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The Divine Will

SAINTS AND HOLINESS



The twentieth century was full of contradictions. There were wars and tragedies but at the same time it was also full of saints and holiness.

We have to number among the saints: Saint Pius X – first pope saint of the century – John XXIII, John Paul II, Mother Teresa of Calcutta, St. Pio of Pietrelcina, Saint Faustina Kowalska, Saint Hannibal Maria Di Francia, St. Therese of the Child Jesus, St. Gianna Beretta Molla, Piergiorgio Frassati, Giuseppe Moscati, Bartolo Longo, Edith Stein, James Alberione... just to name a few.

These Saints, who have already been recognized by the Church, are accompanied by an infinite number of Servants of God from the Apulia region which include: The Servant of God Giuseppe Di Donna – Bishop of Andria – Father Antonio Losito, father Gennaro Bracale (called the “Mystical Madman”), Venerable Raffaele Dimiccoli, the venerable Sister Chiara Damato, Don Pasquale Uva – which was founder House of Divine Providence in Bisceglie – Don Eustachio Montemurro, Don Tonino Bello, Genoveffa of Troy...

This list goes on forever, but we will stop with a name that has crossed the borders of Apulia and Italy and she is now known

around the world: Luisa Piccarreta, great mystic of the Divine Will.

The theme of “Luisa” has been widely developed in our previous newsletter.

We would like to recall that Luisa Piccarreta had contact with some of the Servants of God mentioned above, as well as with many cardinals and bishops, including the unforgettable Cardinal Fernando Cento, who had contact with Luisa until the death of the Servant of God.

When I worked with Archbishop Mr. Giuseppe Carata of Trani to promote the start the diocesan cause of the Servant of God, he sent me to have several meetings



Cardinal Fernando Cento

with Cardinal Pietro Palazzini, who at the time when he was Prefect of the Congregation for the Causes of Saints. During the various meetings as I had with Cardinal Palazzini, he confided to me that he learned about Luisa Piccarreta and her spirituality by his dear teacher and friend, Cardinal Cento. Cardinal Palazzini referred to her as *“The dear Luisa”*.

His thoughts on the Servant of God were impressed in my mind. He said: **“The raising of the dear Luisa to the honors of the altar would a benefit for the whole Church, because of the novelty and depth of her message on the Divine Will, which is a doctrine that has always been accepted by the Church. If there are any imperfections in her writings, it's up to us to correct them, because Luisa is neither a theologian nor a philosopher, so we do not and**



Cardinal Pietro Palazzini, prefect of the Congregation for the Causes of Saints.

can not expect a subtlety exposition of theological and philosophical concepts.

The writings of Piccarreta are a brilliant deepening of the prayer of the “Our Father”, and in particular the sentence “Thy will be done, as in heaven, so on earth”.

The entire spirituality of Luisa is focused on this prayer. One thing is certain: that the dear Luisa is totally submissive to the authority of the priest-



Msgr. Giuseppe Carata, Archbishop of Trani, during a conversation with Father Bernardino.

hood, and you cannot think of Luisa as ever being outside of the Magisterium of the Church”.

The Bishop of Andria, Msgr. Giuseppe Di Donna often met with the Servant of God, in the ‘40s, and I can personally witness to one of these meetings. The undersigned went often to the home of Luisa because Aunt Rosaria lived with the Servant of God. I remember that one day, at the age of about ten years, going to Luisa's house to bring a basket of fruit that my father had brought from the

countryside, and being so loud that my aunt scolded me and me and asked me to be silent , because Luisa was in conversation with the bishop of Andria.

I had already heard about this bishop at my home, especially after the tragedy of the sisters Porro of Andria. Intrigued, I remained silent sitting on a chair in the antechamber and after some time I saw outside of Luisa’s room, not a priest, but a kind of a friar, with a white tunic and a red cross on the chest, with a goatee, not very tall, smiling and seeing me he put his hand on my head with a blessing. He said goodbye to Aunt Rosaria and Angelina – Luisa's sister – and went away.

I was impressed by his manner of being modest and humble. When he went away, I asked aunt Rosaria, “He does not have



Msgr. Giuseppe Di Donna,
Bishop of Andria.

the golden cross on his chest?”.

