The Pious Universal Union for the Children of the Divine Will

Official Newsletter for "The Pious Universal Union for 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. 123 – August 6, A.D. 2012

"The Word of God is the Power of God and the Power of God is Love"

The Transfiguration of the Lord

Jesus took Peter, James, and his brother John, and led them up a high mountain apart by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus.Then Peter said to Jesus in reply, "Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah." He hardly knew what to say, they were so terrified. Then a cloud came, casting a shadow over them; from the cloud came a voice, *"This is my beloved Son. Listen to him."* Suddenly, looking around, they no longer saw anyone but Jesus alone with them. As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what rising from the dead meant. Mk 9:2-10

The Transfiguration

The word transfiguration comes into English from the Latin word *transfiguratio*, from the passive perfect participle *transfiguratus* that St. Jerome selected for use in the Vulgate Version he produced. It corresponds to the Greek word *metamorphosis*, [1] from *meta*, "change, alter, turn into" and *morphe*, "form, appearance". In Greek literature, it is used to refer to events in which (1) the gods appeared in human form or (2) men took on a divine form (as in certain mystery religions, like Mithraism). [2] The noun form of the word itself does not appear in the New Testament. [3] The passive perfect participle of the corresponding verb is used of Jesus at Matthew 17:2 [4] and at Mark 9:2, [5] *metamorphothe* in Greek signifying "He was transfigured". [6] The transfiguration, since it is a transformation of the appearance of someone who is already present, must be distinguished from a mere apparition or other similar "trick" of the imagination.

The Gospels agree that prior to the event, Jesus and His disciples had "come to the neighborhood of Caesarea Philippi" (Matthew 16:13; Mark 8:27). After the event, Jesus and His disciples proceed on, "into Galilee" (Matthew 17:22; Mark 9:30). After the event, and before proceeding into Galilee, other wonders are worked by Jesus, still in the villages neighboring Caesarea Philippi (Mark 9:30). The Mount of the Transfiguration is not named by the Gospels. Matthew and Mark agree it was high. 2 Peter 1:18 says it was "holy", perhaps subsequently considered so by St. Peter because of the event that occurred there.

To witness this event, **Jesus chooses three** who will witness the Agony in the Garden. [12] The scene recalls the theophanies which Moses [13] and Elijah [14] witnessed on the mountain of God. [15] Now God-Made-Flesh ascends the mountain to be met by these two representatives of the Old Testament, Moses as teacher and **law-giver**, Elijah as **prophet**. Not only does God make known His presence, speaking in the midst of cloud and fire, [16] but Jesus also appears to His disciples in the presence of Moses and Elijah; with them, He is transfigured to show His own true natural glory.

The Old Testament never mentions any kind of transfiguration. Nonetheless, the scene at the top of the mountain is strongly reminiscent of Moses' ascent of Sinai in Exodus 24. **Moses takes three hand-picked holymen** with him, Aaron, Nadab, and Abihu, to witness for him God's ratification and consecration of the covenant of **passage** (v. 1-8). The word for passage or departure used by Luke is the Greek *exodos*, identical in meaning with the Hebrew word *yalak*. At the close of the story Moses ascends the mountain when God's **glory** covers it like a cloud (v. 15). The covering lasts for **six** days (v. 16), the amount of time between the confession of Peter and the transfiguration. Moses enters the **cloud of glory**, bright like a devouring fire, called there by the Voice (v. 16-18). The motifs of *glory*, *passage*, *The Voice*, *Master*, *three disciples*, *mountain*, *brightness*, *cloud*, *vision*, and *listen* found here in Exodus 24 recur unmistakably in the transfiguration narratives. Jesus' face, shining from within and enlightening the hearts and minds of the disciples from without evokes the aspect of Moses in Exodus 34:29-35 which shone with a brightness impressed upon it from without by the God Who is Himself Glory.

At Exodus 23:14ff God tells the men of Israel that they shall come together for a solemn pilgrim feast **three times** a year: *Pesach* (**Passover**, the feast of unleavened bread when the people commemorated the liberation from the slavery of Egypt), *Shavuot* (**Pentecost**, the FIRST FRUITS HARVEST festival in the spring, fifty days after Passover), and *Suqqoth* (**Booths**, the LAST HARVEST festival in the fall, culminating in *Rosh Hashana* and *Yom Kippur*). Some commentators [17] think that the proximity of this last festival suggested to Peter the idea of erecting comme- morative booths. These same commentators reinforce their thoughts by noting that light figures prominently in the festival celebration. Another commentator notes that during *Suqqoth* in Jesus' time, the Women's Court of the Jerusalem Temple was ablaze with large torches at night. [18]

Having given it some thought, the idea makes sense from two vantage points. Peter's suggestion about building **three booths** is explicitly and expressly rejected by the Father (1) because Jesus is the True Light whose true nature as The Light is dimly suggested in the sensible visual symbol of the dazzling brightness of the transfiguration event, thus supplanting and repla- cing the lighted torches in the Temple; and (2) because although the other two festi- vals (*Pesach*

and *Shavuot*) are about to be replaced (by the Easter Triduum and Pentecost), **the third, the LAST HARVEST symbolized by *Suqqoth*, is to come about at some undisclosed future time. Come, it shall - the Father seems to be telling Peter and the other disciples - but not now; this is not yet the time to celebrate the LAST HARVEST festival of *Suqqoth*.**

St. Paul exhorts Christians to be **"transfigured in the newness of mind"**. [22] He speaks of Christians being transfigured into Jesus' own likeness, from "*doxeis eis doxan*", i. e., "glory to glory" as they reflect, as in a mirror, the *doxa*, or glory, of the Lord. [23] The Greek word *doxa* St. Paul uses is identical to the Synoptics' term for the glory in which Jesus, Moses, and Elijah appeared. **St. Paul is saying that we, too, are transfigured.**

That is the reason Luke adds that Moses and Elijah shine in glory, not just Jesus. It is also the reason all three Synoptics emphasize the special importance of what happened to Jesus' **vesture**. **Clothing represents human nature in both the Old and the New Testament.** The "He Who is to come" of Genesis 49:10 shall also "wash His garments in wine and His **vesture** in the blood of the grape" in Genesis 49:11. Human nature, passed through the crucible of Passiontide, is washed clean by this saving bath in the Precious Blood. "He Who is to come" utters the prayer in behalf of all His brothers when He pleads, "Eternal Father, I offer Thee My most precious Body and Blood, Soul and Divinity, in atonement for the sins of the whole world." [24]

And we have much for which to make atonement.

August 6 is the date that the Catholic Church has chosen to recall and renew the disciples' ecstatic experience of Jesus' transfiguration. [25] Curiously, it is not recorded in John's Gospel, even though we are told John was there. Curious, but not surprising. How would an eyewitness ever be able to reduce to mere written words an experience that was at once so intimate and ineffable?

Our liturgical timing [26] is especially appropriate because the date of **August 6** also commemorates another mind-boggling incident, one that the world is sure to remember for the *next* two thousand years, just as the transfiguration of Jesus has been remembered for the *last* two thousand years.

