

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. 129 – February 2. A.D. 2013

***"They brought him up to Jerusalem to present him to the Lord
(as it is written in the law of the Lord..." (Lk 2,22).***



The feast of the Presentation of the Lord which occurs **forty days** after the birth of Jesus and is also known as Candlemas day, since the blessing and procession of candles is included in today's liturgy. The feast was first observed in the Eastern Church as "The Encounter." In the sixth century, it began to be observed in the West: in Rome with a more penitential character and in Gaul (France) with solemn blessings and processions of candles, popularly known as "Candlemas." The Presentation of the Lord concludes the celebration of the Nativity and with the offerings of the Virgin Mother and the prophecy of Simeon, the events now point toward Easter.

"In obedience to the Old Law, the Lord Jesus, the first-born, was presented in the Temple by his Blessed Mother and his foster father. This is another 'epiphany' celebration insofar as the Christ Child is revealed as the Messiah through the canticle and words of Simeon and the testimony of Anna the prophetess. **Christ is the light of the nations**, hence the blessing and procession of candles on this day. In the Middle Ages this feast of the Purification of the Blessed Virgin Mary, or 'Candlemas,' was of great importance. The specific liturgy of this Candlemas feast, the blessing of candles, is not as widely celebrated as it should be, except of course whenever February 2 falls on a Sunday and thus takes precedence. There are two ways of celebrating the ceremony, either the Procession, which begins at a 'gathering place' outside the church, or the Solemn Entrance, celebrated within the church." ~ Ceremonies of the Liturgical Year

February 11, A.D. 2013 – Our Lady of Lourdes



Our Lady of Lourdes is a title of the Blessed Virgin Mary invoked by Roman Catholics in honor of the Marian apparitions which are said to have taken place before various individuals on separate occasions around Lourdes, France.

Most prominently among these is the apparition of February 11 A.D. 1858, when Saint Bernadette Soubirous, a 14-year-old peasant girl admitted to her mother that a "lady" spoke to her in the cave of Massabielle, (a mile from the town) while gathering firewood with her sister and a friend.^[1] Similar appearances of the "lady" were reported on seventeen further occasions that year. Our Lady appeared 18 times to Bernadette Soubirous, a young poor and sick girl in the grotto of Masabielle, close to Lourdes in France in 1858. She asked for a chapel to be built in the site of the apparitions and when asked who she was, She replied : "***I am the Immaculate Conception*** "

Our Lady asked Bernadette to wash her face at the fountain but there was no fountain there, so Bernadette dug a hole in the ground, and with muddy water washed her face while people ridiculed her, however from there sprang the famous fountain of water that has healing attributes. Many sick people have bathed themselves in that water and there have been at least 64 reported miraculous healings. Millions of people from all over the world go to Lourdes yearly in the hope of obtaining help from the generous Mother of God. Bernadette became a nun, she died when she was 35 and her body is still incorrupt.

Thursday March 25, A.D. 1858

Bernadette joyfully rejoined the lady in the grotto. It had been 3 weeks since she saw Aquero and had not known whether she would ever appear again. This time she was determined to obtain the lady's name, so that she could finally tell the priest. Bernadette was characteristically stubborn, and she repeated four times the question she had practiced so often, "Would you be so kind as to tell me who you are?" The answer finally came: "I am the Immaculate Conception."

"I went every day for a fortnight, and each day I asked her who she was—and this petition always made her smile. After the fortnight I asked her three times consecutively. She always smiled. At last I tried for the fourth time. She stopped smiling. With her arms down, she raised her eyes to heaven and then, folding her hands over her breast she said, '***I am the Immaculate Conception.***' Then I went back to M. le Curé to tell him that she had said she was the Immaculate Conception, and he asked was I absolutely certain. I said yes, and so as not to forget the words, I had repeated them all the way home."

Bernadette planted a candle between two rocks as a gift, a sign of her prayer and the revelation, and then ran home. Running all the way, she repeated these strange words over and over so that she would not forget them. Of course the words were spoken in her native Bigourdan dialect and were completely unfamiliar, "***que soy era Immaculada Councepciou.***" Fr. Peyramale said that a woman cannot have a name like that. "You are mistaken. Do you know what that means?" The priest was shaken, and unable to talk to Bernadette. He quickly sent her away, and she left without the privilege of understanding the meaning of the title. She was only told later that afternoon that the Blessed Mother carried that title.

"She could never have invented this ... " wrote Fr. Peyramale to the bishop that evening.

The Church declared that Mary was the "Immaculate Conception" only four years earlier in 1854. The title would certainly have been unknown to Bernadette since it was not broadly discussed in the liturgy, and Bernadette still could not read or write. She was only then learning her catechism to prepare for first Holy Communion, a task undertaken typically by children six or seven years her junior. It was her poor health and her family's poverty that had hindered her education.

