

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. 169 – Sacred Heart of Jesus - June 3 A.D. 2016



"And He [Christ] showed me that it was His great desire of being loved by men and of withdrawing them from the path of ruin that made Him the design of manifesting His Heart to men, with all the treasures of love, of mercy, of grace, of sanctification and salvation which it contains, in order that those who desire to render Him and procure Him all the honour and love possible, might themselves be abundantly enriched with those divine treasures of which His heart is the

June 3 A.D. 2016 – Feast of the Sacred Heart of Jesus Calendar for the Traditional Roman Rite



The Feast of the Sacred Heart of Jesus falls on the Friday after the Octave of Corpus Christi, or 19 days after Pentecost.

Devotion to Our Lord's physical heart, as a symbol of His perfect love for us, goes back to at least the 11th Century, but it was in the 1670s that Jesus appeared to a French nun, Sister Margaret Mary Alacoque, and gave her the devotion as we celebrate it today:

The first apparition took place on 27 December, the feast of Saint John the Evangelist, probably in 1673, while Margaret Mary was a nun in the Visitation convent at Paray-le-Monial. There is some uncertainty as to the precise dates of the apparitions, but not their content). She related what happened to Fr. Claude de la Colombiere, who was in charge of the Jesuit house in the town, describing how she had a vision of Jesus during which she was given some idea of the greatness of his love for mankind.

Jesus told her that he wanted her to tell the people of this love, and a similar theme was expressed during the second apparition, early in 1674, when Margaret Mary saw Jesus' Sacred Heart on a throne of flames, transparent as crystal, surrounded by a crown of thorns signifying the sins of mankind, with a cross above it.

Again Jesus told her of his infinite love for mankind and his desire that he should be honoured through the display of this image of his heart, with the promise that all who did so would be specially blessed.

The third apparition probably took place on 2 July 1674, while Margaret Mary was praying before the Blessed Sacrament exposed, that is the host consecrated during Mass which had become the Body of Christ. She saw a vision of Jesus in glory, with his five wounds shining like suns, and he then showed her his heart on fire with love for mankind, a love that unfortunately was often ignored or treated with contempt.

He asked her to make up for this coldness and ingratitude by receiving Holy Communion as often as she was allowed, and particularly on the first Friday of each month. This idea of making reparation for the sins of others is also prominent in the messages given by Mary to the children at Fatima in 1917.

The fourth apparition, which probably took place on 16 June 1675, was the most important. Again it happened as Margaret Mary was praying before the Blessed Sacrament, when he again showed her a representation of his heart, further complaining of the ingratitude and coldness of mankind towards him, and particularly when this was the case with those specially consecrated to him.

To make up for this he asked that the first Friday after the feast of Corpus Christi (Latin for the “Body of Christ”), should be dedicated as a feast in honour of his Sacred Heart, when people should receive Holy Communion in reparation.

The “Great promise” associated with this devotion applied to those who went to Communion on nine consecutive First Fridays: “I promise you, in the excess of the mercy of My Heart, that Its all-powerful love will grant to all those who shall receive Communion on the first Friday of nine consecutive months the grace of final repentance; they shall not die under My displeasure nor without receiving the Sacraments, My Divine Heart becoming their assured refuge at that last hour.”
[\[From Theotokos Books\]](#)

The Nine First Fridays’ promise is just a start. There are further promises for those who consecrate themselves, their families, their religious congregations, or their countries to the Sacred Heart; and for those who act as apostles for the devotion. [Details here](#). If you want to enthrone the Sacred Heart in your home, [Fisheaters has the text for an appropriate ceremony](#).

Pope Pius XII, in his 1956 encyclical, *Haurietis Aquas (On Devotion To The Sacred Heart)*, writes:

54. ...the Heart of the Incarnate Word is deservedly and rightly considered the chief sign and symbol of that threefold love with which the divine Redeemer unceasingly loves His eternal Father and all mankind.

55. It is a symbol of that divine love which He shares with the Father and the Holy Spirit but which He, the Word made flesh, alone manifests through a weak and perishable body, since “in Him dwells the fullness of the Godhead bodily.”

56. It is, besides, the symbol of that burning love which, infused into His soul, enriches the human will of Christ and enlightens and governs its acts by the most perfect knowledge derived both from the beatific vision and that which is directly infused.

57. And finally — and this in a more natural and direct way — it is the symbol also of sensible love, since the body of Jesus Christ, formed by the Holy Spirit, in the womb of the Virgin Mary, possesses full powers of feelings and perception, in fact, more so than any other human body.

58. Since, therefore, Sacred Scripture and the official teaching of the Catholic faith instruct us that all things find their complete harmony and order in the most holy soul of Jesus Christ, and that He has manifestly directed His threefold love for the securing of our redemption, it unquestionably follows that we can contemplate and honor the Heart of the divine Redeemer as a symbolic image of His love and a witness of our redemption and, at the same time, as a sort of mystical ladder by which we mount to the embrace of “God our Savior.”

59. Hence His words, actions, commands, miracles, and especially those works which manifest more clearly His love for us — such as the divine institution of the Eucharist, His most bitter sufferings and death, the loving gift of His holy Mother to us, the founding of the Church for us, and finally, the sending of the Holy Spirit upon the Apostles and upon us — all these, We say, ought to be looked upon as proofs of His threefold love.

60. Likewise we ought to meditate most lovingly on the beating of His Sacred Heart by which He seemed, as it were, to measure the time of His sojourn on earth until that final moment when, as the Evangelists testify, “crying out with a loud voice ‘It is finished.’, and bowing His Head, He yielded up the ghost.” Then it was that His heart ceased to beat and His sensible love was interrupted until the time when, triumphing over death, He rose from the tomb.

61. But after His glorified body had been re-united to the soul of the divine Redeemer, conqueror of death, His most Sacred Heart never ceased, and never will cease, to beat with calm and imperturbable pulsations. Likewise, it will never cease to symbolize the threefold love with which He is bound to His heavenly Father and the entire human race, of which He has every claim to be the mystical Head.

