.”

Interested in politics, Pope Pius encouraged Italian Catholics to become more politically involved. One of his first papal acts was to end the supposed right of governments to interfere by veto in papal elections—a practice that reduced the freedom of the 1903 conclave which had elected him.

In 1905, when France renounced its agreement with the Holy See and threatened confiscation of Church property if governmental control of Church affairs were not granted, Pius X courageously rejected the demand.

While he did not author a famous social encyclical as his predecessor had done, he denounced the ill treatment of indigenous peoples on the plantations of Peru, sent a relief commission to Messina after an earthquake, and sheltered refugees at his own expense.

On the 11th anniversary of his election as pope, Europe was plunged into World War I. Pius had foreseen it, but it killed him. “This is the last affliction the Lord will visit on me. I would gladly give my life to save my poor children from this ghastly scourge.” He died a few weeks after the war began, and was canonized in 1954.

His humble background was no obstacle in relating to a personal God and to people whom he loved genuinely. Pius X gained his strength, his gentleness and warmth for people from the source of all gifts, the Spirit of Jesus. In contrast, we often feel embarrassed by our backgrounds. Shame makes us prefer to remain aloof from people whom we perceive as superior. If we are in a superior position, on the other hand, we often ignore simpler people. Yet we, too, have to help “restore all things in Christ,” especially the wounded people of God.

September 15 A.D. 2021 – Feast of the Seven Sorrows of Mary



Our Lady of Sorrows (Latin: *Beata Maria Virgo Perdolens*), **Our Lady of Dolours**, the **Sorrowful Mother** or **Mother of Sorrows** (Latin: *Mater Dolorosa*), and **Our Lady of Piety**, **Our Lady of the Seven Sorrows** or **Our Lady of the Seven Dolours** are names by which the Virgin Mary is referred to in relation to sorrows in her life. As *Mater Dolorosa*, it is also a key subject for Marian art in the Catholic Church.

The Seven Sorrows of Mary are a popular Roman Catholic devotion. In common religious Catholic imagery, the Virgin Mary is portrayed, sorrowful and in tears, with one or seven long knives or daggers piercing her heart, often bleeding. Devotional prayers that consist of meditation began to elaborate on her Seven Sorrows based on the prophecy of Simeon. Common examples of piety under this title are Servite rosary or the Chaplet of the Seven Sorrows of Our Lady, the Seven Joys of Mary, and, more recently, Sorrowful and Immaculate Heart of Mary.

The feast of Our Lady of Sorrows is liturgically celebrated every 15 September, while a feast of Friday of Sorrows is observed in some Catholic countries. The Seven Sorrows (or *Dolors*) are events in the life of the Blessed Virgin Mary that are a popular devotion and are frequently depicted in art.

These Seven Sorrows should not be confused with the five Sorrowful Mysteries of the Rosary. The Sorrows are often depicted as seven daggers stabbed into the Virgin's heart.^[citation needed]

1. The Prophecy of Simeon
2. The Flight into Egypt
3. The Loss of the Child Jesus in the Temple of Jerusalem
4. Mary's meeting Jesus on the Via Dolorosa (not found in the New Testament)
5. The Crucifixion of Jesus on Mount Calvary
6. Jesus is Taken Down from the Cross.
7. The Burial of Jesus by Joseph of Arimathea

It is a tradition for Catholics to say one Our Father daily and seven Hail Marys for each Sorrow.

Earlier, in 1232, seven youths in Tuscany founded the Servite Order (also known as the "Servite Friars", or the "Order of the Servants of Mary"). Five years later, they took up the sorrows of Mary, standing under the Cross, as the principal devotion of their order.

Over the centuries several devotions, and even orders, arose around meditation on Mary's Sorrows in particular. The Servites developed the three most common devotions to Our Lady's Sorrows, namely the Rosary of the Seven Sorrows, the Black Scapular of the Seven Dolours of Mary and the Novena to Our Sorrowful Mother. The Black Scapular is a symbol of the Confraternity of Our Lady of Sorrows, which is associated with the Servite Order.^[10] Most devotional scapulars have requirements regarding ornamentation or design. The devotion of the Black Scapular requires only that it be made of black woollen cloth.^[11] From the National Shrine of Saint Peregrine spread the Sorrowful Mother Novena, the core of which is the Via Matris.

On February 2, the same day as the Great Feast of the Meeting of the Lord, Orthodox Christians and Eastern Catholics commemorate a wonder-working icon of the Theotokos (Mother of God) known as "the Softening of Evil Hearts" or "Simeon's Prophecy".

It depicts the Virgin Mary at the moment that Simeon the Righteous says, "Yea, a sword shall pierce through thy own soul also...." (Luke 2:35). She stands with her hands upraised in prayer, and seven swords pierce her heart, indicative of the seven sorrows.^[14] This is one of the few Orthodox icons of the Theotokos which do not depict the infant Jesus. The refrain "Rejoice, much-sorrowing Mother of God, turn our sorrows into joy and soften the hearts of evil men!" is also used.