Two more apparitions were to occur following Our Lady's announcement that she was in fact the Immaculate Conception, the Mother of God. Lourdes was in a state of unrest. False visionaries and other troublemakers created a frenzy in the town. The Bishop finally intervened, denouncing such abuses. Civil authorities barricaded the grotto and prevented access. The barricades were repeatedly destroyed and re-erected. Meanwhile, Bernadette returned to a quieter life. After the seventeenth apparition, the Soubirous finally left the Cachot. With no knowledge that she would ever see the Virgin Mary again, Bernadette went on to receive her first Holy Communion on June 3rd. She was indeed the first to live the message of penance, receiving visitors tirelessly and repeating the events over and over. This wore greatly on her health and hindered her education.

Wednesday April 7 A.D. 1858

Three days after Easter, Bernadette again felt the inner call to the grotto. She arrived with a candle in hand. Already gathered, the regular daily crowd fell silent as Bernadette immediately went into a rapture. All was quiet until Dr. Dozous pushed noisily through the crowd to be at the visionary's side. He had always been a skeptic, and now arrived "in the name of science."

The large candle that Bernadette was holding burned down until she was barely holding a wick. Dr. Dozous observed the flames licking at Bernadette's fingers for a full ten minutes. When the ecstasy was over, he examined her fingers, which had not been harmed or affected in any way. Bernadette had not felt the flames at all. From that moment, Dr. Dozous became an ardent supporter of the apparitions and an important witness. He returned immediately to Commissioner Jacomet's office to have the account recorded in writing.

"Bernadette seemed to be even more absorbed than usual in the Appearance upon which her gaze was riveted. I witnessed, as did also every one else there present, the fact which I am about to narrate.

She was on her knees saying with fervent devotion the prayers of her Rosary which she held in her left hand while in her right was a large blessed candle, alight. The child was just beginning to make the usual ascent on her knees when suddenly she stopped and, her right hand joining her left, the flame of the big candle passed between the fingers of the latter. Though fanned by a fairly strong breeze, the flame produced no effect upon the skin which it was touching. Astonished at this strange fact, I forbade anyone there to interfere, and taking my watch in my hand, I studied the phenomenon attentively for a quarter of an hour. At the end of this time Bernadette, still in her ecstasy, advanced to the upper part of the Grotto, separating her hands. The flame thus ceased to touch her left hand.

Bernadette finished her prayer and the splendour of the transfiguration left her face. She rose and was about to quit the Grotto when I asked her to show me her left hand. I examined it most carefully, but could not find the least trace of burning anywhere upon it. I then asked the person who was holding the candle to light it again and give it to me. I put it several times in succession under Bernadette's left hand but she drew it away quickly, saying 'You are burning me!'. I record this fact just as I have seen it without attempting to explain it. Many persons who were present at the time can confirm what I have said."

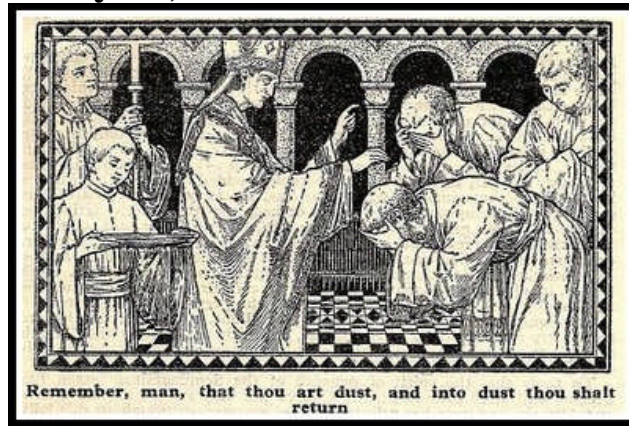
Dr. Dozous

Friday July 16 A.D. 1858

Obedient to the Bishop and the restrictions of the civil authorities, Bernadette was living peacefully far from the turbulence. On the feast of Our Lady of Mount Carmel, she was drawn one final time to Massabielle. The grotto was now blockaded. Bernadette's irresistible call led her across the Gave River to the far side of the meadow.

"I thought I was at the Grotto, at the same distance as I was the other times. All I saw was Our Lady ... She was more beautiful than ever." At 8pm Bernadette and the Virgin Mary silently made their final goodbyes amidst a still crowd. She had seen Our Lady from a few hundred yards across the river, and yet she felt as if Mary was right before her.

February 13, A.D. 2013 – Ash Wednesday



Ash Wednesday, in the calendar of Western Christianity, is the first day of Lent and occurs 46 days before Easter. It is a moveable fast, falling on a different date each year because it is dependent on the date of Easter. It can occur as early as February 4 or as late as March 10.

According to the canonical gospels of Matthew, Mark and Luke; Jesus spent 40 days fasting in the desert before the beginning of his public ministry, during which he endured temptation by Satan.^{[2][3]} Ash Wednesday marks the beginning of this 40-day liturgical period of prayer and fasting.

