

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

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



ROGATE!



FIAT !

“May the Divine Will always be blessed!”

Newsletter No. 237 – February 2, A.D. 2022

The Purification of the Blessed Virgin Mary

Calendar for the Traditional Roman Rite



Now, O Lord, Thou dost dismiss Thy servant in Peace, because my eyes have seen Thy Salvation, which Thou hast prepared—a Light to the revelation of the Gentiles, and the glory of Thy people Israel (Luke 2: 29 et seq.)

The Feast of the Presentation is one of the oldest feasts of the Christian church, celebrated since the 4th century AD in Jerusalem. There are sermons on the feast by the bishops Methodius of Patara (died 312), Cyril of Jerusalem (died 360), Gregory the Theologian (died 389), Amphilochius of Iconium (died 394), Gregory of Nyssa (died 400), and John Chrysostom (died 407). It is also mentioned in the pilgrimage of Egeria (381–384), where she confirmed that the celebrations took place in honor of the presentation of Jesus at the Temple.

The 40 days of Mary's Purification are now completed, and She must go up to the Temple, there to offer to God Her Child Jesus. Before following the Son and His Mother in this Their mysterious journey, let us spend our last few moments at Bethlehem, in lovingly pondering over the mysteries at which we are going to assist.

The Law commanded that a woman who had given birth to a son should not approach the Tabernacle for the term of 40 days; after which time she was to offer a sacrifice for her purification. By another ordinance, every first-born son was to be considered as belonging to God (*since the first-born sons of Israel had been spared in Egypt*), and was to be redeemed by a small sum of money.

But could the Virgin Mother of God and Her Divine Son be included in the laws just quoted? Was it becoming that Mary should observe them? If She considered the spirit of these legal enactments, and why God required the ceremony of Purification, it was evident that She was not bound to them. She was the chaste Spouse of the Holy Ghost, and Her Son was the Creator and Sovereign Lord of all things—how could She suppose that He was to be submitted to the humiliation of being ransomed as a slave, whose life and person are not his own? And yet the Holy Ghost revealed to Mary that She must comply with both these laws. Mary adores the Will of God, and embraces it with Her whole Heart.

The Son of God was only to be made known to the world by gradual revelations. For 30 years He led a hidden life in the insignificant village of Nazareth; and during all that time men took Him to be *the Son of Joseph (Luke 3: 23)*. The earth possessed its God and its Savior, and men, with a few exceptions, knew it not. The Shepherds of Bethlehem knew it; but they were not told, as were afterwards the Fishermen of Genesareth, to go and preach the Word to the furthestmost parts of the world. The Magi, too, knew it; they came to Jerusalem and spoke of it, and the City was in a commotion; but all was soon forgotten, and the Three Kings went back quietly to the East. These two events, which would, at a future day, be celebrated by the Church as events of most important interest to mankind, were lost upon the world, and the only ones that appreciated them were a few true Israelites, who had been living in expectation of a Messiah Who was to be poor and humble, and was to save the world.

The same Divine plan which had required that Mary should be espoused to St. Joseph, in order that Her *fruitful Virginity* might not seem strange in the eyes of the people, now obliged Her to come, like other Israelite mothers, to offer the sacrifice of Purification. Thus it is that Infinite Wisdom delights in showing that His thoughts are not our thoughts, and in disconcerting our notions; He claims the submissiveness of our confidence, until the time that He has fixed for withdrawing the veil, and showing Himself to our astonished view. The Mother and the Child both humbled Themselves in the Purification, and man's pride received, on that day, one of the greatest lessons ever given it.

What a journey was this of Mary and Joseph, from Bethlehem to Jerusalem! The Divine Babe is in His Mother's arms; She had Him on Her Heart the whole way. St. Joseph is carrying the humble offering, which the Mother is to give to the Priest. At length the Holy Family enters Jerusalem. Whilst Mary, the Living Ark of the Covenant, is ascending the steps which lead up to the Temple, carrying Jesus in Her arms, let us be attentive to the mystery; one of the most celebrated of the prophecies is about to be accomplished in this Infant. We have already seen the other predictions fulfilled: of His being conceived of a Virgin, and born in Bethlehem; today He shows us a further title to our adoration—He enters the Temple.

This edifice is not the magnificent Temple of Solomon, which was destroyed by fire during the Jewish captivity. It is the second Temple, which was built after the return from Babylon, and is not comparable to the first in beauty (*although it has been very much amplified by King Herod*). Before the century is out, it also is to be destroyed; and Our Savior will soon tell the Jews that not a stone shall remain upon a stone that shall not be thrown down (*Luke 21: 6*). Now the Prophet Aggeus, in order to console the Jews, who had returned from exile and were grieving that they were unable to raise a

House to the Lord equal to that built by Solomon, addressed these words to them, which mark the time of the coming of the Messiah: *Take courage... for thus saith the Lord of Hosts: Yet one little while, and I will move the heaven, and the earth, and the sea, and the dry land. And I will move all nations; and the Desired of all nations shall come; and I will fill this House with glory. Great shall be the glory of this House, more than the first; and in this place I will give Peace, saith the Lord of Hosts (Agg. 2).*

The hour is come for the fulfillment of this prophecy. The Emmanuel is about to take possession of His Temple, and the mere fact of His entering it will at once give it a *glory*, which is far above that of its predecessor. Amidst the Priests who are there, and amidst the crowd of Israelites, who are moving to and fro in the sacred building, there are a few faithful ones, who are in expectation of the Deliverer, and they know that the time of His manifestation is at hand; but there is not one among them who knows that at this very moment the Messiah has entered the House of God. But this great event could not be accomplished without a prodigy being wrought by the Eternal God as a welcome to His Son. The Shepherds had been summoned by the Angel, and the Magi had been called by the Star, when Jesus was born in Bethlehem; this time it is the Holy Ghost Himself Who sends a witness to the Infant.