August 6, 1945 - was the day on which the United States dropped an atomic bomb on Hiroshima, Japan. **Three days** later, on August 9, we bombed Nagasaki, a major Roman Catholic center in Japan. On **August 15, the Feast of the Assumption of the Blessed Virgin Mary, Japan surrendered, thereby ending a war that began on another Marian feast day, the Immaculate Conception. December 7, Pearl Harbor Day, was December 8 across the International Date Line in Tokyo**; similarly, the United States dates the surrender to August 14 - which was August 15 in Tokyo. **The Immaculate Conception and the Assumption mark the beginning and the end, respectively, of the Blessed Virgin's earthly life** - the significance of all of which, in the light of Fátima, does most definitely not escape this writer.

This latter day event was not a transfiguration: it was a disfiguration. At least 75,000 people were killed outright or died later as a result of the injuries they received in the "blast heard 'round the world." The bombing of the federal building in Oklahoma City on Good Friday in 1995, and the jihadist terrorist bombing of the World Trade Center on September 11, 2001, tragic as they undeniably were, pale in comparison.

Above Hiroshima arose a strange, gigantic mushroom of white incandescent smoke, billowing upwards with terrible swiftness and forming a huge cloud. But out of that cloud no reassuring voice could be heard saying, "I am well pleased." No survivor exclaimed for joy, "It is good for us to be here."

And when they dared look up from the ground, dazzled by the blinding flash, deaf from the roaring voice of the blast, they beheld, not the ordinary humanity of Jesus restored once again, but the ruined aftermath of a devastated, shattered humanity.

Trinity Site is where the first atomic bomb was tested at 5:29:45 a.m. Mountain War Time on July 16, 1945. The 19 kiloton explosion not only led to a quick end to the war in the Pacific but also ushered the world into the atomic age. All life on Earth has been touched by the event which took place here.

On **August 6,** as we revisit with joy the transfiguration of Jesus and remember with sorrow the disfiguration of Hiroshima and Nagasaki, we need to hear again The Voice that spoke from the cloud that overshadowed the summit of a high mountain somewhere in Roman Palestine: ***"This is My Son, My chosen One. Listen to Him."*** If we are to prevent that cloud of love and life from ever becoming another mushroom shroud of destruction and death, we must "listen to Him."

And what does He say?

But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father, Who is in heaven; for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect. **(Matthew 5:44-48).**

To God and to His Christ, Who was, and Who is, and Who is to come, be all glory, praise, honor, and thanksgiving, now and forever. Amen!

August 6 is the fateful day on which the first atomic bomb was dropped on Hiroshima in Japan. On that day, a Monday, at 8.15 in the morning, an American B-29 bomber, Enola Gay, dropped its bomb "Little Boy", which fell to a predetermined detonation height of about 1,900 feet above the city. It exploded with a blinding flash, creating a giant fireball, which vaporised practically everything and everyone within a radius of about a mile of the point of impact. It is estimated that up to 80,000 people were directly killed by the blast, and by the end of the year, that figure had climbed considerably higher, due to injuries and the effects of radiation. Over two thirds of the city's buildings were completely destroyed.

But in the midst of this terrible carnage, something quite remarkable happened: there was a small community of Jesuit Fathers living in a presbytery near the parish church, which was situated less than a mile away from detonation point, well within the radius of total devastation. And all eight members of this community escaped virtually unscathed from the effects of the bomb. Their presbytery remained standing, while the buildings all around, virtually as far as the eye could see, were flattened.

Fr Hubert Schiffer, a German Jesuit, was one of these survivors, aged 30 at the time of the explosion, and who lived to the age of 63 in good health. In later years he travelled to speak of his experience, and this is his testimony as recorded in 1976, when all eight of the Jesuits were still alive. On August 6 1945, after saying Mass, he had just sat down to breakfast when there was a bright flash of light.

Since Hiroshima had military facilities, he assumed there must have been some sort of explosion at the harbour, but almost immediately he recounted: "A terrific explosion filled the air with one bursting thunderstroke. An invisible force lifted me from the chair, hurled me through the air, shook me, battered me [and] whirled me round and round…" He raised himself from the ground and looked around, but could see nothing in any direction. Everything had been devastated.

He had a few quite minor injuries, but nothing serious, and indeed later examinations at the hands of American army doctors and scientists showed that neither he nor his companions had suffered ill-effects from radiation damage or the bomb. Along with his fellow Jesuits, Fr Schiffer believed ***"that we survived because we were living the message of Fatima. We lived and prayed the rosary daily in that home."***

There is actually a biblical precedent for what happened to the eight Jesuits, in the book of Daniel. In Chapter 3, we read of the **three young men** who were thrown into the fiery furnace at the orders of Nebuchadnezzar, but who survived their ordeal and even walked around in the midst of the flames, accompanied by an angel who looked like "a son of the gods".

After this first bombing, the Japanese government refused to surrender unconditionally, and so a second atomic bomb was dropped on the city of Nagasaki three days later on August 9. Nagasaki had actually been the secondary target, but cloud cover over the primary target, Kokura, saved it from obliteration on the day. The supreme irony is that Nagasaki was the city where two-thirds of the Catholics in Japan were concentrated, and so after centuries of persecution they suffered this terrible blow right at the end of the war.

But in a strange parallel to what happened at Hiroshima, the **Franciscan Friary established by St Maximilian Kolbe in Nagasaki** before the war was likewise unaffected by the bomb which fell there. St Maximilian, who was well-known for his devotion to the Blessed Virgin, had decided to go against the advice he had been given to build his friary in a certain location. When the bomb was dropped, the friary was protected from the force of the bomb by an intervening mountain. So both at Hiroshima and Nagasaki, we can see Mary's protective hand at work.

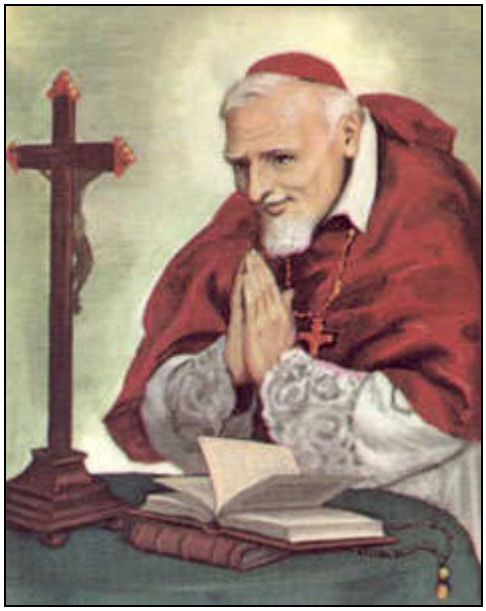
The apparitions at Fatima in Portugal took place in 1917, when from May to October **three young children**, Francisco and Jacinta Marto, and their cousin, Lucia dos Santos, saw the Blessed Virgin six times, culminating in the "miracle of the sun" on October 13, when 70,000 people saw the sun spin in the sky and change colour successively, before falling to the earth in a terrifying manner. Many of those present thought it was the end of the world, but the sun reassumed its place in the sky to great cries of relief.