The Feast of Our Lady of Sorrows grew in popularity in the 12th century, although under various titles. Some writings would place its roots in the eleventh century, especially among the Benedictine monks.^[16] The first altar to the *Mater Dolorosa* was set up in 1221 at the Cistercian monastery of Schönau. The formal feast of the Our Lady of Sorrows was originated by a provincial synod of Cologne in 1423. It was designated for the Friday after the third Sunday after Easter and had the title: *Commemoratio angustiae et doloris B. Mariae V.* Its object was the sorrow of Mary during the Crucifixion and Death of Christ. Before the sixteenth century this feast was limited to the dioceses of North Germany, Scandinavia, and Scotland.

According to Fr. William Saunders, "... in 1482, the feast was officially placed in the Roman Missal under the title of *Our Lady of Compassion*, highlighting the great love our Blessed Mother displayed in suffering with her Son. The word compassion derives from the Latin roots cum and patior which means "to suffer with". An annual Our Lady of Sorrows procession in Carroll Gardens, Brooklyn is a tradition begun in the 1940s by immigrants from Mola di Bari, celebrating their hometown patroness

After 1600 it became popular in France and was set for the Friday before Palm Sunday. By a Decree of 22 April 1727, Pope Benedict XIII extended it to the entire Latin Church, under the title "Septem dolorum B.M.V.". ^[9] In 1954, it still held the rank of major double (slightly lower than the rank of the September feast) in the General Roman Calendar. Pope John XXIII's 1960 Code of Rubrics reduced it to the level of a commemoration.

Book of Heaven - December 21A.D., 1903

Effects of the Sorrows of the Celestial Mama. The glory She enjoys in Heaven.

This morning I found myself outside of myself, and looking into the vault of the heavens I saw seven most refulgent suns – but their shape was different from the sun that we see. It started with the shape of a cross and it ended with a point, and this point was inside a heart. At first it could not be seen clearly, because the light of these suns was so great as to not allow one to see who was inside; but the nearer I drew, the more clearly it appeared that the Queen Mama was inside. In my interior I kept saying: ‘How I would like to ask Her whether She wants me to try to go out of this state without waiting for the priest.’ In the meantime, I found myself near Her and I told Her; and She answered a curt “no”. I was left mortified by this answer, and the Most Holy Virgin turned to a multitude of people who surrounded Her, and said to them: “Listen to what she wants to do....” And everyone said: “No, no....”

Then, drawing near me, all goodness, She told me: ***“My daughter, courage along the way of sorrow. See, these seven suns that come out from within my Heart are my Seven Sorrows which produced much glory and splendor for Me. These suns, the fruit of my sorrows, dart continuously through the throne of the Most Holy Trinity which, feeling wounded, sends Me seven channels of grace continuously, making Me the owner of them; and I dispose of them for the glory of all Heaven, for the relief of purging souls, and for the benefit of pilgrim souls.”*** While saying this, She disappeared, and I found myself inside myself.

You Must Know



Book of Heaven – Volume 1

you must know that everything I did in the course of thirty-three years, from when I was born, up to when I died, I am continuing in the Sacrament of the altar. Therefore, I want you to visit Me thirty-three times a day, honoring my years and also uniting with Me in the Sacrament, with my own intentions – that is, reparation, adoration.... This you will do at all times: with the first thought of the morning, fly immediately before the tabernacle in which I am present for love of you, and visit Me; with the last thought of the evening, while you sleep at night, before and after your meal, at the beginning of each one of your actions, while walking, working....”

Book of Heaven – Volume 4

, you must know that for two reasons alone can the soul go out of the body: by force of pain, which happens at natural death, or by force of the reciprocal love between Me and the soul.

You must know that if you reach your intent of destroying every moral good pertaining to religion, virtue, dependency and social welfare, without realizing your mistake, you would also destroy all corporal and temporal goods. In fact, as much as is taken away from moral goods, so much are physical evils doubled. So, without realizing it, you go against yourselves, destroying all those fleeting and passing goods which you so much love. Not only this, but you are looking for those who will destroy your very lives, and you will cause the survivors among you to shed bitter tears.’

Book of Heaven – Volume 6

You must know that all of Europe lays on your shoulders, and the good or bad outcome for Europe depends on your sufferings. If you are strong and constant in suffering, things will be more bearable; if you are not strong and constant in suffering, or if I take you to Heaven, things will be so grave that Europe will be threatened with invasion and of being seized by foreigners.”

LUISA PICCARRETA
Memoir on the Servant of God
BERNARDINO JOSEPH BUCCI
Friar Minor Capuchin



Dedicated to my sister Gemma, Luisa's favorite

PRESENTATION

With great enthusiasm I have accepted the invitation of Father Bernardino to collaborate on this book, that I further have the honor of presenting to the readers.

I found it unusual - the request of the author to entrust a young layman of 33 years with the presentation of a book concerning a person considered by all holy, and who perhaps one day will rise to honor of the altars, but the desire of Father Bernardino is that of making be born in the youth the seed of the spirituality of the Servant of God Luisa Piccarreta.

His aim was to introduce me slowly to the knowledge of this great little woman, about whom initially I knew very little. In fact, only through a television service at the close of the diocesan process for her beatification did I learn of the existence of Servant of God, and the curiosity was born in me to know what the events of her life were that led the people of Corato to acclaim her a Saint.