There was then living in Jerusalem an old man whose life was well-nigh spent. He was a *man of Desires (Dan. 10: 11)*, and his name was Simeon; his heart had longed unceasingly for the Messiah, and at last his hope was recompensed. The Holy Ghost revealed to him that he should not see death without first seeing the rising of the Divine Light. As Mary and Joseph were ascending the steps of the Temple, Simeon felt within himself the strong impulse of the Spirit of God: he leaves his house and walks towards the Temple; the ardor of his desire makes him forget the feebleness of his age. He reaches the porch, and there, amidst the many mothers who had come to present their children, his inspired gaze recognizes the Virgin of whom he had so often read in Isaias, and he presses through the crowd to the Child She is holding in Her arms.

Mary, guided by the same Divine Spirit, welcomes the saintly old man, and puts into his trembling arms the dear object of Her love, the Salvation of the world. Simeon cannot keep silence; he must sing a Canticle; he must do as the Shepherds and the Magi had done, he must give testimony: *Now, O Lord, Thou dost dismiss Thy servant in Peace, because my eyes have seen Thy Salvation, which Thou hast prepared—a Light to the revelation of the Gentiles, and the glory of Thy people Israel (Luke 2: 29 et seq.)*

Immediately there comes, attracted to the spot by the same Holy Ghost, the holy Anna, Phanuel's daughter, noted for her piety and venerated by the people. Simeon and Anna, the representatives of the Old Testament, unite their voices, and celebrate the happy coming of the Child Who is to renew the face of the earth; they give praise to the mercy of God, Who *in this place*, in this second Temple, *gives Peace* to the world, as the Prophet Aggeus had foretold.

Simeon gives back to Mary the Child She is going to offer to the Lord. The two doves are presented to the Priest, who sacrifices them on the Altar; the price for the ransom is paid; the whole law is satisfied; and after having paid homage to Her Creator in this sacred place, where She spent Her early years, Mary, with Jesus pressed to Her bosom, and Her faithful Joseph by Her side, leaves the Temple.

Such is the mystery of this 40th day, which closes, by this admirable Feast of the Purification, the holy Season of Christmas. Several learned writers are of the opinion that this Solemnity was instituted by the Apostles themselves. This much is certain, that it was a long-established Feast even in the 5th century.

On this day, Holy Mother Church blesses Candles—one of the three principal Blessings observed by the Church during the year; the other two are those of the Ashes and of the Palms. The signification of this ceremony bears so essential a connection with the mystery of Our Lady's Purification, that if Septuagesima, Sexagesima or Quinquagesima falls on the 2nd of February, the Feast is deferred to tomorrow; but the Blessing of the Candles, and the Procession which follows it, always take place on this precise day.

Day Twenty-three
The Queen of Heaven in the Kingdom of the Divine Will.
A Prophet reveals the Sorrows of the Sovereign Queen.

...My dear child, do not move from my side; follow Me everywhere. Forty days from the birth of little King Jesus are about to sound when the Divine Fiat calls us to the temple in order to fulfill the law of the Presentation of my Son. So, we went to the temple. It was the first time that we went out together with my sweet Baby. A vein of sorrow opened in my Heart: I was going to offer Him as victim for the salvation of all. We entered the temple, and first we adored the Divine Majesty; then we called the priest, and placing Him in his arms, I made the offering of the celestial Baby to the Eternal Father - offering Him in sacrifice for the salvation of all. The priest was Simeon, and as I placed Him in his arms, he recognized that He was the Divine Word and exulted with immense joy; and after the offering, assuming the attitude of prophet, he prophesied all my sorrows. Oh, how the Supreme Fiat sounded over my maternal Heart - thoroughly, with vibrating sound, the cruel tragedy of all the pains of my little Son! But what pierced Me the most were the words that the holy prophet spoke to Me: "This dear Baby will be the salvation and the ruin of many, and will be the target of contradictions."

If the Divine Will had not sustained Me, I would have died instantly of pure pain. But It gave Me life, and used it to form in Me the Kingdom of sorrows, within the Kingdom of Its Will. Therefore, in addition to the right of Mother which I had over all, I acquired the right of Mother and Queen of all Sorrows. Ah, yes, with my sorrows, I acquired the little coin to pay the debts of my children, and also those of the ungrateful children.

Now, my child, you must know that in the light of the Divine Will I already knew all the sorrows I was to suffer - and even more than that which the holy prophet had told Me. But in that act, so solemn, of offering my own Son, in hearing it being repeated to me, I felt so pierced that my Heart bled, and deep lacerations opened in my soul.

Now, listen to your Mama: in your sufferings, in the painful encounters which are not lacking for you, never lose heart; but with heroic love let the Divine Will take Its royal place in your pains, that It may convert them into little coins of infinite value, with which you will be able to pay the debts of your brothers - to ransom them from the slavery of the human will, and make them enter again, as free children, into the Kingdom of the Divine Fiat.

The soul:

Holy Mama, in your pierced Heart do I place all my pains; and You know how they pierce my heart. O please, be my Mama, and pour the balm of your sorrows into my heart, that I may share in your same destiny of using my pains as little coins in order to conquer the Kingdom of the Divine Will.

Little Sacrifice:

Today, to honor Me, you will come into my arms, that I may pour in you the first blood that the celestial Baby shed in order to heal the wounds caused by your human will; and you will recite three acts of love in order to mitigate the spasm of the wound of Baby Jesus.

Ejaculatory Prayer:

My Mama, pour your sorrow into my soul, and convert all my pains into Will of God.