Extending the Rays of the Sacred Heart of Jesus



Book of Heaven - March 25 A.D. 1928

After this, my sweet Jesus made Himself seen with His Divine Heart unleashing many rays of light; each knowledge about the Divine Will was impressed at the point from which the rays started, in such a way as to form the most beautiful crown of light around that Divine Heart. And my beloved Jesus added:

*"My daughter, look what a beautiful crown of glory and of light my Divine Heart possesses! A more beautiful and refulgent crown It could not possess. **These rays are all the knowledges about my Will; however, these rays are hampered - they cannot extend, because their knowledges are not known; this is why they cannot extend and expand so as to fill the whole earth with light.** It happens as it would to the Sun if its rays, which start from the center of its sphere, were forced to remain in the air, without being able to extend so as to touch the earth and invest it with light and heat. Unable to extend its rays, the Sun would not be able to give the effects that its light contains, nor could the earth receive them. There would be a certain distance between the earth and the light of the Sun, and this distance would prevent the Sun from doing good to the earth, and the earth would be sterile and infertile. Such are the knowledges about my Fiat:*

if they are not made known, their rays cannot extend and take souls as though in their hands to warm them, to remove from them the torpor of the human will, to mold them anew, to transform them again in the life which my Fiat wants to infuse into them; because these knowledges are, and contain, the new creation of transforming the creature as he came out of Our creative hands."

Fiat!

Book of Heaven - June 15 A.D. 1916

In the Divine Will everything is complete. The most powerful prayers over the Heart of Jesus, and those which move Him the most, are to clothe oneself with all that He Himself did and suffered.

... I spent the whole night with Jesus in His Will. Then I felt the Queen Mama near me, and She told me: "My daughter, pray." And I: "My Mama, let us pray together, for by myself I don't know how to pray." And She added:

"The most powerful prayers over the Heart of my Son, and those which move Him the most, are for the creature to clothe herself with everything He Himself did and suffered, since He gave everything as gift to the creature.

Therefore, my daughter, surround your head with the thorns of Jesus, bead your eyes with His tears, impregnate your tongue with His bitterness, clothe your soul with His Blood, adorn yourself with His wounds, pierce your hands and feet with His nails, and like another Christ present yourself before His Divine Majesty.

This sight will move Him in such a way that He will not be able to deny anything to the soul who is clothed with His own insignia. But – oh, how little do creatures know how to make use of the gifts which my Son gave them! These were my prayers upon earth, and these are my prayers in Heaven." So, together we clothed ourselves with the insignia of Jesus, and together we presented ourselves before the Divine Throne. This moved all; the Angels made way for us and remained as though surprised. I thanked Mama, and I found myself inside myself.

**June 1 A.D. 1927 – At 6:30 in the morning,
Father Annibale dies in the odor of sanctity in a farm house in the region Guardia (Messina).**



*Excerpt from Letter 20 of Blessed di Francia to the Servant of God Luisa Piccarreta
Messina, May 5 A.D., 1927*

**Last night I slept little and I suffered much with the breathing. But, maybe, the worst is to come. I abandon myself
in Jesus, in whose hands one cannot perish.**

Book of Heaven; Volume 21; May 12, 1927

[Jesus to Luisa:] “My daughter, when I call souls in a special and extraordinary way, I act like a king when he chooses his ministers and, together with them, he forms the laws, and dominates and rules the kingdom. By doing so, I call these souls to participate in My regime, in My dominion, in forming the laws which rule the whole world. Since I have called you in a special way to make you live in the royal palace of My Will, My Volition Itself brings you My most intimate secrets, and shows you the grave evils, the wars, the infernal preparations, which will destroy many cities; and your littleness, unable to bear the sight of these grave evils, justly wants to come to Heaven. **However, know that many times the ministers dissuade the king from forming punishing laws; and if they do not obtain everything, they always obtain something. The same will be for you: if you do not obtain everything on earth, you will still obtain something. Therefore, pluck up courage, and let the flight of My Will be continuous.**”



Tuesday, May 31, after receiving Holy Communion in bed, Fr. Annibale beheld a vision of the Baby Mary. “Oh, the Baby Mary,” he exclaimed. “How beautiful she is! How beautiful she is! Behold, the 12 stars, her little face, her feet! Blessed Annibale Maria di Francia died on June 1, 1927, comforted by a vision of the Blessed Virgin Mary, whom he so dearly loved.

On October 7 A.D. 1990, he was declared Blessed by Holy Father, Pope John Paul II and on May 16 A.D. 2004 In Rome, in St. Peter's Square, Pope John Paul II proclaimed Fr. Annibale, Saint.



Book of Heaven - - June 1 A.D. 1927

How Jesus knows how to make all miracles except for that of separating from His own Will. Sorrow because of the death of Father di Francia. The good of one who puts the truths he has known into practice. Jesus allows her to see that blessed soul, and speaks to her about him.

... I was feeling very afflicted, not only because of the privations of my sweet Jesus, but also **because I had received the unexpected news of the death of Reverend Father di Francia**. He was the only one left to me, to whom I could open my poor soul. How well he could understand me – **it was to a saint that I would entrust myself**, who had very much comprehended all the value of what Jesus had told me about the Divine Will. He had so much interest in it that, with insistence, he had taken all the writings with himself in order to publish them. So, I was thinking to myself: ‘After Jesus allowed that he would take the writings with himself, to my great sacrifice, because I did not want it, and only **because he was a saint I had to surrender**... And now, Jesus has taken him to Heaven.’ I felt I myself being tortured because of the pain, but - Fiat! Fiat! Fiat! everything ends down here. I poured out in tears, commending to Jesus that blessed soul, who had so much suffered and worked for Him; and while I was doing this, my sweet Jesus moved in my interior, and told me:

“My daughter, courage, you must know that everything which that soul, so dear to Me, has done, all the knowledges he has known about my Will, have caused him to enclose as much light within his soul. So, each additional knowledge is a greater light that he possesses, and each knowledge places a distinct light in the soul, one more beautiful than the other, together with the seed of the distinct happiness which each light contains. In fact, in anything good that the soul can know, with her will of putting it into practice within herself, she remains in possession of the good she knows. But if she does not have the will to put the knowledges she acquires into practice, it happens as when someone touches a flower or washes himself once with very fresh water: in that act, he will feel the fragrance of the flower, or the refreshment of the fresh water, but since he does not possess the flower nor the fount of fresh water, little by little the fragrance with vanish, as well as the good of the freshness of that water, and he will find himself empty of that fragrance, and without the freshness he had enjoyed. Such are the knowledges when one has the good of knowing them but does not put them into practice. Now, that soul had all the will to practice them; so much so, that in seeing the great good he felt, he wanted to make them known to others by publishing them. So, as long as he remained on earth, his body, more than wall, walled up that light; but as soon as his soul went out of the prison of his body, he found himself invested with the light he possessed. And as the many seeds of happiness he possessed developed, which are the effects of the knowledges about my Divine Will, he began to feel the beginning of the life of true beatitudes. And diving into the eternal light of his Creator, he found himself in the Celestial Fatherland, in which he will continue his mission about my Will, assisting everything himself, from Heaven. If you knew the great difference in glory, in beauty, in happiness, which exists between one who, upon dying, brings light from the earth, together with the seeds of many happinesses, and one who only receives it from his Creator... There is such distance as to surpass the distance between Heaven and earth. Oh! if mortals knew the great good they acquire by knowing a true good, a truth, and by making it their own blood in order to absorb it in their own lives, they would compete among themselves, they would forget about everything in order to know one truth – and would lay down their lives to put it into practice.”