The essence of the Fatima message concerns conversion from sin and a return to God, and involves reparation for one's own sins and the sins of others, as well as the offering up of one's daily sufferings and trials. There was also a focus on prayer and the Eucharist at Fatima, and particularly the rosary, as well as the Five First Saturdays devotion, which involves Confession, Holy Communion, the rosary and meditation, for five consecutive months with the intention of making reparation to Our Lady (for more details visit Theotokos.org.uk).

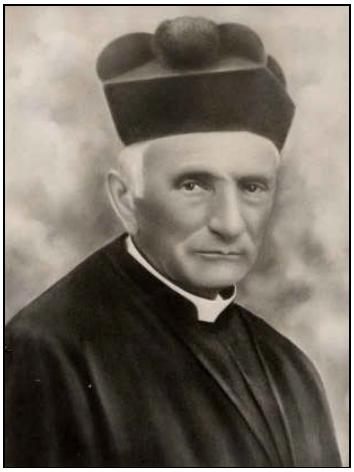
It's interesting to reflect, then, on the theme of **"transfiguration"** which links these various events. Christ's face shone like the sun on Mount Tabor, and at Fatima, Our Lady worked the great miracle of the sun to convince the huge crowd which had gathered there that the message she was giving to mankind was authentic. Consider, too, that the poor people of Hiroshima and Nagasaki suffered as man-made "suns" exploded in their midst causing horrific devastation. But at Hiroshima the eight Jesuits, who were living the message of Fatima, and particularly the daily rosary, were somehow "transfigured," protected by God's divine power, from the terrible effects of the bomb.

Surely there is a message here for all of us, that living the message of Fatima, in a world which grows ever more dangerous, and which is still threatened by nuclear war, is as profound a necessity for us as it was for Fr Schiffer and his companions.

August 1, A.D. 2012
Feast Saint Alphonsus Liguori

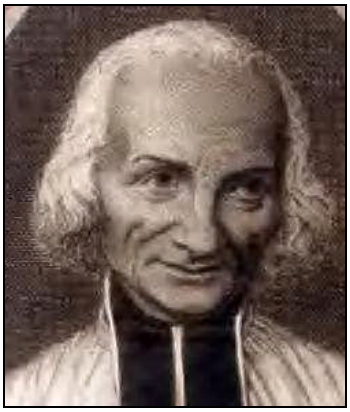


The Saint Alphonsus Liguori , 1696-1787, Italian churchman, Doctor of the Church. He was named Alfonso Maria de' Liguori. In 1732 he founded the Congregation of the Most Holy Redeemer (the Redemptorists) for religious work among the poor, especially in the country. He refused the archiepiscopal see of Palermo, accepting instead (1762) the poor country diocese of Sant'Agata dei Goti. He labored incessantly until 1775, when sickness forced him to resign. He worked for his order under great difficulties caused by an anticlerical government and overzealous monks. Goatherds of the mountains were his special care. St. Alphonsus was an accomplished musician and wrote many hymns and instrumental pieces. His point of view in casuistry , which has become standard, is called equiprobabilism. St. Alphonsus was unusual, even among Roman Catholics, for his great devotion to the Virgin. Feast: Aug. 2.



From the book “Father Mary Hannibal di Francia his life and works” by Rogationist Father Rev. Francis Vitale: A little friend of his prided himself on owing a medal of St. Alphonsus M. Liguori. After seeing it, Mary Hannibal could not help longing to have it. Thus he proposed an exchange: the medal of St. Alphonsus M. Liguori for many of his own. Eager to have many medals, his friend handed the prize over to Mary Hannibal, who in turn, gave his friend a rosary and some booklets besides the promised medals. His friend, who did not understand this type of trade, was amazed. The padre said, “I was beside myself with the joy of the medal.” Throughout his life, he wore that medal…..(Years later in 1900), …the padre along with his priests Fr. Bonarrigo and Fr. Ctanese as well as about ten youths wet to the archbishop asking his blessing. The shepherd blessed them tenderly, wishing the developing congregation great productivity and putting them under the protection of St. Alphonsus M. Liguori, to whom he was very devout.

August 4, A.D. 2012
Feast Saint John Vianney



The feast of St John Mary Vianney, who, all these years after his death, is still called the Curé (or Parish Priest) of Ars. This in itself is remarkable – as one writer puts it, 'his name disappeared in his function'. He was a priest with the cure of souls first; everything else followed.

On paper, it seemed as if the Curé d'Ars' pastoral ministry would not be very fruitful. He only narrowly got through seminary and, because of his poor knowledge of theology, wasn't even allowed to hear confessions at first! Once in the parish, he often yearned to join a monastery and made plans to run away on two occasions. 'I should not like to die a Curé', he once said, and he often noted how few canonised saints have been parish priests. Moreover, he faced many trials. In 1830 a group of parishioners tried to get him removed because he was 'too strict' and he even faced rumours of sexual scandal.

However, this simple, semi-illiterate pastor is the patron of parish priests. He won such fame as an insightful confessor, able to read souls, that special trains started running to Ars. He was a man of deep prayer who spent long hours in the Church and, on a number of occasions, had physical encounters with the devil. Whenever he was praised for his holiness and his special gifts, he always tried to detract from himself and focus people's devotion on his favourite saint, the recently discovered martyr of the catacombs: St Philomena. He inspired his flock with his unsophisticated, accessible sermons. 'It is all there, my children', he once said pointing to the tabernacle, 'What is Our Lord doing in the tabernacle? He is waiting for us'.

Today we pray that the priests of the twenty-first century will follow in the footsteps of the 'Saint Curé', seeking above all else the salvation and cure of souls. May their name – and with it their personal desires – disappear in their function. And, with this in mind, please pray especially for your own Curé - your parish priest.

Book of Heaven - January 28 A.D. 1911

While He was saying this I could see the Priests, and Jesus continued***, "My daughter, the Church is agonizing in these days, but it will not die! On the contrary, it will rise again more beautiful. The good Priests will strive for a life more renounced, more sacrificed and more pure. The bad Priests will strive for a more advantageous life with more interests, more comfortable, more sensual and all worldly. I speak to the few good Priests, even if there is only one in each town; to these I speak, command, entreat, supplicate to form these houses of reunion, which will save the Priests who come into these shelters by becoming completely free from any family ties and interests. And from these few good ones, my Church will be remade from its agony; these are my support, my columns, the continuation of the life of the Church.***

Book of Heaven - March 26 A.D. 1911

As the Celestial Queen assured me in this way, I felt myself infused with new life and answered, **"My sweetest Mother, we are in such sad times; tell me, is it really true that Jesus wants the reunion of Priests?"**

And She***, "He wants it with certainty, because the waves are about to rise too high; and these reunions will be the anchors, the lamps and the rudders with which the Church will be saved from shipwreck by the tempest. Even though it will seem that the storm has submerged everything, after it is over it will be seen that the anchor, the lamps and the rudder still remain; that is, the things most stable for continuing the life of the Church.***

August 8, A.D. 2012
Saint Dominic

In this painting are seen several events in the life of St. Dominic. He is the son of Blessed Joan of Aza. When she was pregnant, his mother had a vision that her unborn child was a dog who would set the world on fire with a torch it carried in its mouth; a dog with a torch in its mouth became a symbol for the order which he founded, the Dominicans. Later in his life, he received from Our Blessed Mother the Rosary to combat the heresies of his time.