Ash Wednesday derives its name from the practice of placing ashes on the foreheads of adherents as a sign of mourning and repentance to God. The ashes used are typically gathered after the palms from the previous year's Palm Sunday are burned.

HOURS OF THE PASSION

Saint Annibale: To her great detachment for any earning which is not procured with her hands, one must add her firmness in never accepting anything from the edition and sale of the *Hours of the Passion*, which would be due to her by right as literary property. As I pressed her not to refuse it, she answered:

“I have no right, because the work is not mine, but of God.”

A.D. 1912

The 1st edition of "The Hours of the Passion" written by Luisa which Blessed Annibale Maria Di Francia was responsible for publishing in 1915.

The first formal relation of Saint Annibale with Luisa Piccarreta probably took place when he asked her to write the reflections on the Passion of the Lord, to which he himself gave the title "The Hours of the Passion". The letters, written in the last three years of his years of his life, speak in a special way of the publication of the work of Luisa. The archbishop of Trani, Msgr. Giuseppe Maria Leo, had asked him to review it for the Nihil Obstat and Imprimatur.

A.D. 1913

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

A.D. 1914

Blessed Fr. Annibale Di Francia soon began the printing of the *24 Hours of the Passion*. Under his request, Luisa had to write them around 1913-1914. Father Annibale gave them the title of *“Orologio della Passione di Notro Signore Gesu’ Cristo”*, and published four editions (1915, 1916, 1917, 1925), with *“Nihil Obstat”* and *“Imprimatur.”*

A.D. 1921



Fr. Annibale published a new edition of the “Hours of the Passion” including a Treatise on the Divine Will. The 1921 edition also included an introduction by Monsignor Cento, a nuncio to Venezuela and a cardinal. This “Hours” bore **both the imprimatur and the nihil obstat.** Cardinal Cento wrote to Luisa:

“The fundamental points of your life and spiritual doctrine have a very special attraction for me. Continue to pray that my human will may truly disappear in God’s Will.

What you wrote concerning the Kingdom of the Will of God makes me go into ecstasy. How I wish that God would make me live those truths! Furthermore, I want to express my lively desire that other volumes may since our Lord Himself wants it. The lighted lamp should not be hidden under a bushel. He who is the light of the world will know how to overcome all obstacles.”

Fr. Francis Vitale wrote about Fr. Annibale: “ He did not suffer people to complain about problems when his institutions were in trouble; he blessed God. Once, in the Avignone courtyard, we were sitting in the shadow of a plant tossed by the wind. When a thorny branch hurt his head, [Fr. Annibale] quickly exclaimed: “What is this plant doing here?

It is better to move it.” Then, as if aware of having made a mistake that could have ill effects, he turned around saying:

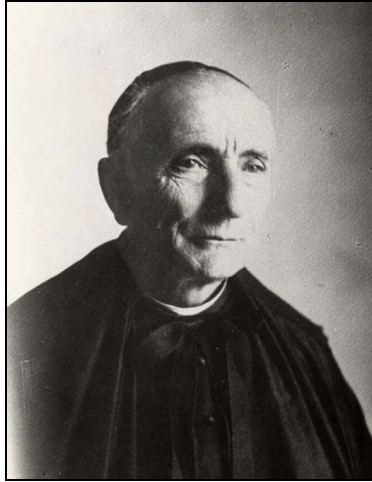
“I have been a fool asking what this plant is doing here! It is doing God’s will to make us practice patience. We have to bless it.”

“ Woe to those who dared to say things like, “poor devil, deuce, curse, bad fate, and the like.” He disliked hearing pejorative words even about the weather! He said: “Speaking badly is negative; it is not good. The elements of nature are creations of God, and even though they seem severe, they still do God’s Will. Why complain then?”

Fr. Vitale and Fr. Annibale were reflecting on the virtues of St. Ignatius of Loyola. Someone mentioned that St. Ignatius’ trust in God was so great that if he had seen the Society of Jesus completely destroyed, he would only have needed fifteen minutes to calm down. Upon hearing this, without reflecting on the effect that his comment might have, ***Fr. Annibale exclaimed,***

“So long?”

*Excerpt from Letter 1 of Blessed Di Francia to the Servant of God Luisa Piccarreta:
Messina, May 20 A.D. 1924*



Dearest one in the Lord,

I am sending you the penultimate sheet. I am reading again Volume 17 in my morning meditation. I had already read Volume 13 before.

The revelations about the Divine Will are sublime! I gave the little handwritten treatise of the lady, your friend, to the ecclesiastical Reviser, and I encountered some difficulties with him over a few points: for example, the words of the consecration which Our Lord repeats over the souls, His Hosts - and other points. I will mortify them quite a bit, and I hope to print all the chapters of the Hours. Someone from a city asked me for 50 copies of the new edition.

I hope to come to Trani in the month of June, God willing. I have a case in Palermo which will be decided on June 2nd. I beg you to pray!...We may be losing 70 thousand Lira, unjustly, because of the Masonry! All the arguments are with us! Pray! I kiss the hands of your Confessor.