February 11, A.D. 2021
Apparition of the Blessed Virgin Mary Immaculate
Calendar for the Traditional Roman Rite



The first apparition of the Blessed Virgin Mary in 1858 to fourteen-year-old Marie Bernade (St. Bernadette) Soubirous was on February 11 and the last July 16, 1858, the Blessed Virgin appeared eighteen times, and showed herself to St. Bernadette in the hollow of the rock at Lourdes. On March 25 she said to the little shepherdess who was only fourteen years of age: **"I am the Immaculate Conception."** Since then Lourdes has become a place of pilgrimage and many cures and conversions have taken place. The message of Lourdes is a call to personal conversion, prayer, and charity.

The many miracles which have been performed through the intercession of the Blessed Virgin at Lourdes prompted the Church to institute a special commemorative feast, the "Apparition of the Immaculate Virgin Mary." The Office gives the historical background. Four years after the promulgation of the dogma of the Immaculate Conception (1854), the Blessed Virgin appeared a number of times to a very poor and holy girl named Bernadette. The actual spot was in a grotto on the bank of the Gave River near Lourdes.

The Immaculate Conception had a youthful appearance and was clothed in a pure white gown and mantle, with an azure blue girdle. A golden rose adorned each of her bare feet. On her first apparition, February 11, 1858, the Blessed Virgin bade the girl make the sign of the Cross piously and say the rosary with her. Bernadette saw her take the rosary that was hanging from her arms into her hands. This was repeated in subsequent apparitions.

With childlike simplicity Bernadette once sprinkled holy water on the vision, fearing that it was a deception of the evil spirit; but the Blessed Virgin smiled pleasantly, and her face became even more lovely. The third time Mary appeared she invited the girl to come to the grotto daily for two weeks. Now she frequently spoke to Bernadette. On one occasion she ordered her to tell the ecclesiastical authorities to build a church on the spot and to organize processions. Bernadette also was told to drink and wash at the spring still hidden under the sand.

Finally on the feast of the Annunciation, the beautiful Lady announced her name, "I am the Immaculate Conception." The report of cures occurring at the grotto spread quickly and the more it spread, the greater the number of Christians who visited the hallowed place. The publicity given these miraculous events on the one hand and the seeming sincerity and innocence of the girl on the other made it necessary for the bishop of Tarbes to institute a judicial inquiry. Four years later he declared the apparitions to be supernatural and permitted the public veneration of the Immaculate Conception in the grotto. Soon a chapel was erected, and since that time countless pilgrims come every year to Lourdes to fulfill promises or to beg graces.

Anyone who has made a pilgrimage to the Shrine of Lourdes will not have missed the opportunity to pray at the Grotto where the Blessed Virgin Mary appeared on the 11th of February 1858. A mystical place, similar to the welcoming

“bosom” of a mother, almost a baptismal font, in which to immerse ourselves and rediscover the unrivalled beauty of being Christians: having God as our Father and Mary as our Mother!

Lourdes is one of the most important “places of grace” known to the Church. It is like a vast basin of purity where countless souls have removed the clothes of sin and put on the snow white garments of spiritual rebirth! Some, like the author, found the light necessary to embrace the call to the priesthood, others, the strength to remain faithful to this commitment.

How can we deny that the Mother is the one who knows the Will of the Son better than anyone else and that turning to Her we understand better the mysterious plan God has for each one of us? No one better than Mary can convince us to “do whatever he tells you”!

In Lourdes, like the servants at Cana, we too sincerely open our hearts to the presence of the Mother and, attentive to her words, we are captivated by the mystery of the Son. Then we see His Will for what it truly is: our path to happiness! Bernardette actually saw the Lady dressed in white, whereas we see her not with our eyes but with our heart, which is aware in faith of her presence on our journey. In front of the Grotto of Massabielle the pilgrim's interior vision is illuminated with a light typical of that place of grace: the light of the spiritual motherhood of Mary who gives Jesus to us as at Christmas, again and again.

Those apparitions have sustained countless souls, encouraging them on the path of conversion and personal sanctification. And their change has helped improve the world because the whole world benefits from the conversion of even one heart. For us, pilgrims to Lourdes, Mary's universal motherhood is a mystery to discover again and again, so she may accompany us all through life. In Lourdes this Marian light is present everywhere: when we bathe in the waters, in the evening when we mingle with thousands of others to pray the rosary at the torchlight procession; in the afternoon when we join crowds of sick persons taking part in the Blessed Sacrament Procession ...

Her presence is a mystery to savor in our soul and to learn, with Mary, to honour her Son, especially in the Holy Sacrifice of the Mass and the Sacrament of Reconciliation.

The first to witness Our Lady's presence at Lourdes was little Bernardette Soubirous, who became her intrepid messenger. Although she is buried far away in Nevers in the north of France, her body totally incorrupt, as if she were asleep, you can "meet" Saint Bernadette everywhere in Lourdes.

It is sweet to remember her and read the humble words she addressed to Our Lady: “Yes, gentle Mother, you lowered yourself, you came down to earth to appear to a helpless little girl... You, the Queen of Heaven and earth, deigned to make use of what was most humble for the world” (from her Journal dedicated to the Queen of Heaven, 1866).