As a young lady, Luisa became a third Order Dominican tertiary, and took the name of Sister Mary Magdala. At the age of 16, Luisa made her profession to Jesus as His victim. From then until the end of her life she remained in a state of almost continuous suffering, enduring both the physical pains of the invisible stigmata, and the more terrible interior pains inflicted by Divine justice.

JML + FIAT
Come Divine Will to Reign Soon!

I am asked the question why Luisa is a Dominican tertiary, while she was surrounded by Franciscans and her contacts were always and for the most part with Franciscan monks.

I can personally assert that all the monks from my provincial Monastery have had direct contact with the Servant of God Luisa Piccarreta, and I personally have collected various depositions from the senior Fathers.

Then why is Luisa Dominican? The matter is very simple.

During Luisa's time, just at the period of her birth, the last suppression of the Religious Orders in Italy occurred. At Corato there formerly existed a Monastery of Dominican monks who left because of the governmental laws. They left the Third Dominican Order that was formed by lay people, over whom the government could not do anything; the Bishop at the time, His Grace Dottula, delegated as assistant of the Third Dominican Order the Priest Father Michael De Benedittis, who was also delegated by the Bishop as confessor of Luisa Piccarreta. Father Michael De Benedittis put Luisa in the Third Dominican Order.

How this act was done is not known, nor is the procedure known. However, I believe that Luisa never attended the Third Dominican Order that was located in the Church of St. Dominic (in Corato), a long way away from the house of Luisa. And it is well known that Luisa did not like to leave the house, especially during the time when the phenomenons began that worried the family, and also the clergy.

This notwithstanding, contacts with other Religious, especially the Franciscans and Capuchins, were not broken off. And Luisa sent vocations to the Order of Capuchins, and Father Salvatore-who was a favorite of hers who died very young, and by his holy and Priestly life one can say that he was a hymn to the Divine Will- has remained very famous.

Not the last, my person, of whom Luisa prophesized the Priesthood in the Order of the Franciscan Capuchins. It is also to be observed that when the Dominican Fathers left Corato, they did not return again, nor were they ever interested in Luisa.

When the undersigned spoke about Piccarreta to the Provincial of the Dominicans of Naples, I had little welcome, nor were they anxious to know her. It is clear to me from the depositions of Aunt Rosaria that not one Dominican Father ever went to the house of Piccarreta.

It can even be said that the Dominicans in Italy are few, they are not as numerous as the Franciscans. Also because of this, contacts with Piccarreta were nullified.

In 1948 came the Archbishop of Trani, His Grace Addazzi (a Dominican), who was interested in Piccarreta even though he had not personally known her; it was through his intercession that the Servant of God was conveyed from the cemetery into the Church of St. Mary the Greek.

It was he who declared Luisa Piccarreta "Servant of God", and permitted the printing of the first pictures for devotions with a prayer he himself composed. (published by the undersigned in the "Collection of Memories" and short biographies of Luisa)

I remember this episode: As a Capuchin student I went to pay a visit to the Archbishop, who received me with much curtsey, and when he learned that I was the nephew of Rosaria, he said these words: "You have a holy Aunt, and blessed are you because you too have known Luisa."

FIAT

Father Bernardino Bucci

Luisa's letter To Mr. Vincenzo Messina, imprisoned in the jail of Favignana, Trapani
"Never neglect the Rosary to the Celestial Mother, and if you can, be a missionary in the prison, by making known that the Queen of Heaven wants to visit all the prisoners to give them the gift of the Divine Will.. "

August 10, A.D. 2012
Saint Lawrence

he esteem in which the Church holds Lawrence is seen in the fact that today's celebration ranks as a feast. We know very little about his life. He is one of those whose martyrdom made a deep and lasting impression on the early Church. Celebration of his feast day spread rapidly.

He was a Roman deacon under Pope St. Sixtus II. Four days after this pope was put to death, Lawrence and four clerics suffered martyrdom, probably during the persecution of the Emperor Valerian. Legendary details of his death were known to Damasus, Prudentius, Ambrose and Augustine. The church built over his tomb became one of the seven principal churches in Rome and a favorite place for Roman pilgrimages.

A well-known legend has persisted from earliest times. As deacon in Rome, Lawrence was charged with the responsibility for the material goods of the Church, and the distribution of alms to the poor. When Lawrence knew he would be arrested like the pope, he sought out the poor, widows and orphans of Rome and gave them all the money he had on hand, selling even the sacred vessels to increase the sum. When the prefect of Rome heard of this, he imagined that the Christians must have considerable treasure. He sent for Lawrence and said, "You Christians say we are cruel to you, but that is not what I have in mind. I am told that your priests offer in gold, that the sacred blood is received in silver cups, that you have golden candlesticks at your evening services. Now, your doctrine says you must render to Caesar what is his. Bring these treasures—the emperor needs them to maintain his forces. God does not cause money to be counted: He brought none of it into the world with him—only words. Give me the money, therefore, and be rich in words."

Lawrence replied that the Church was indeed rich. "I will show you a valuable part. But give me time to set everything in order and make an inventory." After three days he gathered a great number of blind, lame, maimed, leprous, orphaned and widowed persons and put them in rows. When the prefect arrived, Lawrence simply said**, *"These are the treasure of the Church."***

The prefect was so angry he told Lawrence that he would indeed have his wish to die—but it would be by inches. He had a great gridiron prepared, with coals beneath it, and had Lawrence's body placed on it. After the martyr had suffered the pain for a long time, the legend concludes, he made his famous cheerful remark, ***"It is well done. Turn me over!"***

Once again we have a saint about whom almost nothing is known, yet one who has received extraordinary honor in the Church since the fourth century. Almost nothing—yet the greatest fact of his life is certain: He died for Christ. We who are hungry for details about the lives of the saints are again reminded that their holiness was, after all, a total response to Christ, expressed perfectly by a death like this.