When I come to Corato, if Jesus wants, I have to make several observations to you and to the Confessors regarding certain points of the 12th and 13th books. *But the doctrine seems sublime and divine to me!* I have commissioned paper for 5 thousand copies of all the treatises on the Divine Will. I may have a beautiful volume printed in our Press of the boys' House—with our equipment. Prepare for me all the material to be printed. This morning I received a postcard from the renewed Libreria Editrice Pontificia of Rome, asking me for 100 copies of the Hours of the Passion, 4th Edition, with the Treatise on the Divine Will! How did they know? I don't know! It is the good God who is working. Here, we are hastening the work! Pray!

I bless you and your sister, and I say,
Yours in J.C. and in the Divine Will,
Canonico A.M. Di Francia

*Excerpt from Letter 2 of Blessed Di Francia to the Servant of God Luisa Piccarreta:
Messina, June 20 A.D., 1924*

I already sent you the two little bottles of that ink you asked me for—for the fountain pen. Write me, if you need notebooks.

Currently, in my morning meditation, in addition to the adorable Passion of Our Lord Jesus, beloved of our hearts, I meditate—that is, I read slowly and with reflection—two or three chapters of your writings on the Divine Will; and the impressions I draw are intimate and profound! I see a sublime and Divine Science, though I still do not understand it completely, given the scarcity of my intelligence.

These are writings that must now be made known to the world. I believe they will produce great good. For as sublime as this science of the Divine Will is, so do these writings of divine dictation present it, clearly and limpidly. In my opinion, no human intellect would have been able to form them.

The Hours of the Passion, 4th Edition, is already at the end of the printing, including the little treatise on the Divine Will. However, I am preparing several new chapters chosen from your writings, and I will add them to the Treatise with a little preface. In the meantime I have commissioned new paper for the printing of one entire first volume of the Divine Will,

about the size of the Hours; but we will make the choice of the material when I come, God willing, together with your spiritual Father and with you.

I received a letter from Turin, from a cleric in love with the Divine Will, who is waiting for the new publications. He had written to me three years ago, and he had published in a Catholic periodical some chapters of the Little Treatise of the Divine Will, which is in the Hours.

However, I always insist on one point—that is, sanctity does not consist of a formula. *In order to form, with this new Science, Saints who may surpass those of the past, the new Saints must also have all of the virtues, and in heroic degree, of the ancient Saints—of the Confessors, of the Penitents, of the Martyrs, of the Hermits, of the Virgins, etc., etc.*

Saint Annibale Maria Di Francia died on June 1 A.D. 1927 comforted by a vision of the Blessed Virgin Mary, whom he so dearly loved.



Around early **1930**, Maria de Regibus from Turin asked Don Calvi to send copies of the Treatise on the Divine Will and The Hours of the Passion of Our Lord Jesus Christ to well-known **German Benedictine scholar, Fr. Ludwig Beda.**

Fr. Beda a well known publisher of numerous books in several languages. A couple of months after reading the Treatise on the Divine Will, Fr. Beda wrote to Don Calvi asking permission to translate it into German. He called the Treatise greatest that has ever been written on this theme of the Divine Will. A few months later, Fr. Beda devoted himself primarily to the teachings on the Divine Will. It is reported he told Maria de Regibus:

“To be linked with such a soul as this [Luisa] is more precious to me than possessing half the world, because she communicates to me what is divine, with such abundance. . . . I have set aside my great work on stigmatics and humanly speaking I don’t think it will be published anymore. . . . even though the editor wants to publish my work, I have not been able to persuade myself to set aside the Kingdom of the Divine Will. . . . It seems to me that God wanted to put me to the test, to see what I would prefer. But the Kingdom of the Divine Will is over everything else. I remain faithful to the work to which I have consecrated myself with a vow.”

Fr. Beda wrote Luisa: “The Kingdom of the Divine Will keeps me busy day and night. It is the most important thing in my life, and I would like this Divine Will to be my own life. . . . The deeper we penetrate into this Treatise, the more we discover the divine, which absorbs us and penetrates us so gently and sweetly that to follow it and live it is everything.”

Fr. Beda also translated of ***The Hours of the Passion***. He wrote to Luisa saying he had worked on the Hours every morning, every afternoon, and even at night, without interruption, with the exception of Sundays.

Fr. Beda published two German editions of the Hours of the Passion, in 1936 and in 1937, for a total of 55,000 copies. Also, two editions of the Treatise on the Divine Will, for a total of 50,000 copies. Fr. Beda received requests to translate Luisa’s writings into English, Polish, and French. Fr. Beda’s work resulted in entire monasteries in Germany making the consecration to the Divine Will.

February 14, A.D. 2013 – Saints Cyril and Methodius



Because their father was an officer in a part of Greece inhabited by many Slavs, these two Greek brothers ultimately became missionaries, teachers and patrons of the Slavic peoples.