A few months ago, I met Father Bernardino, who gave me the first volume of testimonies about Luisa Piccarreta.

My desire was indulged when I got to know the humanity of this mystical woman who has had a special love relationship with God.

Besides the extraordinary events that have led a soul to holiness, every Christian also wants to know the details of her daily life, the places where she lived, and what examples of holy life she bequeathed to all the people of God.

This book, along with the first volume published in 2000, fulfills this desire by providing the memories of those who have personally known Luisa Piccarreta, and who recounted with impressive photographic memory many important stories of her life.

From their testimony, beyond the extraordinary events that help to confirm the sanctity of Piccarreta, emerges also the role she has had in the city of Corato for the social advancement of many girls belonging to the disadvantaged.

Piccarreta had personally trained many embroiderers (high in demand for the styling of bridal outfits), and most importantly, her spiritual personality was reflected in the many people who chose to consecrate their lives to Christ.

In this regard, in this book are collected the testimonies of some nuns born in Corato, still living, who under the guidance of Piccarreta entered the Congregation of the Sacro Costato in Gravina.

Among them is Sister Adelinda Piombino, a sprightly 87 year old nun of gentle manners and a sweet look that instills peace, who I had the pleasure of knowing, having confirmed through her that everything written in the book is true.

Luisa Piccarreta has been for many, the great counselor and spiritual guide of many religious; it is impressive to note that Father Annibale Maria Di Francia, already risen to the honor of the altars, was one of the first people to be convinced of the sanctity of the Servant of God Luisa Piccarreta, to such a point as to ask her, a few days before his death, to pray to God that He might heal him.

Other holy souls have visited Luisa. Among them one cannot forget the Servant of God Antonio Maria Losito of Canosa, the Servant of God Eustachio Montemurro of Gravina, and Jesuit Father Gennaro Bracale.

It seems that in those years, God had wanted to concentrate in Puglia a large number of holy souls, in order to create a spiritual yeast that would then spread out over all Christians.

More than a few lay people, in fact, have lived their faith in God; in this volume there are many testimonies of lay people, and in particular the Bucci family, who had the honor of meeting and visiting Piccarreta through Rosaria Bucci, Luisa's faithful assistant. Every moment of the life of this family has been permeated by the fragrance of holiness of the Servant of God

Finally, it is not possible to forget the extensiveness of writings that Luisa has left us.

As always, for His plans of salvation, God chooses the people most humble and lacking of education (Luisa did not complete second grade), to make us understand that these souls are acting under the action of the Holy Spirit.

Luisa Piccarreta is *"the apostle of the Divine Will"*; through her, God leaves us an important message: He invites us to consecrate our lives to His Divine Will, to live the Divine Will in all our actions.

This is the path for our holiness.

Mr. Giuseppe Lacerenza

AUTHOR'S PREFACE

It is with great pleasure that I offer to the devotees of the Servant of God Luisa Piccarreta more testimony about her life.

The book builds on the success achieved by the first volume that has been very appreciated and is still in great demand; it has been translated into 15 languages and has had widespread dispersion mainly in English and Spanish.

From different parts of the world I have received requests for additional information on the Servant of God, especially by the United States, where I often go to give conferences on Luisa Piccarreta.

Many have pointed out the lack of information about Luisa in her daily life, and how valuable they are in order to know her personality.

Some priests have told me: "We have the writings of Luisa, but know little of the person of Piccarreta in her everyday life: the people are hungry for information about her, also because they are waiting for her writings to be officially published by competent authorities".

In response I have written this second volume, not hiding the difficulties in finding new testimonies on the Servant of God: in fact, the people who have directly known Luisa are almost all dead. The information gathered in the first volume was made easier because some people were still living, although very old; at present there are very few people who, in the last years of the life of Piccarreta, were still children - including myself.

When Piccarreta died I was just 12 years old (at present I am 72), so you can imagine the lack of witnesses still living who have directly known Luisa.

Of my family, from whom I drew most of the information published in this book, two siblings have already died, including the favorite of Luisa, my sister Gemma - who by a providential chance gave me her personal notes.

I had to again question all my living siblings who knew and visited Piccarreta:

- Luisa Bucci (called Lisette), born in 1926, married to Pasquale Petruzzi and living in Trieste;
- Mary Bucci, born in 1929, married to Dominic Ventura and living in Orzolo (Bologna);
- Augustine Bucci, born in 1931 and living in Zurich (Switzerland).

There is also another relative of mine, Sister Adelinda Piombino, born in 1920, still living, who is in the convent of the Sisters of the Sacro Costato in Gravina in Puglia.

Another relative of mine, a Sister, Sister Ofelia Marzocca, is the Mother General of the Congregation of the Most Precious Blood, and she lives in the General House in Rome.

The above-mentioned have patiently given me information that has been invaluable in the writing of this second volume.

The rest I borrowed from my personal notes patiently gathered from conversations with my Aunt Rosaria in the '70s.

All the information that I received from Aunt Rosaria, is found almost entirely in the various archives and documents existing in the Congregation of Rogationists and Sisters of Divine Zeal, as well as the archives of the Sisters of the Sacro Costato founded by the Servant of God Eustachio Montemurro.