While Jesus was saying this, I saw the blessed soul of father before me, near my bed, invested with light, suspended from the earth, fixing on me, but without telling me one word. I too felt mute before him, and Jesus added: *“Look at him, how transformed he is. My Will is light, and has transformed that soul into light; It is beautiful, and has given him all the shades of perfect beauty; It is holy, and he has been sanctified. My Will possesses all sciences, and his soul has been invested by divine science. There is nothing which my Will has not given to him. Oh! if all understood what Divine Will means, they would put everything aside, they would care about doing nothing else, and their whole commitment would be to do my Will alone.”* ... After this, I was thinking to myself: **‘But why did blessed Jesus not concur in making a miracle for Father di Francia?’** *The miracles which God Himself wants to be made, without mixing of human will, are perennial miracles, because they start from the divine fount which is never exhausted, and it is enough to want them in order to receive them... This is why I did not allow that you would make the miracle of healing him; but you made for him the great miracle of letting him know my Will, and he left the earth with the possession of It. And now he enjoys, in the sea of light of the Divine Will – and this is more than anything.”*

Fiat!

Book of Heaven - June 17 A.D. 1927

How the Will of God is everything. She sees Father Annibale again, who tells her of his surprises.

...After this, I found myself outside of myself, and while looking for my sweet Jesus I encountered Father di Francia. He was all cheerful, and he told me:

“Do you know how many beautiful surprises I found? I did not think it would be so when I was on earth, though I thought I had done good by publishing the *Hours of the Passion*. But the surprises I found are marvelous, enchanting, of a rarity never before seen: all the words regarding the Passion of Our Lord changed into light, one more beautiful than the other – all braided together; and these lights grow more and more as creatures do the *Hours of the Passion*, so more lights add to the first. But what surprised me the most were the few sayings published by me about the Divine Will: each saying changed into a sun, and these suns, investing all the lights with their rays, form such a surprise of beauty that one remains enraptured, enchanted. You cannot imagine how surprised I was at seeing myself in the midst of these lights and these suns – how content I was; and I thanked our Highest God, Jesus, who had given me the occasion and the grace to do it. You too, thank Him on my behalf.”

Book of Heaven - January 18 A.D. 1928

How the Virgin is isolated in Her glory, and how She awaits the cortege of the other queens, so as to have Her retinue. How the works of God hold hands among themselves. How the manifestations on the Divine Will will be the Gospel of His Kingdom. The issue about the writings. Necessity of the first priests of the Kingdom of the Fiat.

...Then, in hearing this, I was thinking to myself about the big issue concerning the writings on the Divine Will, which are in Messina, brought there by the blessed memory of venerable Father di Francia: how myself and my other superiors absolutely want them here, while the superiors in Messina, rigorously recommended by the venerable father before dying, want to keep them over there, for their publication when God pleases. So, we do nothing but [send] letters of fire, back and forth – them, to keep them, and us, to get them back. And I was feeling all worried, bored and tired, and was saying to myself: ‘How could good Jesus allow all this? Who knows whether He too feels disappointed?’ And He, moving in my interior, told me: **“My daughter, you are worried, but I am not disappointed at all; on the contrary I enjoy in seeing the interest that priests take in these writings which will form the Kingdom of my Will. This means that they appreciate the great good of them, and each one would want to keep such a great treasure with himself, to be the first to communicate it to others. And while the issue of who is going to win lasts, one approaches the other in order to consult one another on what to do. And I enjoy that more of my ministers get to know that there is this treasure so great, of making known the Kingdom of my Divine Will; and I use this to form the first priests of my coming Kingdom of my Fiat. My daughter, it is a great necessity to form the first priests; they will serve Me like the Apostles served Me to form my Church; and the ones who will occupy themselves with these writings in order to publish them, putting them out to print them - to make them known, will be the new evangelists of the Kingdom of my Supreme Will. And just as the ones who are most mentioned in my Gospel are the four evangelists who wrote It, to their highest honor and**

my glory, so it will be for those who will occupy themselves with writing the knowledges on my Will in order to publish them. Like new evangelists, there will be greater mention of them in the Kingdom of my Will, to their highest honor and my great glory in seeing the order of the creature, the life of Heaven on earth - the only purpose of Creation - return into my bosom. Therefore, in these circumstances I expand the circle, and, like a fisherman, I catch those who must serve Me for a Kingdom so holy. Therefore, let Me do, and do not be worried.”

Book of Heaven - February 28 A.D. 1928

... how the memory of Father di Francia will not be extinguished in this work.

... I felt sorrow for venerable Father di Francia, who had made so many sacrifices in coming from far away, meeting expenses for the publication; and just when things were moving forward, Jesus brought him to Heaven with Himself. So, since these did not possess all that regards the Fiat, they will not possess all the lives and rarities of beauty and happiness which these knowledges contain.