The Holy Father Pope Benedict XVI, recalling that “this year (2008) the beginning of Lent coincides providentially with the 150th anniversary of the first apparition of Our Lady at Lourdes”, said in his Angelus reflection on the 1st Sunday of Lent “the message which Our Lady still offers at Lourdes recalls the words Jesus said at the beginning of his public mission and that we hear so often in these first days of Lent: ‘Convert and believe in the Gospel, pray and do penance. Let us respond to the call of Mary who echoes that of Christ and let us ask Her to help us ‘enter’ Lent with faith and live this season of grace with deep joy and generous commitment” (Benedict XVI, Angelus 10 February 2008). (Agenzia Fides 13/2/2008; righe 47, parole 662)



February 22, A.D. 2021
Saint Peter's Chair at Antioch
Calendar for the Traditional Roman Rite



This feast commemorates the seven years during which Pope Peter ruled the Church from Antioch before he went to Rome. Since the majority of the Jews had rejected Christianity, Peter left Jerusalem and founded the see of Antioch among the Gentiles. In that large Eastern city, Christianity took deep root, and it was there that the faithful were first called by the name of Christians. After seven years the Vicar of Christ transferred his see to Rome, the very center of the ancient world, so that from it the messengers of salvation might radiate to the uttermost ends of the earth.

That Saint Peter, before he went to Rome, founded the see of Antioch is attested by many Saints of the earliest times, including Saint Ignatius of Antioch and Saint Clement, Pope. It was just that the Prince of the Apostles should take under his particular care and surveillance this city, which was then the capital of the East, and where the faith so early took such deep roots as to give birth there to the name of *Christians*. There his voice could be heard by representatives of the three largest nations of antiquity — the Hebrews, the Greeks and the Latins. Saint Chrysostom says that Saint Peter was there for a long period; Saint Gregory the Great, that he was seven years Bishop of Antioch. He did not reside there at all times, but governed its apostolic activity with the wisdom his mandate assured.

If as tradition affirms, he was twenty-five years in Rome, the date of his establishment at Antioch must be within three years after Our Saviour's Ascension, for he would have gone to Rome in the second year of Claudius. He no doubt left Jerusalem when the persecution which followed Saint Steven's martyrdom broke out (*Acts* 8:1), and remained in Antioch until he escaped miraculously from prison and from the hands of Herod Agrippa, while in Jerusalem in 43 at the time of the Passover. (*Acts* 12) Knowing he would be pursued to Antioch, his well-known center of activity, he went to Rome.

In the first ages it was customary, especially in the East, for every Christian to observe the anniversary of his Baptism. On that day each one renewed his baptismal vows and gave thanks to God for his heavenly adoption. That memorable day they regarded as their spiritual birthday. The bishops similarly kept the anniversary of their consecration, as appears from four sermons of Saint Leo the Great on the anniversary of his accession to the pontifical dignity. These commemorations were frequently continued by the people after their bishops' decease, out of respect for their memory. The feast of the Chair of Saint Peter was instituted from very early times. Saint Leo says we should celebrate the Chair of Saint Peter with no less joy than the day of his martyrdom, for as in the latter he was exalted to a throne of glory in heaven, by the former he was installed Head of the Church on earth

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



CHAPTER VI
CONTINUING THE NARRATIVE OF AUNT ROSARIA

Eustachio Montemurro

Aunt Rosaria was not able to tell me much about the Servant of God Eustachio Montemurro, who in times of difficulty went to Luisa, as he was also urged to do by Saint Annibale Mary Di Francia. But she did tell me that: *one day Luisa said to the Servant of God Montemurro, "On your sufferings will arise many gardens, many flower gardens. Do not worry father, the Lord wants to purify you in order to unite you to His Cross."*

Besides this thought, Aunt Rosaria was unable to say more. It is certain that Rosaria Bucci knew the servant of God E. Montemurro and was aware of all the works that Luisa performed to increase his congregation with many holy vocations. It is likely that Montemurro knew Piccarreta before Fr. Annibale, and it was Montemurro who pointed her out to Fr. Annibale. Unfortunately in the first decade of the twentieth century, Aunt Rosaria was still a child and seldom visited Luisa. That is why she had a vague memory of the Servant of God Montemurro, but knew all the vicissitudes that embittered his spirit, as well as his exile in Pompeii where he died a holy death abandoned to the Will of God



Eustachio Montemurro, a young doctor in the city of Gravina



Eustachio Montemurro after priestly ordination



The Servant of God Eustachio Montemurro on his death bed (Pompeii – January 2, 1923)

Talk about the documents

Luisa Piccarreta had contact with the Servant of God Eustachio Montemurro, and this can be deduced from the letters collected and published by the Sisters of the Sacro Costato and by Maria SS. Addolorata in the 1986, Vol. I, 241; number 17. Here is the excerpt from the letter that Montemurro sent to Father Bracale (Jesuit), that he concludes: *"With all the brothers I kiss your sacred hands together with the Reverend Priests and Canons of Corato, and recommending myself to your prayers and those of that holy woman who I had the grace of visiting, I repeat my request for her holy blessing."* The name of the Servant of God Luisa Piccarreta, Dominican Tertiary - born April 23, 1865 and died in the odor of sanctity in Corato on March 4, 1947 - is inferred in the explanatory note of letter number 17 of the Servant of God. This portion makes us understand how much the Servant of God was admired by Father Eustachio.

Page 274 of the same volume refers to a letter to Father Gennaro Bracale by Eustachio Montemurro, sent from St. Cesario di Lecce on February 10, 1911. P.S. *"When you can, make a visit to Corato because the parish priest Gennaro and Luisa want it."* The mentioned pastor Gennaro Di Gennaro was the confessor of Luisa Piccarreta who had given her the order to write everything that happened between her and the Lord. From this letter it is clear that Father Gennaro Bracale had confidential contacts with the Servant of God Luisa Piccarreta. It would be interesting to know why Piccarreta wanted to meet with Fr. Eustachio Montemurro. In Volume II of the correspondence, on page 357, we find the letter that Father Annibale Maria Di Francia, now a saint, sent to Montemurro, and in which is written: *"Have you written to Luisa Piccarreta? Write to her about your proposal and commitments (but give Fr. Saverio the letter). The address is: via dell'Ospedale number 14, Corato (Ba)".* This address tells us that Montemurro met the Servant of God at another house, otherwise the reference to the street by Father Annibale would not have made sense - if the address was already known by Montemurro.