Patron Saint of: Cooks, Poor

***"The kingdom of heaven is like treasure* (Living in Divine Will) *hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field* (Mat. 13:44).**

August 11, A.D. 2012
Saint Clare

The prayer of St. Clare repels the Saracens

The power of her prayers, the depth of her trust in Christ and the effiacacy of both are illustrated by a story told by Thomas of Celano, a contemporary. In 1244, Emperor Frederick II, then at war with the Pope, was ravaging the valley of Spoleto, which was part of the patrimony of the Holy See. He had many Saracens in his army, and a troop of these infidels came to attack and plunder Assisi. Saint Damien's church and the convent, standing outside the city walls, were their first targets. While the marauders were laying ladders against the convent walls, and beginning to climb them, Clare, who was ill and bed-ridden, had herself carried out to the gate and there set a monstrance containing Sacrament in sight of the enemy.

Prostrating herself before it, she prayed aloud: "Does it please Thee, O God, to deliver into the hands of these beasts the defenseless children whom I have nourished with Thy love? I beseech Thee, good Lord, protect these whom now I am not able to protect." Whereupon she heard a voice like the voice of a little child saying, "I will have them always in My care." She prayed again, for the city, and again the voice came, reassuring her. She then turned to the trembling nuns and said, "Have no fear, little daughters; trust in Jesus." At this, a sudden terror seized their assailants and they ran away.

Excerpt from Luisa's Letter #49

I answer to your letter with a few lines. The cause, I believe, of everything you tell me, is lack of union with Jesus in all your things. The enemy finds you alone, without Jesus, and does his own crafting in you, disturbs you, and takes peace away from your heart, which is so necessary in order to let afflicted Jesus rest. **If the enemy found you always with Jesus, he would flee, not bearing His adorable presence.** Here is the remedy to all troubles: remain always with Jesus, both in spiritual and in material things, and Jesus will take care of giving you peace and carrying out your office; even more, Jesus Himself will do it in you.

August 15, A.D. 2012
Feast Assumption of the Blessed Virgin Mary

Book of Heaven - August 15 A,D, 1925
All created things walk toward man. The Feast of the Assumption should be called Feast of the Divine Will.

I continued to fuse myself in the Holy Divine Will in order to give to my Jesus the return of my little love for all that He has done for mankind in Creation; and my beloved Jesus, moving in my interior, in order to give more value to my little love, did what I was doing together with me. Then He told me: "My daughter, all created things were made for man, and all of them run toward man. They have no feet, but they all walk; they all have motion, in order to find him and to be found.

The light of the Sun starts from the height of the heavens in order to find the creature, illumine her and warm her. The water walks, to reach even into the human bowels, to quench her thirst and to refresh her. The plant, the seed, walks - opens the earth and forms its fruit to give itself to man… There is not one created thing that does not have a step, a motion, toward the one to whom the Eternal Maker had directed it in its creation.

My Will, that walks continuously toward the creature in created things, never stops. It is all motion toward the one whom It loves so much.

Yet, who says a *"Thank you"* to my Will, that brings her the light of the Sun to illumine her, the water that can be drunk to quench her thirst, the bread to satisfy her hunger, the flower and the fruit to cheer her, and many other things to make her happy? Would it not be fair that, since my Will does everything for man, man would do everything to do my Will?

Oh, if you knew the feast that my Will makes in created things, when It walks toward one who does my Will! My Will, operating and fulfilled in the creature, and my Will operating in created things, kiss as they meet, harmonize, love each other, and form the hymn of adoration to their Creator and the greatest portent of all Creation. Created things feel honored when they serve a creature who is animated by that same Will which forms their own lives.

On the other hand, my Will takes the attitude of sorrow in those same created things, when It has to serve one who does not do my Will. This is why many times, created things place themselves against man, strike him, chastise him… They then feel superior to man, because they preserve intact within themselves that Divine Will by which they were animated from the beginning of their creation, while man descended to the bottom, not keeping the Will of his Creator within himself."

After this, I began to think of the feast of my Celestial Mama Assumed into Heaven, and my sweet Jesus, with a tender and moving tone, added**: "My daughter, the true name of this Feast should be *Feast of the Divine Will*.** It was the human will that closed Heaven, broke the bonds with its Creator, made miseries and suffering enter the field, and put an and to the feast that the creature was to enjoy in Heaven. Now, this Creature, Queen of all, by doing the Will of the Eternal One, always and in everything – even more, it can be said that Her life was Divine Will alone – opened the Heavens, bound Herself to the Eternal One, and restored in Heaven the feasts with the creature. Every act She did in the Supreme Will, was a feast that She started in Heaven; it was Suns that She formed to adorn this feast; it was melodies that She sent to delight the Celestial Jerusalem.

Therefore, the true cause of this feast is the Eternal Will operating and fulfilled in my Celestial Mama. It operated such prodigies in Her as to astonish Heaven and earth, chain the Eternal One with indissoluble bonds of love, and enrapture the Word, even from Her womb. The very Angels, enraptured, repeated among themselves: "From where comes so much glory, so much honor, such greatness and prodigies never seen before - in this excelling Creature? Yet, she is coming from the exile!" Astonished, they recognized the Will of their Creator as life operating in Her; and, trembling, they said: "Holy, Holy, Holy! Honor and glory to the Will of Our Sovereign Lord! And glory to Mary, trice Holy, She who let this Supreme Will operate!"

So, it is my Will that was and is celebrated more than everything on the day of Her Assumption into Heaven. It was my Will alone that made my Most Holy Mother ascend so high as to distinguish Her among all. Everything else would have been as nothing, had She not possessed the prodigy of my Will. It was my Will that gave Her Divine Fecundity and made of Her the Mother of the Word. It was my Will that made Her see and embrace all creatures together, making of Her the Mother of all, and loving all with a love of Divine Maternity. Constituting Her Queen of all, It made Her rule and dominate. On that day, my Will received the first honors, the glory and the abundant fruit of Its work in Creation; and the unending feast began, for the glorification of Its work in my beloved Mama. And even though Heaven was opened by Me, and many Saints already possessed the Celestial Fatherland when the Celestial Queen was assumed into Heaven - we waited for Her who had honored It so much and contained the true prodigy of the Most Holy Will, to make the first feast for the Supreme Volition, because She Herself was the primary cause of it, having fulfilled the Supreme Will in everything.

Oh, how the whole of Heaven magnified, blessed and praised the Eternal Will, upon seeing this sublime Queen, all surrounded by the Eternal Sun of the Supreme Will, enter the Heavens, into the midst of the Celestial Court! They saw Her all studded with the power of the Supreme FIAT, and saw that not one breath had been in Her which did not have this FIAT impressed in it. Astonished, all the celestial spirits looked at Her and said: ‘Ascend, ascend higher! It is justice that She, Who so much honored the Supreme FIAT, and through Whom we find ourselves in the Celestial Fatherland, have the highest throne, and be our Queen!’

The greatest honor that my Mother received, was to see the Divine Will glorified in Her."