After a brilliant course of studies, Cyril (called Constantine until he became a monk shortly before his death) refused the governorship of a district such as his brother had accepted among the Slavic-speaking population. Cyril withdrew to a monastery where his brother Methodius had become a monk after some years in a governmental post.

A decisive change in their lives occurred when the Duke of Moravia (present-day Czech Republic) asked the Eastern Emperor Michael for political independence from German rule and ecclesiastical autonomy (having their own clergy and liturgy). Cyril and Methodius undertook the missionary task.

Cyril's first work was to invent an alphabet, still used in some Eastern liturgies. His followers probably formed the Cyrillic alphabet (for example, modern Russian) from Greek capital letters. Together they translated the Gospels, the psalter, Paul's letters and the liturgical books into Slavonic, and composed a Slavonic liturgy, highly irregular then.

That and their free use of the vernacular in preaching led to opposition from the German clergy. The bishop refused to consecrate Slavic bishops and priests, and Cyril was forced to appeal to Rome. On the visit to Rome, he and Methodius had the joy of seeing their new liturgy approved by Pope Adrian II. Cyril, long an invalid, died in Rome 50 days after taking the monastic habit.

Methodius continued mission work for 16 more years. He was papal legate for all the Slavic peoples, consecrated a bishop and then given an ancient see (now in the Czech Republic). When much of their former territory was removed from their jurisdiction, the Bavarian bishops retaliated with a violent storm of accusation against Methodius. As a result, Emperor Louis the German exiled Methodius for three years. Pope John VIII secured his release.

Because the Frankish clergy, still smarting, continued their accusations, Methodius had to go to Rome to defend himself against charges of heresy and uphold his use of the Slavonic liturgy. He was again vindicated.

Legend has it that in a feverish period of activity, Methodius translated the whole Bible into Slavonic in eight months. He died on Tuesday of Holy Week, surrounded by his disciples, in his cathedral church.

Opposition continued after his death, and the work of the brothers in Moravia was brought to an end and their disciples scattered. But the expulsions had the beneficial effect of spreading the spiritual, liturgical and cultural work of the brothers to Bulgaria, Bohemia and southern Poland. Patrons of Moravia, and specially venerated by Catholic Czechs, Slovaks, Croatians, Orthodox Serbians and Bulgarians, Cyril and Methodius are eminently fitted to guard the long-desired unity of East and West. In 1980, Pope John Paul II named them additional co-patrons of Europe (with Benedict).

February 22, A.D. 2013 - The Chair of Saint Peter



The Feast of the Chair of St. Peter celebrates the papacy and St. Peter as the first bishop of Rome. St. Peter's original name was Simon. He was married with children and was living and working in Capernaum as a fisherman when Jesus called him to be one of the Twelve Apostles.

Jesus bestowed to Peter a special place among the Apostles. He was one of the three who were with Christ on special occasions, such as the Transfiguration of Christ and the Agony in the Garden of Gethsemani. He was the only Apostle to whom Christ appeared on the first day after the Resurrection. Peter, in turn, often spoke on behalf of the Apostles.

When Jesus asked the Apostles: *"Whom do men say that the Son of Man is?"* Simon replied: *"Thou art Christ, the Son of the Living God."* And Jesus said: *"Blessed are you, Simon Bar-Jona: because flesh and blood have not revealed it to you, but my Father who is in heaven. And I say to you: That you are Peter [Cephas, a rock], and upon this rock [Cephas] I will build my Church [ekklesian], and the gates of hell shall not prevail against it. And I will give to you the keys of the kingdom of heaven. And whatsoever you shall bind upon earth, it shall be bound also in heaven: and whatsoever you shall loose on earth, it shall be loosed also in heaven".* (Mt 16:13-20)

In saying this Jesus made St. Peter the head of the entire community of believers and placed the spiritual guidance of the faithful in St. Peter's hands. However, St. Peter was not without faults. He was rash and reproached often by Christ. He had fallen asleep in the Garden of Gethsemani instead of praying, as Jesus had asked him to do. He also denied knowing Jesus three times after Christ's arrest.

Peter delivered the first public sermon after the Pentecost and won a large number of converts. He also performed many miracles and defended the freedom of the Apostles to preach the Gospels. He preached in Jerusalem, Judaea, and as far north as Syria.

He was arrested in Jerusalem under Herod Agrippa I, but miraculously escaped execution. He left Jerusalem and eventually went to Rome, where he preached during the last portion of his life. He was crucified there, head downwards, as he had desired to suffer, saying that he did not deserve to die as Christ had died.