Some unpublished information published in this second volume of mine, may be confirmed by the consultation of other archives, including:

- The archives of the Jesuit Fathers of Puglia, on the relations between Luisa and the Servant of God Father Gennaro Bracale;

- The archives of the Congregation of the Redemptorists, concerning the Servant of God Father Antonio Maria Losito;
- The archives of the various dioceses to which the bishops of Monterisi and Dell'Aquila belonged.
- The archives of the family of Cardinal Ferdinando Cento, major visitor and admirer of Luisa Piccarreta since the beginning of his priesthood.

There may also be other files belonging to private families, and therefore they are not easy to consult, or they may have been destroyed. It was a hard enough labor that took a long time to complete. Most of the protagonists belong to the family of Rosaria Bucci.

What I could detect, especially by the testimony of Mrs. Ventura and others, is the human aspect of Luisa. In fact, the Servant of God was also known to be cheerful and smile, and also there is the highly social aspect of Piccarreta who with her school of embroidery made a strong contribution to the social advancement of many girls of Corato.

The house of Piccarreta was also a breeding ground of vocations, and about this I received confirmation by nuns still living and residents of Gravina, in the Congregation founded by the Servant of God Eustachio Montemurro.

It is important to note that many famous men of the time, now Servants of God or already recognized Saints, visited Piccarreta and often asked for her advice. Among these is the figure of Saint Annibale Mary Di Francia, who was the ecclesiastical reviewer of Piccarreta's writings.

In the first chapter of this book I thought I should bring back the biography of the Servant of God, the significant dates of her life, the list of her confessors and bishops from her era to the present day, and the list of her diaries, so that the reader who had no way of reading the first volume on the collected memories may have a complete picture about the life of Luisa Piccarreta.

The book is essentially divided into the following parts:

- The first part lists all the memories of my Aunt Rosaria Bucci, transcribed by me during various interviews in the '70s, and of the still living nuns of the Sacro Costato who knew Piccarreta and were questioned by me;
- The second part gathers the testimonies of the Bucci family members, who on my urging sent me their memories.

The testimonies of Luisa Bucci and Gemma Bucci Bucci are very interesting.

As also are the testimonies of Sister Giovannina of the Sisters of Divine Zeal Ferrara and of the Ferrara brothers.

Some testimonies are the result of my personal memories.

- In the third part (Appendix) are published some significant excerpts taken from the diaries of Piccarreta and from two conferences held in the United States on the Blessed Virgin and on the Most Holy Trinity in the Divine Will.

I did not believe it appropriate to express any opinion, let alone make reflections on, some of the excerpts given, out of respect for the Cause in progress for Beatification of the Servant of God in Rome.

I have thought it appropriate to focus on a few passages in which the attack on the Holy Father is prophesied. These prophecies were written early in the last century, when such an event was unthinkable.

I also repeat that of all that is extraordinary in the aforementioned excerpts, solely and only is human faith required.

This is not intended to interfere in the unquestionable judgment of the Ecclesiastical Tribunal.

Father Bernardino Giuseppe Bucci - Capuchin Friar

First Part

"Brief Biography of the Servant of God"

CHAPTER I

Brief biography of the Servant of God

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

Luisa had the good fortune to be born into one of those patriarchal families that still survive in our realm of Puglia and like to live deep in the country, peopling our farmhouses.

Her parents, Vito Nicola and Rosa Tarantino, had five children: Maria, Rachele, Filomena, Luisa and Angela.

Maria, Rachele and Filomena married. Angela, commonly called Angelina, remained single and looked after her sister until she died.

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

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

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

When she was nine, Luisa received Jesus in the Eucharist for the first time and Holy Confirmation, and from that moment learned to remain for hours praying before the Blessed Sacrament.

When she was eleven she wanted to enroll in the Association of the Daughters of Mary – flourishing at the time – in the Church of San Giuseppe. At the age of eighteen, Luisa became a Dominican Tertiary taking the name of Sr. Maddalena. She was one of the first to enroll in the Third Order, which her parish priest was promoting. Luisa's devotion to the Mother of God was to develop into a profound Marian spirituality, a prelude to what she would one day write about Our Lady.

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

The family mistook these phenomena for sickness and sought medical help. But all the doctors consulted were

perplexed at such an unusual clinical case. Luisa was subject to a state of corpse-like rigidity – although she showed signs of life – and no treatment could relieve her of this unspeakable torment. When all the resources of science had been exhausted, her family turned to their last hope: priests. An Augustinian priest, Fr. Cosma Loiodice, at home because of the Siccardian* laws, was summoned to her bedside: to the wonder of all present, the sign of the Cross which this priest made over the poor body, sufficed to restore her normal faculties instantly to the sick girl. After Fr. Loiodice had left for his friary, certain secular priests were called in who restored Luisa to normality with the sign of the Cross. She was convinced that all priests were holy, but one day the Lord told her: "*Not because they are all holy – indeed, if they only were! – but simply because they are the continuation of My priesthood in the world you must always submit to their priestly authority; never oppose them, whether they are good or bad*" (cf. Volume I). Throughout her life, Luisa was to be submissive to priestly authority. This was to be one of the greatest sources of her suffering. Her daily need for the priestly authority in order to return to her usual tasks was her deepest mortification. In the beginning, she suffered the most humiliating misunderstandings on the part of the priests themselves who considered her a lunatic filled with exalted ideas, who simply wanted to attract attention. Once they left her in that state for more than twenty days. Luisa, having accepted the role of victim, came to experience a most peculiar condition: every morning she found herself rigid, immobile, huddled up in bed, and no one was able to stretch her out, to raise her arms or move her head or legs.