August 20, A.D. 2012
Saint Bernard of Clairvaux

Bernard of Clairvaux was born in Fontaines, near Dijon, in France, to a leading family of the nobility. He excelled in his early studies, especially in literature, while at the same time giving evidence of great piety. Bernard's lifelong devotion to Mary began in childhood in 1098. He dreamed he saw a young woman praying in a stable, who suddenly held a radiant baby in her arms. He recognized the baby as Jesus. Mary smiled and allowed Bernard to caress him. He prayed often to Mary and felt a close bond to her. Bernard found himself equally attracted to the reformed Benedictine community at Citeaux, and to a career as a writer and scholar as his family wished. In 1111, he prayed to God for direction. He had a vision of his own departed mother, whom he understood to be sent by Mary. He knew instantly that he was to become a monk. At about age 23 he entered the monastery at Citeaux along with 30 companions; he was eventually followed by his father and five brothers.

Bernard's health suffered throughout his life. He ate very little and endured acute abdominal pains. Once when he was quite ill, he prayed at the altars of Mary and SS. Lawrence and Benedict. Mary and the two saints appeared to him, placed their hands on his abdomen and instantly healed his pain. Worn out by his labors, and distressed by the failure of the Crusade, he died at Clairvaux on August 20, 1153. According to lore, Mary appeared to him to welcome his soul to heaven. Despite his many activities, the real center of Bernard's life was prayer and contemplation: From them he drew strength for his labors and journeys and inspiration for his writings.

Bernard, like all Christians, believed that the vision of God and union with Him was the end for which man was created. This can be fully attained only in the afterlife, but Bernard and many others throughout the ages have claimed an experience, even in this life, of that vision and union. This mystical experience, like the Beatific Vision of which it is a foretaste, is, in the Christian view, a free gift of God; the most that man can do is desire it and strive to remove obstacles to it. The methods of removing obstacles are the subject of ascetic and mystical theology.

Many Christians before Bernard had described this mystical experience, but he was one of the first to address himself to the theological understanding of it, though not in any systematic way. His work shows a profound and precise knowledge of doctrinal subtleties. Ascetic theology deals with groundwork of the spiritual life: the eradication of vices, the cultivation of virtue, the attainment of detachment, **by which one learns to give up one's own will and accept God's will for one.**

Bernard stresses that the mystical experience is, precisely, an experience, and thus strictly incommunicable, to be known only by one who has experienced it. In addition to these works, Bernard composed more than 300 sermons and 500 letters, which demonstrate his deep devotion to Mary and the infant Jesus. A story is told that one letter to his cousin, Robert, was dictated in a field during a heavy downpour. The paper never became wet. The episode was looked upon as miraculous, and an oratory was built on the spot. Of other miracles and unusual events ascribed to the saint, an interesting one concerns the "flies of Foigny." Bernard attended the dedication of a church in Foigny, and the service was disturbed by a great multitude of buzzing flies. Bernard cried, "Excommunicabo eas!" (I shall excommunicate them!). The next day the excommunicated flies were found dead. There were so many they blackened the pavement and had to be shoveled out of the church.

Bernard's symbol is a white dog. In art he is often depicted in Cistercian habit with a vision of Our Lady.

August 21, A.D. 2012
Saint Pius X

Luisa's life spanned the reign of six Popes of the Catholic Church,

The reign of each Pope represents a different phase of Luisa's mission and that of the world.

1) Ven. Pius IX (1846-78) – Luisa's hidden life of 13 years from her birth until 1878 her first vision of Jesus carrying the Cross.

2) Leo XIII (1878-1903) – The 25 year period of Luisa's life where she becomes victim, bride of Jesus and begins writing under obedience and completes 1st volume on her life up to the point where she was given the obedience to start writing.

3) St. Pius X (1903-14) – An 11 year period where Luisa completed the very important book "The Hours of the Passion", which was soon followed by WWI.

4) Benedict XV (1914-22) – The eight year period covering the apparitions of Our Lady of Fatima, start of the Russian Revolution, Padre Pio receiving the stigmata, end of WWI, deaths of the little shepherds of Fatima Franscisco and Jacinta and birth of our present Holy Father John Paul II. At the end of this 8 year period Luisa starts her new office that Jesus' Will had in His Humanity.

5) Pius XI (1922-39) – The sever 17 year period of persecution, where her long time friend, supporter and special Confessor Bl. Hanniable dies, the volumes are taken away from her and her obligation to write is stopped. After six months from the prohibition of the books her Bishop died and the fathers who made the books be prohibited could obtain from the Holy Office, after the death of the Bishop, also the prohibition of Holy Mass.

6) Pius XII (1939-58) The last period of Luisa's life of solicitude lasting 19 years, beginning with the start and completion of WWII and ending on March 4, 1947 only 4 months after Karol Wojkyla was ordained a Priest.

Motto "*renew all things in Christ*
St. Pius X (1903-14)

An 11 year period where Luisa ***"The Divine Mirror"*** completed the very important book ***"The Hours of the Passion",*** which was soon followed by WWI. In the year of 1903 (the same year Leo XIII died and Saint Pius X was made Pope on August 9th), Luisa completed the 1st volume of her life, up to the point on February 28, 1899, when she was given the obedience to write.

"Several witnesses relate that one day Father Annibale came to the house of Luisa more content than ever, and said that he had brought this book to the Holy Father, Saint Pious X, who had received him several times in private audience. Father Annibale was reading him one of the Hours (that of the Crucifixion), when the Pope interrupted, saying: ***"Not this way, Father, but kneeling one must read. It is Jesus Christ that is speaking."*** Finally, Father Annibale, as Censor of the writings, obtained the Imprimatur from His Excellency the Archbishop of Trani for the volumes written by Luisa (at that time there were already nineteen)

Highlights: Pius X said that the motto of his pontificate would be "instaurare omnia in Christo"

He advised all (Decr. S. Congr. Concil., 20 Dec., 1905) to receive Holy Communion frequently and, if possible, daily, dispensing the sick from the obligation of fasting to the extent of enabling them to receive Holy Communion twice each month, and even oftener (Decr. S. Congr. Rit., 7 Dec., 1906).

By the Decree "Quam Singulari" (15 Aug., 1910), he recommended that the first Communion of children should not be deferred too long after they had reached the age of discretion.

He published, 22 November, 1903, a Motu Proprio on sacred music in churches, and at the same time ordered the authentic Gregorian Chant to be used everywhere.

In the Encyclical "Acerbo nimis" (15 April, 1905) he treated of the necessity of catechismal instruction, not only for children, but also for adults.

On 8 Sept., 1907, there appeared the famous Encyclical "Pascendi", which expounds and condemns the system of Modernism.

In few years Pius X has secured great, practical, and lasting results in the interest of Catholic doctrine and discipline, and that in the face of great difficulties of all kinds.

August 22, A.D. 2012
Queenship of the Blessed Virgin Mary

Mary's Queenship is first based on her maternal relationship with Jesus. The ancient Hebraic notion of the Queen Mother applies to Mary as Mother of the Messianic King, Jesus Christ. In ancient Israel, the most important woman in the monarchy was generally the queen mother, not the queen. In the southern kingdom of Judah, the kings' wives were apparently never "queens." It was the queen mother (Hebrew, gebira or "Great Lady"), the king's mother, who was honored and who wielded authority as a counselor to the king.