Father Saverio Valerio was the first collaborator of Montemurro, and he certainly had more familiarity with Luisa, otherwise this letter indicating him as the go-between would not have made sense. Father Saverio Valerio followed Father Eustachio into exile, sharing sufferings and misunderstandings.



**Don Valerio Xavier, faithful collaborator
of the Servant of God Montemurro**

(CONTINUATION OF CHAPTER VI)

Some Sisters still living confirm about Corato

A nun from the Missionaries of the Sacro Costato told me that many girls from Corato, who had very important duties in the Congregation, entered into the Congregation of her founder. Some are still living, among whom I cannot fail to mention Maria Antonia Piombino, who took the name of Sister Adelinda in religious life. She was born on February 12, 1920, and at present, although very lucid, is confined to a wheelchair. Her Sisters in the house of the Congregation of Gravina, where I went to visit her, lovingly assist her.

Sister Adelinda (Piombino) is a relative of mine and her house was across from mine. She told me of seeing me as a newborn, and she held me many times in her arms. When she decided to follow her vocation, not knowing what institution to enter, she consulted the Servant of God Luisa Piccarreta who suggested to her that she enter into the Institute of Father Eustachio Montemurro among the Missionary Sisters of the Sacro Costato.

The mother of Sister Adelinda, Nunzia Olivieri, often went with my mother, Serafina Garofalo - who through Aunt Rosaria always had unrestricted access to Luisa - for advice on her daughter and if hers was a true vocation or a whim of youth. Luisa reassured her that her vocation was solid, and that she would be a good Sister. When Sister Adelinda came into the family, Aunt Rosaria took her under her protection and guidance.

Sister Adelinda, in turn, has always had great respect for Rosaria Bucci and she considered her a pious and holy soul.

What has been said above can be confirmed by Mother Adelinda, who resides in the house of the Order in Gravina.

According to the testimony of Aunt Rosaria, the Mother General of the Institute, the Vicar General and the Secretary General regularly visited Luisa, and it seems that the Servant of God had influenced their vocation to the Institute.

Aunt Rosaria knew these Sisters, and many others, very well, such that many times not being able to consult with the Servant of God, they turned to Aunt Rosaria for advice. In various discussions, Aunt Rosaria has never told me the names of these sisters who came to Luisa.

In my visit to Sister Adelinda, I met three Sisters from Corato who confirmed what Aunt Rosaria said. These Sisters are very old: Sister Giustina Mazzilli, born on July 26, 1911, Sister Nunzia Miscioscia, born on March 15, 1917, and the above mentioned Sister Adelinda, born Maria Antonia Piombino. These Sisters have confirmed under oath what Aunt Rosaria told me: that the Mother General Teresa Quaranta, the Mother Vicar General Antonietta Galetta, and the Secretary General Mother Teresa Caporale, of the Institute of the Sacro Costato frequently came to the Servant of God Luisa Piccarreta for advice.

Sister Giustina Mazzilli, a very young Sister from Corato, often arranged appointments through Rosaria. These Sisters showed me other Sisters from Corato who had embraced the Institute, encouraged to follow their vocation by the Servant of God Luisa Piccarreta. Here are the names of some sisters, now deceased: Sister Rosa Mazzilli, born in 1914; Sister Ines Di Gioia, whose original name was Grazia, born in 1911; Sister Cleto Rosselli, whose original name was Concetta, born in 1915; Sister Andreina Di Chiaro, whose original name was Michelina; and Sister Annunziata. The Sisters I met with did not remember the dates of birth and death for some Sisters, so it would be necessary to consult the archives of the Congregation of the Sacro Costato, also to get the exact number of the Sisters from Corato who had had contact with the Servant of God

The relationship that the Servant of God had with Eustachio Montemurro, evidenced in the correspondence published about the Servant of God, were confirmed by an interview with Sister Delia Trianna, Postulator of the Cause of Beatification of the Servant of God Eustachio Montemurro, who very kindly procured for me the published documents of correspondence where the Servant of God Luisa Piccarreta is mentioned. All this confirms what Aunt Rosaria told me, namely that all the saints of the time visited Luisa for advice and recommended themselves to her prayers.



**Sister Giustina Mazzilli, Father Bernardino Bucci, Sister Adelinda Piombino, Sister Albina Miscioscina
(whose original name was Nunzia)**

To Eustachio Montemurro can be added Jesuit Father Gennaro Bracale, Redemptorist Father Losito, the Brothers Ignazio and Nicola Monterisi, and Father Palma, successor of St. Annibale. All these people were known by Aunt Rosaria.

Aunt Rosaria told me (and this was later confirmed by Sister Giovannina of the Congregation of Divine Zeal; she died in 2000), that Father Gennaro Bracale, when he celebrated Mass in Luisa's room, often went into ecstasy and rose from the ground.

More information about some of the people mentioned above is written in my previous publication "*Collection of Memories*".



**Mother Teresa Quaranta, Mother General
of the Institute of the Sisters of the Sacro Costato at Corato**

Aunt Rosaria's memories of Sister Addolorata Terribile

I want to dwell a moment on the figure of Sister Addolorata Terribile, who was the first Sister to enter into the Institute of the Sacro Costato.

Among the many people mentioned by my Aunt Rosaria, the name of "Mother Terribile" impressed me. I smiled to myself in hearing the name. Considering the advanced age of Aunt Rosaria, I attributed it to a mental confusion on her

part. I thought it was impossible that a Sister could be called "Terribile", but having obtained the biography of the first daughter of the Sacro Costato, I was able to resolve the enigma: She was born in 1869 and died in 1939, and was indeed called Sister Addolorato Terribile.