As we know, it required the presence of a priest who, by blessing her with the sign of the Cross, dispelled that corpse-like rigidity and enabled her to return to her usual tasks (lace-making). She was a unique case in that her confessors were never spiritual directors, a task that Our Lord wanted to keep for himself. Jesus made her hear his voice directly, training her, correcting her, reprimanding her if necessary and gradually leading her to the loftiest peaks of perfection. Luisa was wisely instructed and prepared during many years to receive the gift of the Divine Will.

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

In 1898 the new prelate, Archbishop Tommaso de Stefano (March 24, 1898 - 13 May 1906) delegated as her new confessor Fr. Gennaro Di Gennaro, who carried out this task for twenty-four years. The new confessor, glimpsing the marvels that the Lord was working in this soul, categorically ordered Luisa to put down in writing all that God's grace was working within her. None of the excuses made by the Servant of God to avoid obeying her confessor in this were to any avail. Not even her scant literary education could excuse her from obedience to her confessor.

Fr. Gennaro Di Gennaro remained cold and implacable, although he knew that the poor woman had only been to elementary school. Thus on February 28, 1899, she began to write her diary, of which there are thirty-six large volumes! The last chapter was written on December 28, 1939, the day on which she was ordered to stop writing.

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

At the beginning of the century, our people were lucky enough to have Blessed Annibale Maria Di Francia present in Puglia. He wanted to open in Trani male and female branches of his newly founded congregation. When he heard about Luisa Piccarreta, he paid her a visit and from that time these two souls were inseparably linked by their common aims. Other famous priests also visited Luisa, such as, for example, Fr. Gennaro Braccali, the Jesuit, Fr. Eustachio Montemurro, who died in the odor of sanctity, and Fr. Ferdinando Cento, Apostolic Nuncio and Cardinal of Holy Mother Church. Blessed

Annibale became her extraordinary confessor and edited her writings, which were little by little properly examined and approved by the ecclesiastical authorities. In about 1926, Blessed Annibale ordered Luisa to write a book of memoirs of her childhood and adolescence. He published various writings of Luisa's, including the book *L'orologio della Passione*, which acquired widespread fame and was reprinted four times. On October 7, 1928, when the house of the sisters of the Congregation of Divine Zeal in Corato was ready, Luisa was taken to the convent in accordance with the wishes of Blessed Annibale. Blessed Annibale had already died in the odor of sanctity in Messina.

In 1938, a tremendous storm was unleashed upon Luisa Piccarreta: she was publicly disowned by Rome and her books were put on the Index. At the publication of the condemnation by the Holy Office, she immediately submitted to the authority of the Church.¹

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

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

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

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

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

¹ This is the text that the Servant of God sent to her bishop on this occasion.

Fiat! In the Will of God! I, the undersigned, having learned of the decree, dated July 13, 1938, with which the Supreme Congregation of the Holy Office has condemned on the Index the books written by me and published:

1. The Hours of the Passion of Our Lord Jesus Christ, with a treatise about the Divine Will;
2. In the Kingdom of the Divine Will;
3. The Queen of Heaven in the Kingdom of the Divine Will;

spontaneously and promptly fulfill my duty of Christian soul to humbly offer my unconditional, prompt, full and absolute submission to the judgment of the Holy Roman Church, whereby, without any restriction, I disapprove and condemn what the Supreme Congregation of the Holy Office disapproves and condemns in my aforementioned published writings, in the same way that the same Supreme Congregation intends. This humble declaration of mine is also to my beloved Archbishop Monsignor D. Giuseppe M. Leo, imploring of his paternal charity to send it, through his means, to the Holy Office.

Personally signed,

Luisa Piccarreta from Corato

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

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

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

Luisa had said that she was born "upside down," and that therefore it was right that her death should be "upside down" in comparison with that of other creatures. She remained in a sitting position as she had always lived, and had to be carried to the cemetery in this position, in a coffin specially made for her with a glass front and sides, so that she could be seen by everyone, like a queen upon her throne, dressed in white with the *Fiat* on her breast. More than forty priests, the chapter and the local clergy took part in the funeral procession; the sisters took turns to carry her on their shoulders, and an immense crowd of citizens surrounded her: the streets were incredibly full; even the balconies and rooftops of the houses were swarming with people, so that the procession wound slowly onwards with great difficulty. The funeral rite of the little daughter of the Divine Will was celebrated in the main church by the entire chapter. All the people of Corato followed the body to the cemetery. Everyone tried to take home a keepsake or a flower, after having touched her body with it; a few years later, her remains were transferred to the parish of Santa Maria Greca.