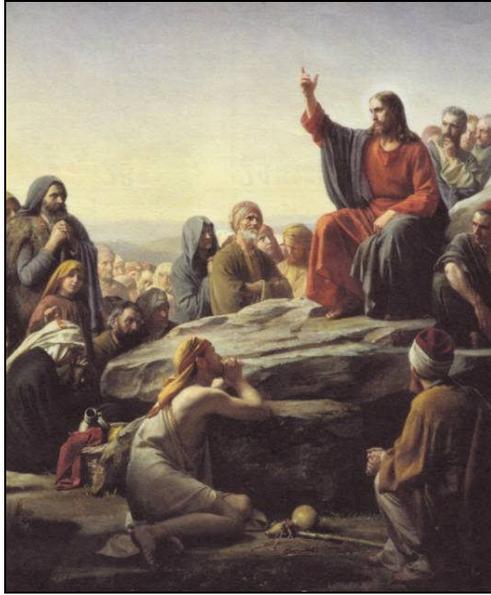
But while my mind was wandering amidst many thoughts, such that if I wanted to tell them all I would be too long, my sweet Jesus stretched out His arms within my interior, and spreading light, He told me: *“My daughter, just as I have the hierarchy of Angels, with nine distinct choirs, so will I have the hierarchy of the children of the Kingdom of my Divine Fiat. It will have Its nine choirs, and they will distinguish themselves from one another according to the varieties of beauties which they have acquired by knowing, some more, some less, the knowledges that pertain to my Fiat. ...*

Therefore, your confessors who have passed into the next life will be like the prelude of the children of my Will. In fact, the first one sacrificed himself very much and worked to help the tiny little field of your soul; and even though, at that time, I spoke to you little about my Fiat, because first I had to dispose you, he will be like the first herald, like the dawn that announces the day of the Kingdom of my Will. The second and the third confessors of yours, who so much participated, and knew in great part the knowledges of my Will, and made so much sacrifice - especially the third one, who so much loved that they become known, and sacrificed himself so much in writing - will be like the rising sun which, placing itself on its course, forms the day full of light. Those who follow will be like the full midday of the great day of my Will; according to the interest they have had, and will have, they will be placed, some at the first hour of the day of my Volition, some at the second, some at the third, and some at the full midday.

And do you think that the memory of Father di Francia, his many sacrifices and desires to make my Will known, to the point of initiating the publication, will be extinguished in this great work of my Divine Fiat, only because I brought him with Me to Heaven? No, no; on the contrary, he will have the first place, because by coming from far away, he went as though in search of the most precious thing that can exist in Heaven and on earth, of the act that glorifies Me the most, or rather, will give Me complete glory on the part of creatures, and they will receive complete goods. He prepared the ground so that my Divine Will might be known; so much so, that he spared nothing, neither expenses, nor sacrifices; and even though the publication did not have its completion, by even just initiating it he prepared the ways so that one day the work of my Will in the midst of creatures can be known and have life. Who will ever be able to destroy the fact that Father di Francia has been the first initiator in making known the Kingdom of my Will? – and only because his life was extinguished, the publication did not have its completion? So, when this great work becomes known, his name, his memory, will be full of glory and of splendor, and he will have his prime act in a work so great, both in Heaven and on earth. In fact, why is there a battle going on, and almost everyone yearns for victory – to win in withholding the writings on my Divine Fiat? Because he had brought the writings with himself in order to publish them. Had it not been so, who would have talked about it? No one. And if he had not made others comprehend the importance, the great good of these writings, no one would have interested himself. Therefore, my daughter, my goodness is so great that I reward justly and superabundantly the good that the creature does, especially in this work of my Will, which I so much care for. What will I not give to those who occupy and sacrifice themselves in order to place in safety the rights of my eternal Fiat? I will exceed so much in giving, as to make Heaven and earth astonished.”

On hearing this, I thought to myself: ‘If these knowledges contain so much good, if blessed Jesus continues after my death with more knowledges on His Fiat to other souls, will a work so great not be attributed to that work?’ And Jesus, moving as though hurriedly in my interior, added: *“No, no, my daughter. Just as of Father di Francia it will be said that he has been the first propagator, and your confessors have been cooperators, so it will be said that the little daughter of my Will has been the first and the depository of a good so great, to whom it was entrusted and who was chosen with a special mission. Suppose that someone has made an important invention; it might be that others propagate it, diffuse it more, imitate it, expand it; but no one will be able to say: ‘I am the inventor of this work.’ It will always be said: ‘The inventor was such-and-such.’ The same will be with you. It will be said that the origin of the Kingdom of my Fiat, the depository, was the little daughter of my Will.”*

The Book of Heaven and the Baltimore Catechism No. 3



LESSON FIRST: On the End of Man (Part 1 of 2)

Q. 126. What do we mean by the "end of man"?

A. By the "end of man" we mean the purpose for which he was created: namely, to know, love, and serve God.

Book of Heaven - June 6 A.D. 1926

“My daughter, everything was established – the epoch and the time, both that of Redemption and that for making my Will known upon earth, so that It might reign. It was established that my Redemption was to serve as means of help; Redemption had not been the origin of man, but It arose as means, after man moved away from his origin. On the other hand, my Will was the origin of man and the end in which he must enclose himself. All things have their origin from my Will and everything must return into It; and if not everyone will do it in time, no one will be able to escape It in eternity. Therefore, also for this reason, the primacy is always of my Will.”

Q. 127. How do you know that man was created for God alone?

A. I know that man was created for God alone because everything in the world was created for something more perfect than itself: but there is nothing in the world more perfect than man; therefore, he was created for something outside this world, and since he was not created for the Angels, he must have been created for God.

Book of Heaven - June 10 A.D. 1904

The beauty of man, and his blindness with regard to himself.

“Ah, my daughter, if man knew himself, oh! how careful he would be not to become stained. In fact, his beauty, his nobility, his strikingness are such and so great that he encompasses all the beauties and varieties of created things within himself. And this, because all other things of nature had been created to serve man, and man was to be superior to all of them; so, in order to be superior, he had to encompass all the qualities of the other created things within himself. Not only this, but since the other things had been created for man, and man for God alone and for His delight, as a consequence he was not only to encompass all creation within himself, but he was to surpass it to the point of receiving the image of the Supreme Majesty within himself. But in spite of all this, heedless of all these goods, man does nothing but dirty himself with the ugliest filth.” And He disappeared.”

Q. 128. In what respect are all men equal?

A. All men are equal in whatever is necessary for their nature and end. They are all composed of a body and soul; they are all created to the image and likeness of God; they are all gifted with understanding and free will; and they have all been created for the same end -- God.

Book of Heaven - August 9 A.D. 1925

.... *in creating man, it was not just Our Will, but an emanation that came out of Our womb - a part of Ourselves that We infused in him; and this is why We created him with a free will – that he might grow always, in beauty, in wisdom, in virtue. In Our likeness, he could multiply his goods, his graces.*

Oh! if a sun had a free will and could make two suns from one, four suns from two, what glory, what honor would it not give to its Creator, and how much glory also to itself? Yet, what the created things cannot do, because they are without a free will, and because they were created to serve man, man can do, because he was to serve God. So, all Our love was centralized in man, and this is why We placed all Creation at his disposal, all ordered around him – that man might make use of Our works like as many stairs and ways in order to come to Us, to know Us, and to love Us

Q. 129. Do not men differ in many things?

A. Men differ in many things, such as learning, wealth, power, etc.; but these things belong to the world and not man's nature. He came into this world without them and he will leave it without them. Only the consequences of good or evil done in this world will accompany men to the next.