Some people Aunt Rosaria used point out to me by their surname alone. For example: Annibale Maria Di Francia she referred to as "Father Franc"; Cardinal Fernando Cento with the name of "Father Cent", and as you can see, even in dialect form. It is not known if there were meetings between the Servant of God and Mother Addolorata Terribile, who suffered unspeakable humiliation, silently united to the great sufferings of the Holy Founder Montemurro.

Because St. Annibale used to urge the Sisters to go to the Servant of God Luisa Piccarreta, he certainly would have also urged Mother Addolorata to do so, also because she was under St. Annibale's spiritual direction for a while.

Father Annibale wanted that Mother Addolorata enter and be a part of the Sisters of the Divine Zeal, but she never left the Institute of Sacro Costato founded by Montemurro.

It very likely that if there were meetings between Mother Addolorata and Luisa, Luisa would have counseled her to remain at the Institute because the Servant of God had a deep respect for Father Eustachio.

The Cause of Beatification of Montemurro was opened simultaneously with that of Luisa Piccarreta. This is a coincidence that bears reflection.

Conclusion of the collected memories

I collected everything that was possible from the memories of Aunt Rosaria, who was already very old. I diligently visited Aunt Rosaria as a priest, specifically when I was transferred to Assistant Pastor and Provincial Assistant of Franciscan Youth in Barletta in 1969, where I remained for seven years (Parish "Immacolata"), and when I was transferred in 1976 from Pastor of the "Immacolata" Parish to Trinitapoli, which was part of the same Archdiocese of Trani.

It was then that a fraternal friendship with Archbishop Giuseppe Carata deepened. We knew each other when I was a seminarian in the Serafico Seminary of Giovinazzo. I owe to this venerable Bishop the love and dedication to the Servant of God Luisa Piccarreta that has profoundly characterized my priestly life. Mons. Carata spoke to me about the Servant of God with joy. He knew her spirituality and called Luisa the "**modern St. Thomas**". Mons. Carata had some spiritual formation on the Divine Will by the spiritual father of the Seminary Mons. Doria, who was from Corato and knew the Servant of God very well, and who had begun to write her biography.

Mons. Doria was a priest of holy life, and for many years he was the spiritual father of the Regional Seminary of Molfetta and Vicar General of the Archdiocese of Trani.

Aunt Rosaria knew Monsignor Doria, Monsignor Addazzi, and Monsignor Carata very well, and she told me many things about them. For example, with regard to Monsignor Addazio, she told me that he had been able to stand up to Cardinal Ottaviani, who opposed the transfer of the body of Luisa from the Calvi Chapel to the parish of Santa Maria Greca. My Aunt said that eventually a compromise was reached: transfer, yes, but without fanfare. Aunt Rosaria was happy with this solution and she said to me, "It was necessary to start."

Everything I have said about Aunt Rosaria can be confirmed by my sisters: Luisa Bucci in Petrucci residing in Trieste, and Maria Bucci in Ventura residing in Bologna, as well as Agostino Bucci residing in Zurich (Switzerland).

All the information about St. Annibale Maria Di Francia can be found in the letters of Saint Annibale in the archive of the Rogationist Fathers, in the letters of the Servants of God Eustachio Montemurro, Gennaro Bracale and Father Losito, and in the general archive of the Sisters of the Sacro Costato founded by the Servant of God Montemurro.

Important people known by Piccarreta - Archival research

It would be necessary to search in the archive of the Jesuit Fathers of Puglia concerning the Servant of God Father Gennaro Bracale, great mystic who every time he came to Corato celebrated Holy Mass in the home of Luisa. Many people,

including Teresa Ventura, who died in Torino in the nineties, testified that Fr. Bracale went into ecstasies during Holy Mass, rising from the ground. Father Losito, of the Congregation of the Redemptorists, knew and visited Piccarreta. It seems that he was a priest highly respected by St. Pius X, and that he had intervened in favor of Father Eustachio Montemurro. It would be helpful to consult the archives of the Redemptorist Fathers regarding this.

Another person who seems to have had meetings with Piccarreta during the last decade of the nineteenth century, is the servant of God the Father Giuseppe Maria Leone from Trinitapoli. In fact, Aunt Rosaria handed me two books of Father Leone that had belonged to Piccarreta, one from 1885 and the other from 1902, not yet browsed through. These two relics, as I consider them, were fraudulently stolen from me by professor Sabino Reggio who with the journalist Basanisi came to me asking for the books under the pretext of doing an article on for the *Gazzetta of Mezzogiorno* - but they were never returned to me despite my loud protests.

Additional sources of important documentation could be in the family archive of Cardinal Cento and in the archives of Curia's of Potenza and Salerno during the episcopate of its Monterisi brothers: Ignatius (Potenza) and Nicola (Monopoli-Salerno). These great bishops, the pride of episcopate of Puglia, had interactions with Luisa Piccarreta, and you can very probably find documents that attest to this in the archives mentioned above.

Other people who can be of great help in defining the person of Luisa are: Monsignor Balducci, from Corato, first Secretary and Vicar General of the diocese of Salerno, and Monsignor Angelo Dell'Aquila from Barletta who was Bishop of Acquaviva delle Fonti. The last one knew Piccarreta very well, and according to Aunt Rosaria, he did not disdain visiting Luisa before and after his election as Bishop. He was also the one who gave the imprimatur to the book of Luisa published at that time.