The date of St. Peter's death is not clear. Historians estimate he was executed between the years 64 and 68. His remains now rest beneath the altar of St. Peter's Basilica in Rome (directly under the High Altar),

February 23, A.D. 2013 – Saint Polycarp of Smyrna



Saint Polycarp, Bishop of Smyrna, was a disciple of Saint John. He wrote to the Philippians, exhorting them to mutual love and to hatred of heresy. When the apostate Marcion met Saint Polycarp at Rome, he asked the aged saint if he knew him. “Yes,” Saint Polycarp answered, “I know you for the firstborn of Satan.” These were the words of a saint most loving and most charitable, and specially noted for his compassion to sinners. He hated heresy because he loved God and man so much. In A.D. 167, persecution broke out in Smyrna. When Polycarp heard that his pursuers were at the door, he said, “*The will of God be done;*” and meeting them, he begged to be left alone for a little time, which he spent in prayer for “*the Catholic Church throughout the world.*” He was brought to Smyrna early on Holy Saturday: and as he entered, a voice was heard from heaven, “*Polycarp, be strong.*” When the proconsul besought him to curse Christ and go free, Polycarp answered, “*Eighty-six years I have served Him, and He never did me wrong; how can I blaspheme my King and Saviour?*” When he threatened him with fire, Polycarp told him this fire of his lasted but a little, while the fire prepared for the wicked lasted forever. At the stake he thanked God aloud for letting him drink of Christ’s chalice. The fire was lighted, but it did him no hurt; so he was stabbed to the heart, and his dead body was burnt. “*Then,*” say the writers of the Acts, “*we took up the bones, more precious than the richest jewels or gold, and deposited them in a fitting place, at which may God grant us to assemble with joy to celebrate the birthday of the martyr to his life in heaven!*”

Reflection – If we love Jesus Christ, we shall love the Church and hate heresy, which rends His mystical body, and destroys the souls for which He died. Like Saint Polycarp, we shall maintain our constancy in the faith by love of Jesus Christ, who is its author and its finisher.

QUID EST VERITAS?



Jesus said, "For this I have been born, and for this I have come into the world: to testify to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?"-- John 18:37-38

Like Pontius Pilate, there are many in the world who question what truth is. They wonder if it really exists, but they avoid coming to any conclusions regarding the question that they have raised. Others believe in certain kinds of "truths," denying that there is any one truth, and insisting that a given truth depends upon one's perspective or the situation, rather than being absolute. Still others believe that truth can exist, and in a certain fixed manner, but they deny that such truth is transcendent of the known and visible world.

Then there is the question of what is the truth concerning the Divine Will? Luisa addresses this question in her letters as follows:

19. To Mrs. Antonietta Savorani, widow from Faenza

...the love of Jesus, His sighs and also His tears for desire that His Will reign in us as life, are such that He never leaves us alone; He Himself descends into the depth of our will; He molds it, strengthens it, purifies it, prepares it, and does all that we do together with us. **So, if we want it, everything is done; however, it is not that we must no longer feel our will: to operate on a dead will would be neither ours nor Jesus' victory. The dead are buried. Therefore Jesus wants our will alive, so that it may feel all the good, as His operating Will lays Its acts in it. The human will becomes the residence of the Divine, and gives It all the freedom to dominate and to do whatever It wants.**

Do you see, then, how easy it is? Nor does one have to be a religious to do this. The Sanctity of living in the Divine Will is for all; or rather, **to tell the truth, It is for all those who want It.** Therefore, get down to work; tell Jesus from the heart: "I firmly want it, I continuously want it; I want it!", and Jesus will make wonders, and will use everything you do and suffer as raw material so that you may ask for His Will and let It operate with Its creative virtue...

23. To Mrs. B. Cattivelle

In Voluntate Dei!

My good daughter in the Divine Volition,

I read your sorrowful letter and from the heart I feel compassion for you. However, pluck up courage, do not abandon yourself to yourself; rather, abandon yourself in God and in the arms of our Queen Mama. In your state of sorrow, they await you in their arms as their favorite one, because you are a daughter of sorrow; but they want you more peaceful, and less concerned about your state, because apprehension worsens the trouble, and makes one see it darker, and maybe worse than it really is. And then, my daughter, **I must tell you the truth, if you resign yourself, your state is the greatest state of sanctity; it is the jealousy of God that takes creatures away from you; it is because of the great love He has for you that, jealous, wanting to be loved and loving you very much, He takes everyone away from you.** Therefore, thank the Lord for He has placed His divine eyes upon you to make of you a saint. And if you are resigned and patient, you will convert the one who "despises you", as you say, you will achieve victory over his cold heart, and will conquer him to Jesus. Therefore, I recommend that you never leave prayer. Have great confidence in God. One who trusts, captures the Heart of God, His graces, His love, and becomes a faithful copy of sweet Jesus; and He always carries her in His arms, as triumph of the trust of the creature and of His Love. **So, I recommend to you: make yourself a saint. If Jesus gives you the means, the raw materials of sanctity, which are crosses, abandonments, humiliations - all raw materials to make us holy - take advantage of it, do not reject such a great good...**

74. To Mrs. Caterina Valentino, from S. Giovanni Rotondo, Foggia

Therefore, let us be attentive; **it takes nothing but a firm decision of wanting to live in the Holy Will. It is Jesus that wants it; He will cover us with His Love, hide us within His Light, and will reach the extent of substituting us in all that we are unable to do.**

75. To Father L. Beda, O.S.B. (*)Father Ludwig Beda, OSB. (Benedictine Kloster Andesch Monastery, Upper Bavaria, Germany), took care of the two German editions of the Hours of the Passion.