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



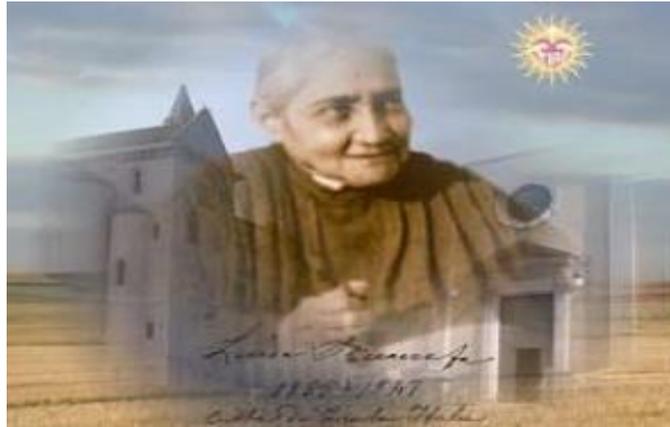
Book of Heaven – May 10, 1931

How the Divine Will has the fermenting virtue. What good a fulfilled act of Divine Will encloses.

...After this, I was thinking about the Divine Will – how it seemed difficult to me that Its Kingdom might come. And my beloved Jesus added: *“My daughter, just as the yeast has the virtue of fermenting the bread, so is my Will the fermentator of the acts of the creature. As she calls my Divine Will into her acts, they remain fermented by It, and form the bread of the Kingdom of my Will. Now, in order to make much bread, the yeast is not enough, but it takes much flour; it takes someone who must do these acts of uniting flour and yeast; it takes water, bond of union to be able to knead flour and yeast, so that the yeast may communicate the fermenting virtue, and the flour may receive it. Then it takes the fire, to cook this bread, to form it as nourishing and digestible bread. Now, does it not take more time, more acts, to form it, rather than to eat it? The sacrifice is in forming it; as for eating it, it is done quickly, and one feels the taste of the sacrifice. So, my daughter, the yeast of my Divine Fiat, which has only the virtue of fermenting your acts, emptying them of the human will in order to convert them into bread of Divine Will, is not enough, but it takes a continuation of acts, of sacrifices – and for a long time, in such a way that my Will, with Its fermenting virtue, will ferment all these acts so as to form much bread and keep it prepared and in store for the children of Its Kingdom. When everything will be formed, what is left is to dispose the events; and this is easier, and is done quickly, because it is in Our power to move the secondary causes in order to do what We want. Did I not do likewise for Redemption? My long thirty years of my hidden life were like the yeast in which all my acts were fermented, to form and ferment the great good of Redemption. The short life of my public life and my Passion was my fermented bread that my Divine Will formed and fermented in my acts which, like bread, I broke for all and gave to eat, so that all might receive the bread of the redeemed ones, to acquire the necessary strengths to put themselves in safety. Therefore, give yourself no concern; think of doing your duty and letting not one of your acts escape in which you do not put the yeast of my Divine Will, so that your being may remain fermented by It; and I will think of all the rest.”*

Then, I continued thinking: ‘But, what does Jesus get from this poor state of mine, and why does He have so much interest that I fall into my usual sufferings, with so much trouble and bother that He causes me to give to others, such that I could call this my martyrdom? Oh! how hard it is having to deal with creatures, feeling the need of them out of pure necessity – this humiliates me so much, that I remain as though annihilated in my own nothingness.’ By while I was thinking of this and other things, my sweet Jesus told me: *“My daughter, do you want to know what I get? My Divine Will fulfilled – and this is everything for Me. One fulfilled act of mine, of my Will, encloses all the heavens, the sun, the earth, and even Myself. There is no love which I do not find, goods which it does not possess, glory which it does not give Me; everything remains centralized in one fulfilled act of my Will. And the happy creature that fulfills it can say to Me: ‘I have given You everything, even Yourself – I have nothing more to give You.’ In fact, my Divine Will encloses everything; there is not one thing or good that might escape It; therefore, by fulfilling It in what I want, the creature finds that which my Will is in Itself; and I can say: ‘By giving you the grace of letting you do a fulfilled act of It, I gave you everything.’ Even more, by fulfilling It, my pains rise, my steps, my words, my works are doubled and put themselves in motion to give themselves to creatures, because my Divine Will, operating also in the creature, puts all Our works in motion to make them rise to new life. And you tell me: what do I get? My daughter, think of doing It, and make it so that your life may be a continued act of my Will.”* Fiat!!!

‘.I have elected you for the sole purpose of making my Will known, and that, through you, I will obtain that the ‘Thy Kingdom come’ may have Its fulfillment.’



Book of Heaven – May 19, 1931

Scenes from Eden. Fall of man. The Queen of Heaven crushing the head of the infernal serpent. How the words of Jesus have the communicative virtue. How He speaks of the doubts and difficulties.