Aunt Rosaria brought this book to me in the Seminary for me to read and meditate on (it seems that the title was "*Alba che sorge*" – "*Rising Dawn*"), but after having heard from Father Salvatore of Corato that Luisa's writings were placed on the Index, taken by an excessive scruple, I returned it to Aunt Rosaria. This book was imprudently given to the Association of Corato, and I do not know what became of it.

Everything that Aunt Rosaria told me, after my specific questions, should be demonstrable in their essence in the documents that are scattered everywhere, and particularly in the archives of the Rogationists Fathers, of the Sisters of Divine Zeal and of the Sisters of the Sacro Costato of Fr. Montemurro, as well as in the archive of the Jesuit Fathers of Puglia, with respect to Father Gennaro Bracale, who himself was also a great mystic and close friend of the Servant of God Luisa Piccarreta.



**The Servant of God Father Antonio Maria Losito,
who was very esteemed by Saint Pius X**



Book of Heaven – March 19 A.D., 1935

The Divine Will and the human will, two spiritual powers. How easy it is for one who wants to possess It as life. How Jesus does not teach nor wants impossible things.

I feel as though I am being swept into the eternal waves of the Divine Volition. I feel Its continuous motion, murmuring continuously as life. But what does It murmur? It murmurs love and gives love to all, It murmurs and gives happiness, It murmurs and fortifies, It murmurs and gives light, It murmurs and gives life to all, preserves all and forms the act of all, invests everything, envelops and hides everything within Itself, so as to give Itself to all and receive everything. *Oh! Power of the Divine Volition – oh, how I wish to possess You as life inside my soul, live in You, to know no other life but Yours. But, oh! how far away I am from this. It takes too much to get to live of Divine Will.*

But while I was thinking this, my sweet Jesus, my dear Life, surprising me, all goodness, told me: *“My blessed daughter, tell Me – what do you want? Do you want my Will to reign and live in you as life? If you truly want this, everything is done. In fact, Our love and ardent desire for the creature to possess Our Will as life, to make her live of It, is so great that as soon as her human will truly wants it, so does Our own fill the human volition with Our Supreme Volition, to form in it Its life and live in her as in Its own center.*

You must know that the Divine Will and the human will are two spiritual powers: the Divine, immense, of an unreachable power; the human, small power. But, however small, it does have its power. And since both are spiritual, one can pour itself into the other and form one single life. All the power is in the wanting, and, it being a spiritual power, it has the capacity to be able to place inside of itself the good it wants, and also the evil. So, whatever the will wants, that is what it finds within itself. If it wants self-esteem, glory, love of pleasures or riches, it will find inside the will the life of self-esteem, of glory, the life of pleasures, of riches; and if it wants sin, even sin will form its life. Even more so, if it wants the life of Our Will into its own – wanted, commanded by Us with such great longing – if it truly wants It, it will have the great good of possessing Our Will as life. And if it were not so, the sanctity of living in my Will would be a difficult sanctity, and almost impossible, while neither do I know how to teach difficult things, nor do I want impossible things. On the contrary, it is my usual way to facilitate, as much as it is possible for the creature, the most difficult things and the hardest sacrifices; and if needed, I put something of my own so that the small power of her will may be sustained, aided, animated by the invincible power of Mine, and in this way render easy the good or the life of my Volition that the creature wants to possess. And my love is so great, that in order to facilitate her even more, I whisper to the ear of her heart: ‘If you really want to do this good, I Myself will do it together with you, I will not leave you alone, I will place at your disposal my grace, my strength, my light, my sanctity; it will be the two of us doing the good you want to possess.’ Therefore, it does not take too much to live of my Will; the ‘too much’ is in wanting it, but if the creature makes up her mind and wants it, firmly and perseveringly, she has already won my Will and has made It her own.

Oh! how many things can the human will enclose. It being spiritual power, that collects much and disperses nothing, it resembles the light of the sun: how many things does the sun not enclose while one can see nothing but light and heat? Yet, the goods it encloses are almost innumerable, and it shows how as soon as it touches the earth, so does it communicate admirable goods. Yet, one sees nothing but light. Such is the human will: how many goods can it not enclose if it wants to? It can enclose love, sanctity, light, reparation, patience, all of the virtues, and even its Creator Himself. Being spiritual power, it has the virtue and capacity of enclosing everything it wants; and it has not only the power to enclose the good it wants, but that of being transmuted into the good it encloses. So, the human will changes into the nature of the good it wants; and even though it might not do many

of the things it truly wants, in the will they remain as though done, and it shows how, when the occasion arises to do that good it wanted, by possessing the life of it, with promptness, with all love, without hesitating a bit, it does that good it had been wanting to do for a long time. This is symbolized by the sun which, finding neither the seed nor the flower, it does not give the good of maturing the seed, or the good of coloring the flowers; but as soon as it is given the chance to touch them with its light, by possessing the life, it immediately gives maturation to the seed, and color to the flowers. The human will possesses, with indelible characters, everything it does and wants to do; and if the memory forgets, the will loses nothing, it contains the deposit of all of its acts, unable to disperse anything. Therefore it can be said that the whole of man is in his will: if the will is holy, even the most indifferent things are holy for him; but if it is evil, maybe even good itself changes for him into a perverted act.

So, if you truly want my Divine Will as life, it does not take too much; more so, since united to yours there is Mine that wants it, there is a power that can do anything; and on your part it will show by deeds if in all things you will conduct yourself as the possessor of a Divine Will. Therefore, be attentive, and let your flight be always continuous in the Supreme Fiat.”

Fiat!!!

**“It seems impossible to me that this Kingdom of the Divine Will may come.
How can It come if evils abound in a horrifying way? ”**



Book of Heaven –May 31 A.D., 1935

How the Divine Power has no limits. Certainty of the coming of the Kingdom of the Divine Will.