Book of Heaven - September 4 A.D. 1901

....*My beloved, my Heart burns for the honor of my glory and the good of souls. For each good they omit, my glory and their souls receive a void. Even if they do no evil, by not doing the good they could do, they are like those empty rooms which, though beautiful, contain nothing to be admired, nothing which strikes one's gaze, and therefore their owner receives no glory. If then they do one good and neglect another, they are like those rooms all vacated, in which one can see just a few objects, with no order. My beloved, come and take part in these pains, in the ardors which my Heart feels for the glory of the Divine Majesty and the good of souls, and try to fill these voids of my glory. You can do this by letting not a single moment of your life pass without being united to my Life; that is, in all your actions, be they prayer or suffering, rest or work, silence or conversation, sadness or joy, and even in the food you take – in sum, in everything that may happen to you, you will place the intention of giving Me all the glory which others should give Me in that action, and of making up for the good they should do, but do not, intending to repeat this intention for as much glory as I do not receive, and for as much good as they omit. If you do this, you will somehow fill the void of the glory which I must receive from creatures, and my Heart will feel a refreshment in my ardors; and from this refreshment rivulets of grace will flow for the good of mortals, which will infuse in them more fortitude to do good.”*

Q. 130. Who made the world?

A. God made the world.

Book of Heaven - - February 9 A.D. 1903

A little later He came back; I was thanking Him for Creation, for Redemption and for so many other benefits, and He added: *“In Creation I formed the material world, and in Redemption I formed the spiritual world.”*

Q. 131. What does "world" mean in this question?

A. In this question "world" means the universe; that is, the whole creation; all that we now see or may hereafter see.

Book of Heaven - December 22 A.D., 1899

... *“I manifest Myself to the soul in three different ways: by power, by news and by love. The power is the Father, the news is the Word, the love is the Holy Spirit.” Oh, how many more things I comprehended! But too little is that which I am able to manifest. It seemed to me that God manifests Himself to the soul, by power, in the whole of creation; from the first to the last being is the omnipotence of God manifested. The heavens, the stars and all the other beings speak to us, though in a mute language, of a Supreme Being, of an Uncreated Being, of His omnipotence. In fact, the most learned man, with all of his science, cannot arrive at creating the most wretched mosquito, and this says that there must be a most powerful uncreated Being who created everything, and gives life and preservation to all beings. Oh, how the whole universe, in clear notes and with indelible characters, speaks to us of God and of His omnipotence!*

Q. 132. Who is God?

A. God is the Creator of heaven and earth, and of all things.

Book of Heaven - March 23 A.D. 1903

...**God is the Creator, and if He creates the creatures, it is love alone that makes Him create; if He keeps all of His attributes in continuous attitude toward creatures, it is love that pushes Him to this, and His very attributes receive life from love.**

Q. 133. What is man?

A. Man is a creature composed of body and soul, and made to the image and likeness of God.

Book of Heaven - May 1 A.D. 1926

...**"My daughter, since you are born in my Will, it is necessary, it is right and decorous that you live, grow and be nourished in It, and that you acquire the prerogatives of a true daughter of my Volition. No extraneous feature, nor anything which does not belong to my Will must appear in you. Therefore, from your physiognomy, from your manners, from your speaking, and even from the way you love and pray, it must be recognized that you are the daughter of my Will. Do you see, then, how I love you, and with what jealousy I keep you and nourish you? With my very breath, because only my breath can preserve, whole and permanent, the Life of my Will in one who must live in my Volition. And so, that breath which, with so much love, I released from my bosom in the creation of man, to infuse in him my likeness, I continue to infuse in the soul who lives in my Will, in order to form my true images and the great portents which I had established to form in Creation, and for which all things were made.**

Q. 134. Does "man" in the Catechism mean all human beings?

A. "Man" in the Catechism means all human beings, either men or women, boys, girls, or children.

Book of Heaven - August 15 A.D. 1925

...**I continued to fuse myself in the Holy Divine Volition to requite my Jesus with my little love for everything 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. Meanwhile, He told me: "My daughter, all created things were made for man, and all of them run toward man.**

Q. 135. What is a creature?

A. A creature is anything created, whether it has life or not; body or no body. Every being, person, or thing except God Himself may be called a creature.

Book of Heaven - Volume 1

One morning in particular, after Communion, He gave me a light so clear about the great love He had for me, and about the fickleness and inconstancy of creatures, that my heart was so convinced as to be incapable, from that time on, of loving anyone. He taught me the way how to love people without detaching myself from Him – that is, by looking at creatures as images of God, in such a way that, if I received good from creatures, I was to think that God alone was the prime author of that good and that He had used the creature in order to send it to me; so my heart would be bound more to God. If then I received mortifications, I was to look at them also as instruments in the hands of God for my sanctification; so my heart would not remain huffy with my neighbor. In this way, it happened that I would look at all creatures in God. Whatever fault I might see in them, I would never lose esteem for them. If they mocked me, I felt obliged, thinking that they were allowing me to make more gains for my soul; if they praised me, I received these praises with contempt, saying: 'Today this, tomorrow they may hate me', considering their inconstancy. In sum, my heart acquired such freedom, that I myself cannot explain it.

Q. 136. Is this likeness in the body or in the soul?

A. This likeness is chiefly in the soul.

Book of Heaven - January A.D., 1900

...“The more the soul humiliates herself and knows herself, the closer she draws to the truth; and being in the truth, she tries to push herself along the path of virtues, from which she sees herself very far away. And if she sees herself on the path of virtues, immediately she realizes how much there is left for her to do, because virtues have no end – they are infinite, as I am. So, being in the truth, the soul always tries to perfect herself, but she will never arrive at seeing herself perfect. And this serves her, and it will make her work continuously, striving to perfect herself more, without wasting time in idleness. And I, pleased with this work, keep retouching her little by little, in order to portray my likeness in her.