Kings 2:19"Then he sat down upon his throne, and a throne was provided for the king's mother, who sat at his right." Psalm 45:9 the Queen Mother standing at the king's right hand, arrayed in gold. Hebrews 1:8-9 applies this psalm to Jesus as Messianic King. By extension, Psalm 45:9 would then apply prophetically to the Messianic King's Mother, Mary.

Salve Regina (Latin, "Hail, Queen")

Salve Regina, Mater misericordiae,
Vita dulcedo et spes nostra salve.
Ad te clamamus exsules filii Hevae.
Ad te suspiramus gementes et flentes,
in hac lacrimarum valle.
Eja ergo advocata nostra,
illos tuos misericordes oculos ad nos converte.
Et Jesum benedictum fructum ventris tui
nobis post hoc exsilium ostende.
O clemens, o pia, o dulcis Virgo Maria.

MATERNAL APPEAL

THE APPEAL OF THE QUEEN OF HEAVEN FOR HER CHILDREN TO COME INTO THE KINGDOM OF THE DIVINE WILL

From "The Virgin Mary in the Kingdom of the Divine Will"

Dearest daughter, I feel the irresistible need to come down from Heaven to make you my maternal visits. If you assure me of your filial love and faithfulness, I will remain always with you in your soul, to be your teacher, model, example and most tender Mother.

I come to invite you to enter the Kingdom of your Mama - the Kingdom of the Divine Will - and I knock at the door of your heart, that you may open it to me. You know, with my own hands I bring you this book as a gift; I offer it to you with maternal care so that, in reading it, you may learn in your turn to live from Heaven and no longer from the earth.

This book is of gold, my daughter. It will form your spiritual fortune and your happiness also on earth. In it you will find the fount of all goods: if you are weak, you will acquire strength; if you are tempted, you will achieve victory; if you have fallen into sin, you will find the compassionate and powerful hand which will raise you again. If you feel afflicted, you will find comfort; if cold, the surest way to get warm; if hungry, you will enjoy the delicious food of the Divine Will. With It you will lack nothing; you will no longer be alone, because your Mama will keep you sweet company and with all her maternal care will take on the commitment to making you happy. I, Celestial Empress, will take care of all your needs, provided that you agree to live united with me.

If you knew my anxiety, my ardent sighs, and also the tears I shed for my children! If you knew how I burn with desire that you listen to my lessons, all of Heaven, and learn to live from the Divine Will!

In this book you will see wonders; you will find a mama who loves you so much as to sacrifice her own beloved Son for you, in order to allow you to live of that very life from which she lived on earth.

Do not give me this sorrow - do not reject me. Accept this gift of Heaven I am bringing you; welcome my visit and my lessons. ***Know that I will go all over the world; I will go to each individual, to all families, to religious communities, to every nation, to all peoples, and if needed, I will go about for entire centuries until, as Queen, I have formed my people, and as Mother, my children, who may know the Divine Will and let It reign everywhere.*** Here is the purpose of this book. Those who will welcome it with love will be the first fortunate children to belong to the Kingdom of the divine Fiat, and with gold characters I will write their names in my maternal heart.

Do you see, my daughter? That same infinite love of God, Who wanted to use me in the Redemption to make the Eternal Word descend upon earth, calls me into the field once again, entrusting to me the difficult task, the sublime mandate to form the children of the Kingdom of His Divine Will on earth. Therefore, with maternal care I put myself to work, preparing for you the way which will lead you to this happy Kingdom. For this purpose I will give you sublime and celestial lessons, and, finally, I will teach you special and new prayers, through which you will bind the heavens, the sun, the creation, my own life and that of my Son, and all the acts of the saints, so that in your name they may beseech the adorable Kingdom of the Divine Volition. These prayers are the most powerful because they bind the divine work itself. Through them God will feel disarmed and won over by the creature. Confident of this help, you will hasten the coming of His most happy Kingdom, and with me you will obtain that the Divine Will be done on earth as it is in Heaven, according to the desire of the Divine Master.

Courage, my daughter; make me content, and I will bless you.

August 23, A.D. 2012
Saint Rose of Lima

Virgin, patroness of America, born at Lima, Peru 20 April, 1586; died there 24 August, 1617. At her confirmation in 1597, she took the name of Rose, because, when an infant, her face had been seen transformed by a mystical rose. As a child she was remarkable for a great reverence, and pronounced love, for all things relating to God. This so took possession of her that thenceforth her life was given up to prayer and mortification. She had an intense devotion to the Infant Jesus and His Blessed Mother, before whose altar she spent hours. She was scrupulously obedient and of untiring industry, making rapid progress by earnest attention to her parents' instruction, to her studies, and to her domestic work, especially with her needle.

After reading of St. Catherine she determined to take that saint as her model. She began by fasting three times a week, adding secret severe penances, and when her vanity was assailed, cutting off her beautiful hair, wearing coarse clothing, and roughening her hands with toil. All this time she had to struggle against the objections of her friends, the ridicule of her family, and the censure of her parents. Many hours were spent before the Blessed Sacrament, which she received daily. Finally she determined to take a vow of virginity, and inspired by supernatural love, adopted extraordinary means to fulfill it. At the outset she had to combat the opposition of her parents, who wished her to marry. For ten years the struggle continued before she won, by patience and prayer, their consent to continue her mission.

At the same time great temptations assailed her purity, faith, and constancy, causing her excruciating agony of mind and desolation of spirit, urging her to more frequent mortifications; but daily, also, Our Lord manifested Himself, fortifying her with the knowledge of His presence and consoling her mind with evidence of His Divine love. Fasting daily was soon followed by perpetual abstinence from meat, and that, in turn, by use of only the coarsest food and just sufficient to support life. Her days were filled with acts of charity and industry, her exquisite lace and embroidery helping to support her home, while her nights were devoted to prayer and penance. When her work permitted, she retired to a little grotto which she had built, with her brother's aid, in their small garden, and there passed her nights in solitude and prayer. Overcoming the opposition of her parents, and with the consent of her confessor, she was allowed later to become practically a recluse in this cell, save for her visits to the Blessed Sacrament.

In her twentieth year she received the habit of St. Dominic. Thereafter she redoubled the severity and variety of her penances to a heroic degree, wearing constantly a metal spiked crown, concealed by roses, and an iron chain about her waist. Days passed without food, save a draught of gall mixed with bitter herbs. When she could no longer stand, she sought repose on a bed constructed by herself, of broken glass, stone, potsherds, and thorns. She admitted that the thought of lying down on it made her tremble with dread. Fourteen years this martyrdom of her body continued without relaxation, but not without consolation. Our Lord revealed Himself to her frequently, flooding her soul with such inexpressible peace and joy as to leave her in ecstasy for hours. At these times she offered to Him all her mortifications and penances in expiation for offences against His Divine Majesty, for the idolatry of her country, for the conversion of sinners, and for the souls in Purgatory. Many miracles followed her death. She was beatified by Clement IX, in 1667, and canonized in 1671 by Clement X, the first American to be so honored. Her feast is celebrated 30 August. She is represented wearing a crown of roses.