I knew that the bishop of Trani, wore a gold pectoral cross on his chest. Aunt Rosaria said to me: “Bishop Di Donna does not care of these things, because he is a man of God”. It certainly was not the only meeting that Msgr. Di Donna had with Luisa. It seems to me that he also visited during the four days that the Servant of God was presented to the public after her holy death. It is assumed that these meetings between Luisa Piccarreta and Msgr. Di Donna were a more frequent, even if (perhaps) they are not mentioned in the archives of the Diocese, because they were simple private visits.

The contents of their talks there is not known. When the pious Bishop reached the Father's House a few years later, Luisa, aunt Rosaria and my older sister went to Andria to visit his body. At home there was much talk of the pious death of the bishop and also the hair shirt that was found on him. Aunt Rosaria often repeated the words that Luisa uttered about Msgr. Di Donna: **“This Bishop is a saint, and his life was a gift that the Lord has made to his Church”.**

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CLARIFICATIONS

Some american friends have informed me that some groups in the United States, which are inspired by spirituality the Piccarreta, are acting incorrectly due to misinterpretation of writings of the Servant of God, so we should clarify some basic concepts.

In my travels in the United States, to lecture on the Servant of God, I have corrected many errors that were circulating.

I visited about twenty states in the United States, and met with the local bishops, who sometimes asked me to clarify to the various groups present on the correct doctrine contained in the writings of Piccarreta.

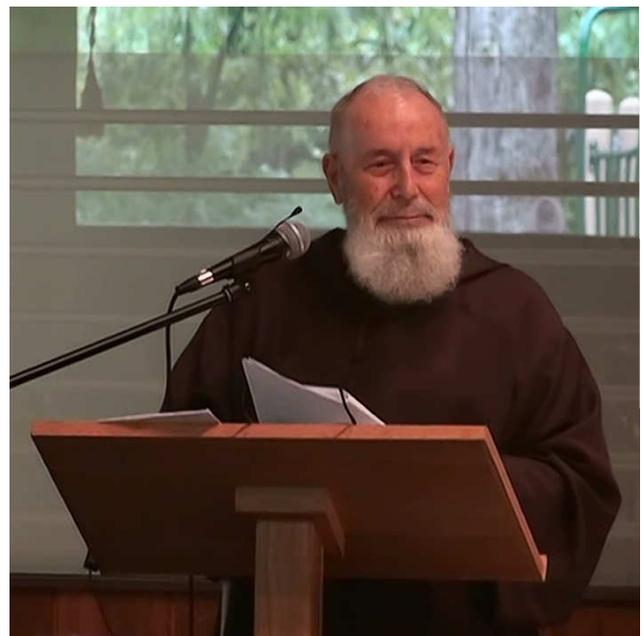
Referring also to the thought of venerable card. Palazzini, it is confirmed that Luisa cannot be understood outside the Magisterium of the Church, and her writings should be read under the guidance of priestly authority. The Spiritual Directors of the groups that are inspired by the Divine Will, as transmitted in spirituality the Servant of God, must be priests of unquestioned orthodoxy and submit to the authority of their bishop, and accept, without question, the his directives.

Here are the words that Luisa repeated aunt Rosaria often: **“If the Church says**

to burn all my writings, you owe them burn. If it says that my life is a falsehood, you have to consider that The Church is the Mother, and it sometimes seems severe is because she loves her children”.

We must always be submissive, without question, the infallible Magisterium of the Church.

In order to clarify some concepts contained in the writings, we must necessarily look to the experience of Luisa, which until the last moment of her life was subject to the authority priestly – she regarded as the **continuation the priesthood as being Christ in the world** – she attended Mass and received the Eucharist every day.



Father Bernardino Bucci during the conference about the Servant of God Luisa Piccarreta, in Georgia (USA), august 2011.

Those who claim that those who live in the Divine Will can do without the sacraments and the precepts of the Church, by instead only believing of “just divine”, they are only evil. This is because this does not reflect the spirituality and the life of the Servant of God, who she gave her last breath between arms priestly authority as represented at that time by her confessor Don Benedetto Calvi. To this regard, the testimony of Don Calvi about the last intense moments of the life of Luisa is most significant (see *Luisa Piccarreta. A collection of memories about the Servant of God*).