Q. 137. How is the soul like to God?

A. The soul is like to God because it is a spirit that will never die, and has understanding and free will.

Book of Heaven - May 21 A.D. 1900

My daughter, in order to arrive at making her will perfectly one with Ours, the soul must render herself invisible. She must imitate Me who, while I fill the world by keeping it absorbed within Myself and by not being absorbed in it, render Myself invisible, for I do not let Myself be seen by anyone. This means that there is no matter in Me, but that everything is most pure Spirit; and if in my assumed Humanity I took on matter, it was to render Myself similar to man in everything and to give him a most perfect example of how to spiritualize this very matter. So, the soul must spiritualize everything and arrive at becoming invisible in order to be able to easily make her will one with my Will, because that which is invisible can be absorbed by another object. If one wants to make one object out of two objects, it is necessary that one of these lose its shape, otherwise one could never arrive at forming one single being.

Q. 138. Is every invisible thing a spirit?

A. Every spirit is invisible -- which means can not be seen; but every invisible thing is not a spirit. The wind is invisible, and it is not a spirit.

Book of Heaven - November 23 A.D. 1924

Now, if air was needed for the preservation of all nature, air was also needed for the preservation of the soul; and my goodness did not want to entrust or form another air for the soul, but my very Will wanted to constitute Itself air for the soul, so that all the substance of the goods It contains, like air, though invisible, might penetrate into the depth of the soul and bring her the divine nourishment, the vegetation and all goods, the respiratory virtue of all that is Heaven, the invincible strength, the fecundity of all virtues. There should be a contest - the body, in breathing the natural air, and the soul, in breathing the air of my Will. Yet, there is enough to cry! If creatures feel the natural air lacking, they procure it for themselves by going up to high mountains, and they express with sorrow the lack of air; but they have not one thought or sorrow for the air of my Will. Even though creatures are forced to be as though soaked with the air of my Will, because they do not love this balsamic and sanctifying air, It cannot place in the soul the goods It contains, and It is forced to remain there sacrificed, without being able to carry out the life It contains. Therefore, my daughter, I recommend to you – if you want my Will to fulfill Its designs within you, always breathe the air of my Will, so that, as you breathe it, the Divine Life may vegetate in you, and It may lead you to the true purpose for which you were created.”

Q. 139. Has a spirit any other quality?

A. A spirit is also indivisible; that is, it can not be divided into parts, as we divide material things.

Book of Heaven - - June 27 A.D. 1900

...“My daughter, what I want from you is that you no longer recognize yourself in yourself, but that you recognize yourself only in Me. So you will no longer remember yourself, nor will you ever again have recognition of yourself, but you will remember Me, and un-recognizing yourself, you will acquire the recognition of Me alone. According to how much you will forget and destroy yourself, so will you advance in the knowledge of Me and will recognize yourself only in Me. Once you have done all this, you will no longer think with your mind, but with mine; you will not look

with your eyes, you will no longer speak with your mouth, nor will you palpitate with your heart, work with your hands, or walk with your feet, but will do everything with mine. In fact, in order to recognize herself only in God, the soul needs to go to her origin and to return to her beginning – God, from whom she came - and to conform all of herself to her Creator. And anything which she keeps of herself and which is not conformed to her beginning, she must undo and reduce to nothing. Only in this way, naked, undone, can she return to her origin, recognize herself only in God, and operate according to the purpose for which she was created. This is why in order to conform to Me completely, the soul must render herself indivisible with Me.”

Q. 140. What do the words "will never die" mean?

A. By the words "will never die" we mean that the soul, when once created, will never cease to exist, whatever be its condition in the next world. Hence we say the soul is immortal or gifted with immortality.

Book of Heaven - May 1 A.D. 1900

...“My daughter, if the Eucharist is the deposit of the future glory, the cross is the disbursement with which to purchase it. If the Eucharist is the seed which prevents corruption – like those aromatic herbs that prevent decomposition when applied to cadavers – and gives immortality to soul and body, the cross embellishes and is so powerful that if debts have been contracted, it becomes their guarantor, and it more surely obtains the restitution of the debt’s deed. And after it has satisfied every debt, it forms for the soul the most refulgent throne in the future glory. Ah, yes, the cross and the Eucharist alternate, and one operates more powerfully than the other.”

Q. 141. Why then do we say a soul is dead while in a state of mortal sin?

A. We say a soul is dead while in a state of mortal sin, because in that state it is as helpless as a dead body, and can merit nothing for itself.

Book of Heaven - January 5 A.D. 1900

“My daughter, sin is a poisonous and deadly embrace to the soul, if it is grave; and not only to her, but also to all the virtues present in the soul. If then it is venial, it is a wounding embrace, which renders the soul very weak and infirm, and together with her the virtues which she had acquired also become infirm. What a deadly weapon sin is! Sin alone can wound and give death to the soul! Nothing else can harm her, nothing else but sin alone renders her opprobrious and odious before Me.”

Q. 142. What does our "understanding" mean?

A. Our "understanding" means the "gift of reason," by which man is distinguished from all other animals, and by which he is enabled to think and thus acquire knowledge and regulate his actions.

Book of Heaven - January 12 A.D. 1900

“My daughter, only the little ones let themselves be handled as one wants; not those who are little of human reason, but those who are little yet filled with divine reason. I alone can say that I am humble, because in man, that which is said to be humility should rather be called knowledge of self; and one who does not know himself already walks in falsehood.”

**June 24 A.D. 2016 – Feast of the Nativity of St. John the Baptist
Calendar for the Traditional Roman Rite**



This Feast honors the great St. John, the greatest of all Prophets -- so great that Our Lord said of him in Matthew 11:11-15 *Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. For all the prophets and the law prophesied until John: And if you will receive it, he is Elias that is to come. He that hath ears to hear, let him hear.*

Typified by Elias (Elijah), described in 4 Kings 1:8 as " A hairy man with a girdle of leather about his loins," John baptized in the same place Elias was taken up into Heaven:

John's coming was foretold --

Isaias 40:1-5

Be comforted, be comforted, my people, saith your God. Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins. The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain. And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken.

Malachias 4:4-6

Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, the precepts, and judgments. Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema.

Matthew 3:1-3

And in those days cometh John the Baptist preaching in the desert of Judea. And saying: **Do penance:** for the kingdom of heaven is at hand. For this is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.

-- and his birth was surrounded by the miraculous: the angel Gabriel's visit to John's father, Zachary, to announce that he would have a son who will be called John, John's recongition of the Savior while still in his mother's womb, and the manner in which Zachary regained his speech and prophesied at John's circumcision:

Luke 1:59-79

And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. And his mother answering, said: Not so; but he shall be called John. And they said to her: There is none of thy kindred that is called by this name.