August 27, A.D. 2012 - Saint Monica
August 28, A.D. 2012 - Saint Augustine

St. Monica was born in 332 to Christian parents in present day Algeria to Christian parents and married at the age 13 or 14 to an older man named Patricius, who was neither wealthy nor Christian. He has also been described as an ill tempered man who was unfaithful to her. In addition, she had to deal with a live-in mother-in-law who was constantly criticizing her. She sought refuge in God through an intimate prayer life and in her three children: Augustine, Navigius, and Perpetua. (It is believed that two other children died in infancy.) In answer to her constant prayers, both her mother-in-law and her husband Patricius converted to Christianity. Monica had been praying for the two of them for 20 years. Patricius died the following year.

At the time of his father's death, Augustine was 17 and a student in Carthage. Augustine kept bad company and was immersed in "a cauldron of illicit loves." He took a Carthaginian woman as his mistress and lived with her for fifteen years. Monica prayed constantly for his faith, but the faith he adopted was as a Manichean. For a while, Monica banned him from her house. In her sorrow a certain bishop consoled her: "Don't worry, it is impossible that a son of so many tears should be lost." Then one night she had a vision that assured her Augustine would return to the faith. From that time on she stayed close to her son, praying and fasting for him.

When he was 29, Augustine left North Africa for a teaching position in Italy and Monica tried to follow him, but he was determined to go alone, so he tricked her into believing that he was only visiting the port to say goodbye to a friend, when he was actually leaving. Monica followed him anyway and found him seriously depressed and tried to arrange a wealthy marriage for him. The faithful mistress had left their son with him and had returned to Carthage. Augustine took another mistress and then became engaged to wealthy young woman, whom he later abandoned when he decided to take a vow of celibacy. Augustine had met Ambrose, the archbishop of Milan, and was influenced greatly by him.

For a while, Monica lived with Augustine and her grandson in a country cottage in Milan, where they lived in community with friends and his brother, Navigus and she served as the housekeeper. Here she found St. Ambrose, who became her spiritual director, and through him, she ultimately had the joy of seeing Augustine convert to Christianity, after seventeen years of resistance. Augustine was baptized by Ambrose in 387 in the church of St. John the Baptist at Milan.

Augustine tired of teaching and resolved to return to North Africa. The family set out on their journey, stopping at Cività Vecchia and then at Ostia. Here Monica died in peace and the finest pages of Augustine's "Confessions" were penned as the result of the emotion he then experienced.

St. Monica is the patron of abuse victims, alcoholics, alcoholism, Bevilacqua, Italy, difficult marriages, disappointing children, homemakers, housewives, Mabini, Bohol, Philippines, married women, mothers, victims of adultery, victims of unfaithfulness, victims of verbal abuse, widows, wives.

FEBRUARY, A.D.1963: Joey Lomangino & Padre Pio

Joey being blessed by padre Pio

**FIRST VISIT AT SAN SEBASTIAN DE GARABANDAL
OF THE MOST FAMOUS PROTAGONIST OUTSIDE
THE VILLAGE BESIDE FR. LUIS ANDREU:
JOEY LOMANGINO**

Joey Lomangino was born on June 27, 1931, in the area of Brooklyn (U.S.A.) from Italo-American parents. He was the eldest of five boys and one girl. In 1947, while he was watching a car tire being inflated, Joey received the rim in his face. The bones of the forehead were crushed, the optic and olfactory nerves were damaged. He was three weeks in a coma before he woke up . . . on the 16th of July (Feast of Our Lady of Mount Carmel)! Plunged in total darkness since his accident, Joey will recover his sight on the day of the Miracle.

In 1961, he traveled to Italy and met St. Padre Pio for the first time, at the monastery of San Giovanni Rotondo. Although they had never met, the famous Capuchin greeted the American with these words: "Ah, Joey, how happy I am to see you!"

February 1963, Joey made another trip to Europe. He went back to see Padre Pio, who heard his confession and . . . miraculously restored the use of his olfactory sense . . . while the nerve still remains severed! Joey not only, then, recovered his Christian Faith, but Padre Pio would even encourage him to go to San Sebastian de Garabandal, after he had assured him very clearly that, "Yes, it is true, the Blessed Virgin is appearing at Garabandal!" Joey was far from being the only one to whom the great Italian stigmatist would confirm the authenticity of the apparitions: in addition to Conchita herself, may we mention, among others, Frs. Pel and Marcelino Maria Andreu, Padre Gustavo Morelos (from Mexico), Mr. John Haffert (then President of the "Blue Army" of Fatima), Miss Eloisa Deguia.
[From 'Garabandal' Book, pages 166-167]

This brings back many memories for me. I was with Joey in the early 1970's as he gave conferences on Padre Pio and Garabandal. He always started his talks with the Rosary and I ran the slide projector showing scenes of the Mystery being prayed. When he gave his talk, I showed pictures of Garabandal.

Some of the things said above were a little distorted from what Joey told us personally. For instance, it wasn't a car tire that blew up in his face, but a truck tire, and from his father's ice truck, no less! He was helping his father fix the tire. Strangely, Joey's mother had a premonition as he was going out the door to help his father. His mother saw a black cloud over Joey's face and told him to stay home. He said, "No, Mom, I have to help dad with the tire." Later that day there was that dreadful accident.

When Joey went to see Padre Pio the first time, he was not in a state of grace and had been living a wild life,

considering he was blind. He had a nervous breakdown and it was his doctor who told him to take a vacation. His relatives took him to Italy to see those kin still living there. They took him to see Padre Pio, hoping for a miracle, that he would see again!

When Joey went back to see Padre Pio the second time, he went to confession to him. Joey said that he couldn't remember all his sins cause he was so nervous, so Padre Pio said, "Don't worry, Joey, Jesus and Mary love you," and started to tell Joey all the sins of his life. Then he asked if he was sorry and absolved him. That was when Joey received his sense of smell, like an explosion, back again. He hadn't smelled anything for 26 years and it knocked him off his feet! What was also amazing also was that Padre Pio spoke to Joey in perfect English!

There's so much I could tell here but it would fill a lot of pages. I'll just end it by saying, if it wasn't for Joey and all the "Workers" who helped him, I probably wouldn't have been ordained a deacon. I truly believe that by venerating the Large Medal that Joey had people kiss after his talks, (given to him by Conchita and kissed by Our Lady) was the instrument of God's grace to help me convert from my wild life and dedicate it to God, through Our Lady of Mount Carmel
de Garabandal!

Joey is now 80 years old; he sure needs to get those "new eyes" soon. What do you think? Years ago we laughed at Joey saying he will probably be in a wheel chair when he gets to see again. Well, it seems that prophecy is coming true! May the Miracle come soon to give Joey his sight and convert the whole world! Amen!

Deacon John

Joey receives Holy Communion from the hands of Padre Pio