Reverend Father, it is the Will (decision) of God that His Kingdom come upon earth; therefore, it is most certain that It will come - either by means of love, or by chastisements.

102. In Voluntate Dei

...Blessed daughter, do we want to put everything in a safe place – sanctity, and the very life of Jesus within us? Let us do the Divine Will. Let us live in It, more than if It were our own life, and – oh, how happy we will feel, living of Divine Will! Heaven will be ours with certainty. Each tiniest act done in It, even a trifle, storms Heaven; it is like a little visit that we make to the Celestial Fatherland. So, if we want to be at peace – because peace must be our daily bread – let us not think of what has happened. Jesus will have more interest than us in thinking about it; and since centuries are like a single point for Him, whatever He does not do today, He will do tomorrow, and will triumph victoriously over those who have been opposed. **Our sufferings will serve to make them know the truth, and, as I hope, also to become saints.** Let us not lose our place of honor of living in the Divine Will. Let us content ourselves with dying, rather than not doing the Divine Will. In It we will feel a divine strength; we will love God for all; we will be the true children who console their Celestial Father... It is true that the times are sad, and who knows where we will end up, but if we do the Divine Will and live in It, Jesus will come and take refuge in us, because He will find His own Will offering Him His own Heaven, His worthy dwelling.

Therefore, courage and trust. With courage we will challenge everyone, and with trust we will live safely in the Heart and in the arms of our sweet Jesus; our Queen Mama will take us on Her knees and will keep us hidden under Her blue mantle. I leave you in the Divine Volition to make yourself a saint. I recommend to you: let us not change in the different circumstances of life; many times they serve to make us copy and imitate our dear Jesus...

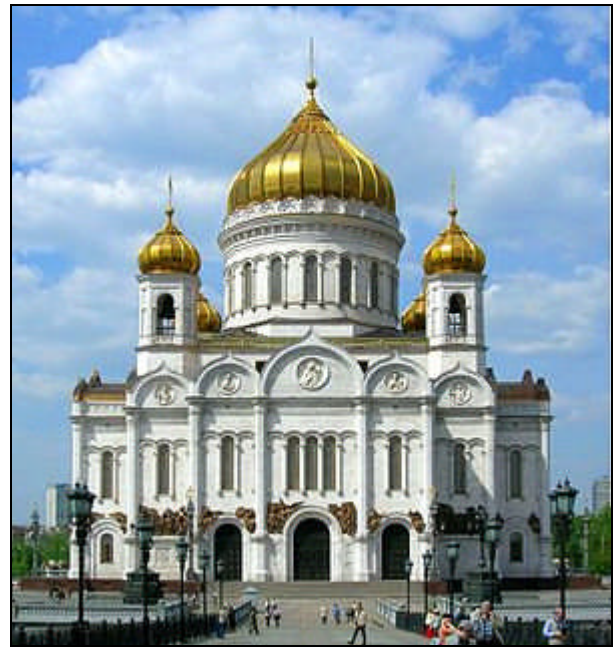
122.

(...) In order to possess a good, it is necessary to know it. Knowledge makes one love and appreciate the good possessed; it makes us rise again in the known good; it gives us divine likeness. So, every additional act we do in the Divine Will is one more divine likeness that we receive; and Jesus loves us so much as to endow us with His Love, His Sanctity, His Light and perennial peace, and He declares us His legitimate children.

Therefore, let us pray and let us never allow the Divine Will to escape us – both in small and in great things; both in spiritual and in natural things – because everything is of God, and it is right that we recognize the Divine Will as prime act in everything (...)

Reunion of the Orthodox Churches with the Roman Catholic Church, that is, an end to the greatest schism in Christianity, dating from 1054 A.D

Excerpt from: The Moynihan Report January 17 A.D. 2013



(Roman Catholic Basilica of St. Peter in Rome by night and the Russian Orthodox Church of Christ the Savior in Moscow by day; the church was dynamited by Stalin, then rebuilt in the 1990s following the fall of the Soviet Union)

For nearly 1,000 years, Christianity has been divided into two halves, Eastern and Western, Greek and Latin, Orthodox and Catholic. My dissertation director in graduate school at Yale University, Prof. Jaroslav Pelikan, the brilliant historian of the development of Christian doctrine, now deceased, told me in 1982, 31 years ago, that if this millennial-old division were not healed, the West, which had been nourished by these two great traditions, would inevitably fall. He counseled me to work to end this division, in order to try to preserve the Christian roots of our culture.