And they made signs to his father, how he would have him called. And demanding a writing table, he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea. And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying:

Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of his people: And hath raised up an horn of salvation to us, in the house of David his servant: As he spoke by the mouth of his holy prophets, who are from the beginning: Salvation from our enemies, and from the hand of all that hate us: To perform mercy to our fathers, and to remember his holy testament, The oath, which he swore to Abraham our father, that he would grant to us, That being delivered from the hand of our enemies, we may serve him without fear, In holiness and justice before him, all our days. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: To give knowledge of salvation to his people, unto the remission of their sins: Through the bowels of the mercy of our God, in which the Orient from on high hath visited us: To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

It is interesting to note that this Feast is one of only three Feasts that commemorate birthdays, the other two being the birthday of Jesus on 25 December, and that of Our Lady on 8 September. And what do all three have in common? They were all three born without original sin! Our Lord and Lady were both, of course, *conceived* without sin, but St. John the Baptist, though not *conceived* in this way, was filled with grace in the womb of his mother, the aged and barren Elizabeth, and so was *born* without original sin. This is evident by his recognizing the Savior even in the womb, and by the Angel's words to his father, the priest Zachary (Zacharias) who went to the Temple to pray that his wife should conceive:

Luke 1:13-15

But the angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son. And thou shalt call his name John. And thou shalt have joy and gladness: and many shall rejoice in his nativity. For he shall be great before the Lord and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.

Luke 1:26, 28, 31, 36, 39-41, 56, 57

And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth... And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women... Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus... And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren... And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost... And Mary abode with her about three months; and she returned to her own house. Now Elizabeth's full time of being delivered was come, and she brought forth a son.

This Feast, then, follows the Feast of the Annunciation by 3 months and precedes the birth of Christ by six months. It is providential that the Feast of "the Forerunner," the greatest of all Prophets, should fall at Midsummer, around the Summer Solstice ¹ when the days become shorter, because of his words in John 3:30, "He must increase, but I must decrease." It is the longest day of the year, and from here on out, the days grow shorter and shorter. Conversely, Our Lord, the "Radiant Dawn," was born at the Winter Solstice, when the days were becoming longer!

Nonetheless, how great is the light of St. John! The Epistle reading for today's Feast beautifully speaks of this greatest of Saints, this "chosen arrow" in the "quiver" of God:

Isaias 49:1-3, 5, 6, 7

Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me. And he said to me: Thou art my servant Israel, for in thee will I glory. And now saith the Lord, that formed me from the womb to be his servant, that I may bring back Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth. Kings shall see, and princes shall rise up, and adore for the Lord's sake, because he is faithful, and for the Holy One of Israel, who hath chosen thee.

Book of Heaven - May 30 A.D. 1932

Difference between the Sacraments and the Divine Will. How the Divine Will is Life and the Sacraments are the effects of It.

... the Sacraments they receive according to time, to places and to circumstances. Baptism is given one time, and no more. The Sacrament of Penance is given when one falls into sin. My very Sacramental Life is given only one time a day. And the poor creature, during this length of time, does not feel over herself the Strength, the Help of the Baptismal Waters that regenerate her continuously, nor the Sacramental Words of the Priest that fortify her in a continuous way by saying to her: 'I absolve you from your sins.' Nor does she find in her weaknesses and trials of life, not even her Sacramental Jesus who she can take at all the hours of the day.

"On the other hand, My Divine Will, possessing the Primary Act of Life and of being able to give Life, with Its Empire holds the Continuous Act over the creature. In every instant It gives Itself as Life, Life of Light, of Sanctity, of Love, Life of Strength. In sum, as It is Life, the times, circumstances, places, hours, do not exist. There are no restrictions, or laws, especially because It must give Life, and Life is formed with acts that are continuous, not intermittent. And therefore in the Ardor of Its Love, with Its Continuous Empire, one can say that It is Continuous Baptism, Absolution never interrupted, and Communion at every instant—even more, because this Our Will was given to man at the beginning of his Creation as perennial Life living in him. This was the Substance, the Fruit of Creation: Our Will that must form Our Life in the creature. With this Life We gave everything. There was nothing that he could have been able to have need of, which he would not find in this Will of Ours. One can say that he would have found at his disposition all that he could have wanted: Help, Strength, Sanctity, Light.

"Everything was placed in his power, and My Will took the commitment of giving him everything he wanted, provided he would give It the Dominion and would let It live in his soul. Therefore it was not necessary to institute the Sacraments when man was created, because in My Will he possessed the Beginning and the Life of all Goods. The Sacraments as means of helps, of medicine, of forgiveness, had no reason to exist. But when man rejected this Will of Ours, that he withdrew, he remained without Divine Life, therefore without the Nourishing Virtue, without the Continuous Act of receiving New and growing Life. And if he did not die entirely, they were the effects that My Divine Will gave to him according to his dispositions, circumstances, and times.

"Now Our Paternal Goodness, seeing that man always goes falling more, in order to give him a support, a help, It gave him the Law as the norm for his life, because in the Creation It gave him neither laws, nor other things, except that of My Divine Will, that by continuously giving him Life, gave him Our Divine Law naturally, in a way that he would feel to it in himself, as his own life, without having the need that We would tell and command him. Even more, because where My Will reigns, there are neither laws, nor commands. Laws are for the servants, for the rebels, not for the children. Between Us and those who live in Our Volition, everything is resolved in Love. But with all the law, man did not remake himself, and since Our Ideal for Creation had been Man, and only for him was everything done, therefore I wanted to come on earth into their midst. And in order to then give him more valid Supports, more wholesome Medicines, more secure Means, more powerful Helps, I instituted the Holy Sacraments. And these act in times and circumstances, according to the dispositions of creatures, as Effects and Works of My Divine Will.

June 29 A.D. 2016 – Feast of Saints Peter and Paul Calendar for the Traditional Roman Rite



In a sermon in the year 395, St. Augustine of Hippo said of Sts. Peter and Paul: “Both apostles share the same feast day, for these two were one; and even though they suffered on different days, they were as one. Peter went first, and Paul followed. And so we celebrate this day made holy for us by the apostles' blood. Let us embrace what they believed, their life, their labors, their sufferings, their preaching, and their confession of faith.”

On June 29 the Church celebrates the feast day of Sts. Peter & Paul. As early as the year 258, there is evidence of an already lengthy tradition of celebrating the solemnities of both Saint Peter and Saint Paul on the same day. Together, the two saints are the founders of the See of Rome, through their preaching, ministry and martyrdom there.