I was continuing my acts in the Divine Volition, and uniting myself to the acts which It did in Creation, in order to give It the homage, the love, the adoration for each thing created for love of creatures. My poor mind brought itself into Eden, in the act of the fall of man, as the infernal serpent, with his cunning and lie, induced Eve to withdraw from the Will of her Creator; and Eve, with her enticing manners, induced Adam to fall into the same sin. Now, while I was thinking about this, my beloved Jesus told me: *“My daughter, my Love was not extinguished because of the fall of man, but became more ignited; and even though my Justice justly punished him and condemned him, my Love, kissing my Justice, without delay promised the future Redeemer, and said to the deceitful serpent, with the empire of my Power: ‘You have made use of a woman to snatch man from my Divine Will, and I, by means of another woman, who will have in Her power the Power of my Fiat, will knock down your pride, and with Her immaculate foot, She will crush your head.’ These words burned the infernal serpent more than hell itself, and he stored so much rage in his heart, that he could no longer stay still – he would do nothing but go round and round the earth, to discover She who was to crush his head - not in order to let it be crushed, but so as to be able, with his infernal arts, with his diabolical tricks, to make fall She who was to defeat him, debilitate him and bind him in the dark abysses. So, for four thousand years he kept always wandering; and when he would see women who were more virtuous and good, he would arm his battle, he would tempt them in every way, and only then would he leave them, when he would be assured, by means of some weakness or defects, that they were not the One through whom he was to be defeated. And he would continue his wandering.*

Then came, indeed, the Celestial Creature who crushed his head, and the enemy felt such power in Her, that it knocked him down, and he did not have the strength to go near Her. This consumed him with rage, and he employed all his infernal weapons to fight Her. But – no! He would try to go near Her, he would feel himself being worn down, his legs being broken, and would be forced to draw back; and from afar he would spy on Her admirable virtues, Her power and sanctity. And I, in order to confound him and make him doubtful, would let him see the Celestial Sovereign, Her human things, like taking food, crying, sleeping and other things; and he would persuade himself that it was not She, because, being so powerful and holy, She was not to be subject to the natural needs of life. But then he would go back to doubts, and wanted to return to assault – but in vain. My Will is power that debilitates all evils and all the infernal powers; It is light that makes Itself known by all, and wherever It reigns, It makes Its power felt, which not even the very demons can get themselves to deny. Therefore, the Queen of Heaven was, and is, the terror of all hell.

Now the infernal serpent feels over his head my immediate word spoken to him in Eden – my irrevocable condemnation that a woman would crush his head. Therefore he knows that, by his head being crushed, his kingdom on earth will be overturned, he will lose his prestige, and all the evil he did in Eden by means of a woman will be made up for by another woman. And even though the Queen of Heaven debilitated him, crushed his head, and I Myself bound him to the cross, therefore he is no longer free to do what he wants, however, those who by disgrace draw near him, he slaughters. More so, since he sees that the human will is not subdued by the Divine, and Its Kingdom is not formed yet; he fears that another woman might get to finish burning his temples, so that the divine condemnation, over his head, crushed by the foot of the Immaculate Queen, may have its fulfillment. In fact, he knows that, when I speak, my word has the communicative virtue to other creatures. Therefore, as he was assured that She whom he feared was the Most Holy Virgin, and being unable to fight Her any more, he resumed his round. He is all eye and as though on the lookout to see whether another woman might have the task from God to make the Divine Will known in order to make It reign; and having seen you write so much about my Fiat, at the mere doubt that this might be it, he roused the whole of hell against you. This is the cause of everything you have suffered, as he made use of wicked men, having them make up calumnies and things that do not exist. Then, in seeing you cry so much, they were persuaded that you are not one who can cause them the ruin which they so much fear for their diabolical kingdom.

This is what regards the Queen of Heaven, on the part of the infernal serpent; now I want to tell you what regards the part of creatures toward Her.

My daughter, the Celestial Creature was poor, Her natural qualities were apparently common, nothing extraordinary appeared on the outside. She takes a poor artisan as Her spouse, who earns his daily bread with his humble work. Suppose that it had become known before, to the great ones of the world, to the doctors and the priests, that She was the Mother of the Word – that She was the One who was the Mother of the future Messiah; they would have waged a fierce war against Her – no one would have believed Her. They would have said: ‘Is it possible that there have not been, and that there aren’t women in Israel, such that this poor one was to be the Mother of the Eternal Word? There has been a Judith, an Esther, and many others.’ So, no one would have believed Her, and they would have put countless doubts and difficulties. If they put doubts on my Divine Person, not believing that I was the longed-for Messiah; and many reach the point of still not believing that I descended upon earth, in spite of the fact that I made many miracles, such as to induce the most incredulous to believe Me - ah! when hardness, obstinacy, enter into the hearts, they render themselves incapable of receiving any good; the truths, the very miracles, are for them as though dead and without life - well then, much more so for the Celestial Mama, as nothing miraculous appeared in Her exterior.

Now, my daughter, listen to me; the most serious doubts, the gravest difficulties that they found in your writings are precisely these: that I told you that I was calling you to live in the Kingdom of my Divine Will, giving you the special and unique mission to make It known, so that, as I Myself said in the ‘Our Father’, and the Holy Church says still now, ‘Thy Kingdom come’ – that is, your Will be done on earth as It is in Heaven. It does not say in the ‘Our Father’ that this Kingdom is on earth, but it says: ‘Come’; and I would not have composed a prayer if I were not to obtain its effects. Therefore, in order to reach this, was I not to elect another woman, whom the infernal serpent so much fears; and as he, by means of the first woman, ruined the human kind to Me, I, to confound him, make use of another woman to make up for the ruin he caused, and make the good which he tried to destroy, arise for all?