...Meanwhile, I was thinking to myself: ‘It seems impossible to me that this Kingdom of the Divine Will may come. How can It come if evils abound in a horrifying way?’ And my sweet Jesus, displeased, told me: **“My blessed daughter, if you doubt it, you do not believe and recognize my power that has no limits, such that when I want something, I can do anything. You must know that in creating man, Our life was placed in him, and he was Our dwelling. Now, if We do not bring to safety this life of Ours, with Its decorum, with Its dominion, with Our full triumph, making Ourselves known, that We are present in this dwelling, so that the creature would feel honored to be dominated and inhabited by a God – if We do not do this, it would mean that Our power is limited, that its might is not infinite, that it has no power to save itself, and even less can it save others. While, on the contrary, true good, the power that has no limits, serves and brings to safety itself first, and then it pours into others. Now, by coming upon earth, suffering and dying, I came to bring man to safety, that is, my dwelling. Would it not seem strange to you too that while I was saving the dwelling, the Owner, the Inhabitant of it, would be left without His rights, without dominion, and without the power to reach safety Himself? Ah, no, no, my daughter, it would be absurd and without the order of Our infinite wisdom. Redemption and the Kingdom of my Will are one single thing, inseparable from each other. My coming upon earth came to form the Redemption of man, and at the same time it came to form the Kingdom of my Will in order to save Myself, to take back my rights which by justice are due to Me as Creator. And in Redemption I exposed Myself to so many humiliations, to unheard-of pains, unto dying Crucified; I submitted Myself to everything, to bring my dwelling to safety and restore in it all the sumptuousness, the beauty, the magnificence with which I had formed it, so that it might be worthy of Me once again.**

Now, when it seemed that everything was over and my enemies were satisfied for they had taken my life, my power which has no limits called my Humanity back to life, and by rising again, everything rose together with Me – the creatures, my pains, the goods acquired for their sake. And as my Humanity triumphed over death, so did my Will rise again and triumph in the creatures, waiting for Its Kingdom. Had my Humanity not risen again, had It not had this power, Redemption would have failed, and one could doubt that it was truly the work of a God. It was my Resurrection that made Me known for Who I was, and placed the seal over all the goods that I came to bring upon earth. In the same way, my Divine Will will be the double seal, the transmission into creatures of Its Kingdom, which my Humanity possessed. More so, since it was for the creatures that I formed this Kingdom of my Divine Will within my Humanity. Why not give It then? At the most, it will be a matter of time, and for Us the times are one single point; Our power will make such prodigies, lavishing upon man new graces, new love, new light, that Our dwellings will recognize Us, and they themselves, of their own spontaneous will, will give Us dominion. So will Our life be placed in safety, with its full rights in the creature. With time you will see what my power knows how to do and can do, how it can conquer everything and knock down the most obstinate rebels. Who can ever resist my power, such that with one single breath, I knock down, I destroy and I redo everything, as I best please?

Therefore, you - pray, and let your cry be continuous: ‘May the Kingdom of your Fiat come, and your Will be done on earth as It is in Heaven.’”

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



Luisa Letters- 51. To Mrs. Concettina Camoniero, from S. Giovanni a Teduccio, Napoli

Fiat

May the Holy Will of God bind us so much as to put every worry to flight.

Good daughter,

It takes trust and love with blessed Jesus; the braver we are, the more He loves us. Your fear of receiving Communion comes from the enemy; he would be pleased if we formed more firewood for hell, otherwise he would not have told you this, nor caused so many fears within you. On the contrary, I tell you that when you abstain because of fear, you form firewood for Purgatory, and the Communion you do not receive on earth, you will receive them with fire in Purgatory, because Jesus burns with love in the Most Holy Sacrament and wants to come into our hearts in order to pour His flames out; while if we abstain, He burns more, becoming fidgety and delirious, and with Justice He will make us burn more in Purgatory. Therefore, think only of loving Jesus, of how to make Him happier, and love will destroy all the wood and, as celestial dew, will cover you and purify you from everything. Fears, doubts, agitation, are laces which bind us to ourselves, and take the freshness of love away from us; even more, they make it wither and snatch us from the arms of Jesus.

I recommend you “The Hours of the Passion”. Form continuous chains of reparation around Jesus; unite all your actions to them, so that this sweet chain of reparation may never be broken. These times require it; if we don’t want to be spectators of worse evils, promote it as much as you can. Commending myself to your prayers, I pray to Jesus that He may bless you and give you peace.

The little daughter of the Divine Will

Prayer Requests – February A.D. 2022



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 Raczcck** (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), **Fr. Joseph Favole** (SI), **Fr. James Altman** (SI), **Cardinal Raymond Burke** (SI), **Garcia family** (covid), **Jake** (broken arm), **JP & Marinda Jones** (new baby Kellyn Jenette), **Carolina & Robert** (China virus), **Lillian** (eyes and hearing), **Eli Yandow** (Seminarian studies), **Lily Yandow** (Mission trip), **Threse C** (China virus), **Kelly’s family** (sickness) **Walter Carpenter** (recovery China virus) **Annalicia & Rowan** (China virus) **Wyatt Bredeson** (strep), **Eli Yandow** (vocation), **Lily Yando** (Mission Trip), **Lillian** (sight, hearing, memory), **Tom Maloney** (stroke hospice), **Ester** (tumor), **Mary Joy** (publication), **Karin** (travel), **Helen & Kathy** (sick), **MJ** (sick), **Doreen & James** (China virus), **Friars** (China virus) **Mark** (China Virus), **Mary Noon** (SI).

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

Lou Sicurezza, MARIA APARECIDA DE JESUS, Paige Powers, Sr. Denise Thompson, Therese Caffey, Fr. James’ brother, John,

“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