Peter, who was named Simon, was a fisherman of Galilee and was introduced to the Lord Jesus by his brother Andrew, also a fisherman. Jesus gave him the name Cephas (Petrus in Latin), which means ‘Rock,’ because he was to become the rock upon which Christ would build His Church.

Peter was a bold follower of the Lord. He was the first to recognize that Jesus was “the Messiah, the Son of the living God,” and eagerly pledged his fidelity until death. In his boldness, he also made many mistakes, however, such as losing faith when walking on water with Christ and betraying the Lord on the night of His passion. Yet despite his human weaknesses, Peter was chosen to shepherd God's flock. The Acts of the Apostles illustrates his role as head of the Church after the Resurrection and Ascension of Christ. Peter led the Apostles as the first Pope and ensured that the disciples kept the true faith.

St. Peter spent his last years in Rome, leading the Church through persecution and eventually being martyred in the year 64. He was crucified upside-down at his own request, because he claimed he was not worthy to die as his Lord. He was buried on Vatican hill, and St. Peter's Basilica is built over his tomb.

St. Paul was the Apostle of the Gentiles. His letters are included in the writings of the New Testament, and through them we learn much about his life and the faith of the early Church. Before receiving the name Paul, he was Saul, a Jewish pharisee who zealously persecuted Christians in Jerusalem. Scripture records that Saul was present at the martyrdom of St. Stephen.

Saul's conversion took place as he was on his way to Damascus to persecute the Christian community there. As he was traveling along the road, he was suddenly surrounded by a great light from heaven. He was blinded and fell off his horse. He then heard a voice saying to him, “Saul, Saul, why do you persecute me?” He answered: “Who are you, Lord?” Christ said: “I am Jesus, whom you are persecuting.”

Saul continued to Damascus, where he was baptized and his sight was restored. He took the name Paul and spent the remainder of his life preaching the Gospel tirelessly to the Gentiles of the Mediterranean world. Paul was imprisoned and taken to Rome, where he was beheaded in the year 67. He is buried in Rome in the Basilica of St. Paul Outside the Walls

“the Sacred Heart of Jesus is nothing other than the immense Reign of His Will”

Lessons from the Letters of Servant of God Luisa Piccarreta

THE LITTLE DAUGHTER OF THE DIVINE WILL



20. Luisa letter to Federico Abresch from Bologna

In Voluntate Dei! - Fiat

Most esteemed one in the Lord,

You cannot imagine the contentment I feel when I hear that one wants to live in the Divine Will, because it is a victory of Jesus; and as He conquers our will, we conquer His Own. In the Kingdom of the Divine Will no one loses, we are all winners, both God and the creature.

I am surprised by your doubts. How is it? Don't you know that Redemption is preparation for the Kingdom of the Divine Will? And the Sacred Heart of Jesus is nothing other than the immense Reign of His Will. It is not the Heart that dominates; it is the Divine Will that dominates His Divine Heart. Poor Heart, if it did not have a Will to dominate it, it would be good at nothing. If the will is good, the heart is good; if the will is holy, the heart is holy. If our will gives place to the Divine, letting It raise Its throne in our will, the heart acquires the divine qualities by grace. Therefore, both in the Divine and in the human order, it is always the will that has the first place, the prime act, its rule. The heart and all the rest are in the secondary order... Therefore, to say that the Heart reigns, if the Divine Will does not reign, is absurd. They can be called devotions, pious practices...; if the Divine Will does not reign, the Kingdom does not exist. It exists in Heaven, but has no place on earth. However, the Holy Church, organ and messenger of the Supreme Fiat, through the Sacred Heart, through the Celestial Mama, beseeches the Kingdom of the Divine Will. She does not say it with words, but says it with facts. The Divine Volition is the King - His Heart, His wounds, His precious Blood, the sweet Queen, form the ministers that surround the King, and through them beseech the Kingdom of the Divine Will in souls.

Now, how can one know It? All the necessary things, the different circumstances in which we may find ourselves, are Will of God for us. If we are really determined to live in It, God is so pleased that, if miracles are needed, He will make them in order not to let us use our will. It is up to us to truly decide, and be willing to give even our life in order to live in It; and dear Jesus and the Sovereign Queen will take on the commitment, will be our sentries, and will surround us with such graces as to not let us be betrayed by our own wills. More so, since our Lord does not teach difficult things, nor does He impose them or want them, but He facilitates all that He wants from us in an admirable way; even more, He puts Himself in our place to make it easy for us, and does together with us all that He wants us to do.

I commend myself to your prayers and also to my good daughter Amelia. Make yourselves saints. May the Divine Volition stretch out Its arms to you, to raise you in Its womb. Look at all things as bearers of It, to give you Its life, Its sanctity... The little one - raise him holy, as a gift of the Fiat; who knows whether your desires to see him religious and holy may not be fulfilled. So I leave you all in the Divine Volition; let me always find you in It. And with a thousand regards to the father, to the mother and to the son, I say, most affectionately yours,

the little daughter of the Divine Will

Prayer Requests – May A.D. 2016



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), **Padre Bernardino Bucci** (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), **Fr. Hennessee** (SI), (SI), **Fr. Celso 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), **Br. Walter** (SI), **Eugenie** (SI), **Brother David & the Knights** (SI), **Fr. Selvaraj** (SI), **Dave Gotlib** (SI), **George** (SI), **Dr. Ramon Sanchez** (SI), **Peter H.** (SI), **Sammy and Dewayne** (SI), **Judith Marie** (Family & SI), **Christina** (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 Raczek** (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), **Marry Noon** (recovery), **Frank Rega** (SI), **Rhonda Ricco** (SI), ... **Jo Mirabal** (surgery), **Fr. Selvaraj and Little Way Messengers** (protection), **Sally P** (SI), **Julietta** (healing), **Eli Joseph Yandow** (Vocation), **Lilian** (SI), **Mary Joy** (SI), **Joseph Stanton** (healing), **Chelsea** (Migrane), **Cynthia** (the twin girls), **Chelsea Thomas Eddington** (MRI), **Cynthia Scoggins** (The Twins), **Daniel Garcia** (First Communion), **Noah Klinefelter** (healing), **Ellen Valeriano** (SI), **Annemarie Carzoli** (recovery), **Rolland** (embolism),

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

Mariah Klinefelter daughter of Frank and Mary Ann Coda, Fr. Anthony Delisi of th eMonestary of the Holy Spirit Conyers, GA

“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.

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