Russia and Eastern Europe were once considered an integral part of western culture. That region of the world, largely Orthodox, suffered enormously under Communism, from 1917 to 1991, when the Soviet Union fell. Communism devastated the Orthodox world. In country after country, a state atheism sought to stamp out religious faith as “the opium of the people.” Thousands, tens of thousands, were deported, imprisoned in gulags, and executed. But it was not Orthodox who governed these regimes. The Orthodox in each country suffered enormously.

Since 1991, religious faith has re-emerged from the catacombs in much of the East. In formerly atheist countries, the Christian faith can once again be preached openly. And this perspective opens up another possibility: that in the East, religious faith can return.

There is: that mysterious “**conversion of Russia**” predicted by Our Lady of Fatima in 1917. The Virgin of Fatima told the little girl, Lucy: “***Russia will spread its errors throughout the world.... But in the end, My Immaculate Heart will triumph. The holy Father will consecrate Russia to Me; it will be converted, and a certain period of peace will be granted to the world.***”

In Rome, the successor of St. Peter, Pope Benedict XVI, is now 85 years old (he will turn 86 in April). He is daily speaking beautiful, eloquent, powerful words of faith, of self-sacrifice, and of holiness at a time when many do not want to hear those words. Our magazine, *Inside the Vatican*, founded in 1993 (we are celebrating our 20th anniversary in 2013) is one of the strongest supporters of this Pope.

But Pope Benedict XVI is really a lonely voice in our world right now. The vast cultural transformation which has occurred in the West since the 1960s has seen a dramatic decline in the public expression of the Christian faith throughout the West. Many of the traditions, values, beliefs, which once seem sacred and invulnerable to attack or change are now under direct challenge.

One of the great themes of Pope Benedict's pontificate has been the theme of Christian unity, especially unity between Catholics and Orthodox. Benedict has emphasized his pledge to ecumenism on many occasions in his almost 8-year papacy. In his first homily as Pope, on April 20, 2005, he said his "primary" task would be to work tirelessly to unify all followers of Christ.

He repeated that pledge May 29, 2005, on his first journey as Pope, to Italy's Adriatic seaport of **Bari** — a pilgrimage site for many Russian Orthodox because it was the see of their beloved St. Nicholas — and called on ordinary Catholics to also take up the ecumenical cause. We wish to be among those "ordinary Catholics" who take up that cause.

Notes:

St Nicholas of Bari who is one of the most popular and revered saints and ranks next to the Blessed Virgin as the saint most universally loved in those two great centers of Eastern Christianity, Russia and Constantinople. His birthplace was probably Patara in Asia Minor, and he became bishop of Myra, the capital of the province. He is said to have been imprisoned during the persecutions of Diocletian, and to have been one of those who condemned Arianism at the council of Nicaea. He died at Myra and was there buried in the Cathedral.

Over the centuries his fame spread widely and his shrine became a center of pilgrimage. But in the eleventh century the Saracens came into possession of Myra, and the relics of St Nicholas were speedily and secretly removed to Bari, Italy in 1087. Here his renown even increased, his tomb becoming so famous and much visited that the saint is known commonly as **Nicholas of Bari**. The miracle of the 'manna of St Nicholas,' a sort of sweet-smelling 'Myrrh' exuded by the body of the saint and with health-giving properties, is said still to take place today.).

St. Nicholas appears more often in the Christian art of East and West, than any other saint except for the Madonna. **Luisa Piccarreta's father bore the name Vito Nicola in honor of Apulia's patron, the special patron of Catholic Christian unity.**

He is patron of Russia, Greece, Apulia, Sicily and Lorraine. In the east he is looked to especially as protector of sailors and in the west of children. (including the Children of the Divine Will). Of all the countries to which the fame of St Nicholas has extended it is Russia that honors him most. Before the Communist Revolution of 1917, Russian Orthodox pilgrims came to Bari in great numbers. In Russia, upon whose conversion (according to Our Lady of Fatima) the peace of the world depends, devotion to St. Nicholas has still endured. The Russian Orthodox Church still celebrates the liturgical feast of the transfer of the relics St. Nicholas from Myra to Bari.

The Great Schism of 1054: After communications broke down between Rome and Constantinople as a result of barbarian and Muslim invasions, Apulia continued to serve as a point of contact between the two sees. **The Greek Schism took place in 1054 when the exchange of excommunications between the two sees took place in the Diocese of Trani (where Luisa lived).**

Another Schism, **the Great Western Schism**, took place when the **Archbishop of Bari** was elected pope under the name of Urban VI and later in 1378 Robert of Geneva was elected and became anti-pope Clement VII. Two great saints were involved to settle this Schism, St. Catherine of Sienna and St. Vincent Ferrer, both of which were few of the Saints mentioned by name by Luisa in the "Book of Heaven". God by always drawing good out of evil, has destined the site of these and all schisms to become the birthplace of a spiritual renewal that would bring the traditions of eastern and western Christianity to a glorious fruition in the Kingdom of the Divine Will.