Here, then, the necessity of the preparations, of the graces, of my visits and communications. This sounded bad to those who have read; therefore doubts and difficulties - that it cannot be possible that among so many other great Saints, no one has lived in the Kingdom of my Will. So, it is She² alone that is preferred to all; and when they have read that I was placing you near the Sovereign Queen, so that, She having lived in the Kingdom of my Divine Fiat, you might imitate Her, wanting to make of you a copy that resembles Her; and I placed you in Her hands, that She might guide you, assist you, protect you, so that you might imitate Her in everything - this seemed so absurd to them; and sinisterly misinterpreting the sense, they spoke as if I had told you that you were as though another Queen. How much nonsense – I did not say that you are like the Celestial Queen, but that I want you similar to

² the Sovereign Queen

Her, just as I have said to many other souls dear to Me that I wanted them similar to Me; but with this they would not become God like Me. And then, since the Celestial Lady is the true Queen of the Kingdom of my Will, it is Her task to help and teach the fortunate creatures who want to enter, to live in It. By this, they show as if I did not have the power to elect whom I want, and when I want. But, after all, time will say everything, and just as they cannot deny that the Virgin of Nazareth is my Mama, so will they not be able to deny that I have elected you for the sole purpose of making my Will known, and that, through you, I will obtain that the ‘Thy Kingdom come’ may have Its fulfillment. It is certain that creatures are an instrument in my hands, and I do not look at who that be, but I look at whether my Divine Will has decided to operate by means of this instrument. And this is enough for Me to fulfill my highest designs; and of the doubts and difficulties of creatures I make use, in due time, to confound them and humiliate them. But I do not stop, and I move forward in the work that I want to do by means of the creature. Therefore, you too – follow Me and do not draw back. Besides, it shows from their way of thinking that they have calculated only your person, but have not calculated what my Divine Will can do, and what It knows how to do, and when It decides to operate in one creature in order to fulfill Its greatest designs in the midst of the human generations, It lets no one dictate to It the law – neither who it must be, nor the time, nor the way, nor the place – but It acts in an absolute way. Nor does it pay heed to certain short minds, which are unable to elevate themselves in the divine and supernatural order, or to bow their forehead to the incomprehensible works of their Creator; and while they want to reason with their own human reason, they lose the divine reason, and remain confounded and incredulous.’

Fiat!!!

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



Luisa Letters- 10. To Sister Remigia, her niece.

In Voluntate Dei!

My good daughter in the Divine Volition,

May the Divine Will give you the peace so desired by Jesus and also by me. Your letter says clearly that you do not enjoy peace. My daughter, what are you doing? Peace makes us see things as they are before God, and not as creatures see them. And since peace gives us divine sight, in circumstances, in humiliations - we see what God sees. We remain with a peace that no one can take away from us - the only treasure we can possess on this earth of exile; and it is the bearer of the Divine Will as life within us.

Therefore, my daughter, never be disturbed; these are storms that go by. Creatures who today call us saints, tomorrow will call us wicked - devils. Both things must not affect us, because God alone knows what we are. Rather, try to be really good, to do nothing without being subordinate to Mother Superior, to trust nobody, and in speaking, never to say anything which does not regard sanctity and the Divine Will. May nobody's name ever arise on your lips. Think that Jesus continually says to you: "My daughter, forget about everything, and remember only that your Jesus wants love in order to give you love. If you love Me, you will form chains of love, and binding Me with them, you will hold Me tightly in your arms, and I will be your defense, your help, your company, your life." So, make Jesus content, and do not lose simplicity; do not lose time. Each thought of yourself is a gap of love that you form; you deny Jesus an act of love, and keep Jesus sighing for your little love. Think about it, and be attentive.

Now, my daughter, my sorrow for you ended since the time Mother P. came and assured me that the doctor had said that there was no need for surgery. My concern was the concern of a mother who wanted to know about the health conditions of her daughter. But now everything is ended. Try to be always tranquil; thank the Lord for you don't suffer much. I hope that you will get even better, and will be able to do your office better, being attentive in making each of the girls a tabernacle in which each one will keep her Jesus, and in teaching them how to make Him grow and be happy.

And leaving you in the Divine Volition as though in a safe place, so that you may cross Its sea with courage and peace, I say,

The little daughter of the Divine Will

Prayer Requests – September 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), **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), **Fr. Giuseppe Lacerenza** (Priestly Vocation), **Lau** (Covid), **Claudia** (SI), **Fr. Joseph Favole** (SI), **Fr. James Altman** (SI), **Claudia** (SI), **Rosemary** (SI), **Cheryl Welsh** (cancer), **Bill Welsh** (blind), **Paloma** (recovery), **Paulette** (covid), **Celo Marie** (miracle), **Janey** (SI), **Rachel** (SI), **Cardinal Raymond Burke** (recovery), **Marge Gaingulio** (Covid), **Char** (job review), **Cherrie** (cancer), **Charles** (Covid), **Claudia Melissa** (health issues), **Lynn Gibson** (pneumonia), **Carol’s grandchildren** (covid),

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

Angesanne, Carrie Lena Holloway.

“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