There were also definitely errors by some people who needed to comply with the directives of the Church, especially after the Cardinal Ratzinger, then prefect of the Congregation for the Doctrine of the Faith, granted permission for the photocopy of the manuscripts of Luisa, in possession of the same congregation.

Copies of Luisa’s diaries were to be delivered confidentially only to the diocese of Trani and the Diocesan Tribunal but this was not done because the task to make the copies was given to some American priests who instead fraudulently sent the first copies to the United States. This resulted in complicated

translations, misinterpretations and erroneous writings.

A further aggravating factor is the mysterious dissemination of the writings in Italy. You want to know why. perhaps it has to do with the god of Mammon. The writings of Luisa may be published only when the Congregation Causes of Saints, after careful examination, give their consent. If these persons had complied with the provisions of Holy Mother Church, perhaps the cause of canonization of the Servant of God would have progressed at a much faster pace.

The Servant of God Luisa Piccarreta had a style all her own, refusing any contributions. And if someone sent any, these



Don Benedetto Calvi, last confessor of Luisa Piccarreta, witnessed the Servant of God Luisa Piccarreta in her last moments of life on earth.

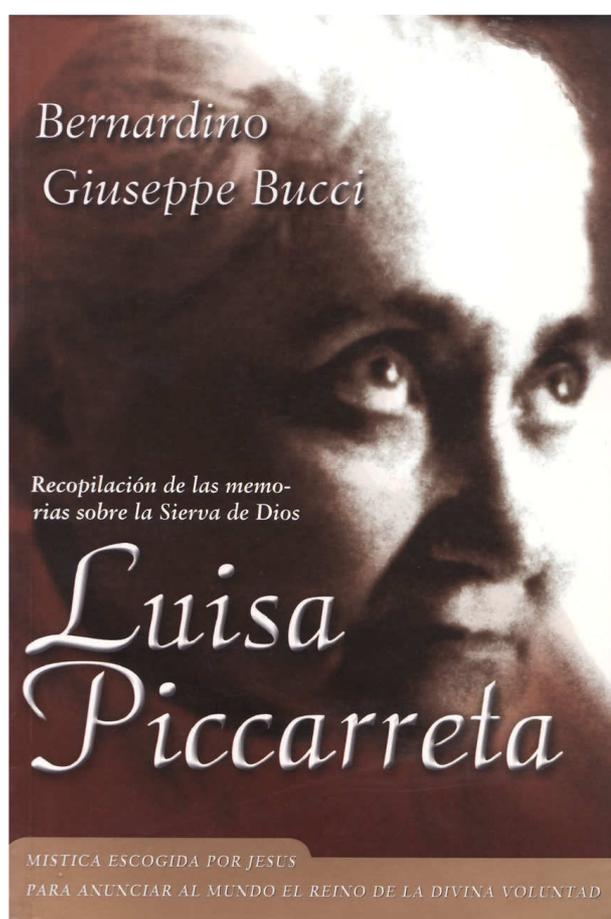
were immediately returned, with Luisa saying: **“I have not need anything, my daily work is enough for the sustenance of my sister Angelina”**.

Luisa always lived modestly. Saint Hannibal wanted to give her the money for copyright of *“The Hours of the Passion”*, and she refused disdainfully with these words: **“I do not have any right to compensation, because what is written there is not mine”**. Even Hannibal was silent.

Those who expected to turn in Corato a second San Giovanni Rotondo, probably did not understand anything about Luisa. Padre Pio is a public Saint, rather Luisa is a private mystique, for which Corato should have an aura of mystique.

Instead of San Giovanni Rotondo, the city Corato should look like in Assisi, the mystical town of Saint Francis. It would be a benefit to the souls the spread of the message that the Servant of God offers for spreading the Kingdom of the Divine Will. It would also be a benefit for the Church and for humanity, because spirituality of the Servant of God on the Di-

vine Will makes inroads into the Orthodox world and also the Muslims. In fact, many Muslims have shown interest about the writings of Piccarreta, and they have asked for my publications. The first book **“A collection of memories”**, which was translated into Arabic language, was very much appreciated and needed in the Muslim world.



Edition in spanish language of the book *“Luisa Piccarreta. A collection of memories about the Servant of God”*, published in 2005 in Ecuador.

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