

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. 143

April 20, A.D. 2014 – Easter Sunday

Calendar for the Traditional Roman Rite



And behold there was a great earthquake.

For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men.

Jesus is Pro-Life From Conception to Natural Death



Book of Heaven - March 6, A.D. 1932

One who lives in the Divine Will feels the need of going around the Divine Works, and how all Divine Works go around the creature. The purpose, seed of light.

...“Even more, you must know that no sooner is the baby conceived, than My Conception goes around the conception of the baby in order to form him and keep him defended.

And as he is born, My Birth places itself around the newborn in order to go around him and give him the helps of My Birth, of My Tears, of My infantile Crying, and even My Breath goes around in order to warm him.

The newborn does not love Me, except unconsciously, and I love him even to folly.

I love his innocence, My Image in him. I love what he should be.

My Steps go around his first tottering steps in order to strengthen them; and they continue to go around even until the last step of his life in order to keep watch over his steps through the round of My Steps.

In sum, My Works go around his works, My Words around his, My Pains around his pains, and when he is about to give the last breath of his life, My Agony goes around his in order to support his.

And My Death, with impregnable Strength, goes around in order to give him unexpected Helps, and with Jealousy all Divine, clasps itself around him in order to make that his death not be death, but true Life for Heaven.

And I can say that My Resurrection Itself goes around his tomb, waiting the favorable time in order to call, through the Empire of My Resurrection, his resurrection of the body to Immortal Life...

Fiat!!!

St. Francis of Paola – Feastday April 2

Calendar for the Traditional Roman Rite



Francis of Paola was a man who deeply loved contemplative solitude and wished only to be the "least in the household of God." Yet, when the Church called him to active service in the world, he became a miracle-worker and influenced the course of nations.

Francis was born at Paola, Italy and was educated at the Franciscan friary of San Marco there, and when fifteen became a hermit near Paola. In 1436, he and two companions began a community that is considered the foundation of the Minim Friars. He built a monastery where he had led his eremitical life some fifteen years later and set a Rule for his followers emphasizing penance, charity, and humility, and added to the three monastic vows, one of fasting and abstinence from meat; he also wrote a rule for tertiaries and nuns. He was credited with many miracles and had the gifts of prophesy and insight into men's hearts. Francis died on April 2nd and was canonized in 1519. He is the Patron Saint for Sailors.

Book of Heaven - April 8, A.D. 1908

The Divine Will is continuous communion. How to know whether a state is Will of God.

I was concerned because I was not able to receive Communion every day, and good Jesus, on coming, told me: *"My daughter, I do not want you to be bothered by anything. It is true that having Communion is a great thing, but how long does the tight union with the soul last? A quarter of an hour at the most. But the thing you should cherish the most is the complete undoing of your will in Mine, because for one who lives of my Will, there is tight union not only for a quarter of an hour, but always - always. My Will is continuous communion with the soul; so, not once a day, but every hour and every moment is always communion for one who does my Will."*

I have gone through most bitter days because of the privation of my highest and only Good, thinking and fearing that my state might be a pretense. Being in bed without movement or occupation until the coming of the confessor - and without that usual doziness - tormented me and martyred me so much, to the extent of making me fall ill for the pain and the continuous tears. More than once I begged the confessor to give me permission and obedience to sit on the bed according to my habit, and do my usual work of 'tombolo', if I were not dozy and if Jesus Christ were not pleased to let me share, as victim, in one of the mysteries of His Passion. But he continuously and absolutely prohibited it to me. Rather, he added that this state of mine, although I was deprived of my highest Good, was to be considered as state of victim, because of the violence and the pain of the privation itself and of obedience.

I always obeyed, but the martyrdom of my heart was constantly saying to me: 'Isn't this a pretense? Where is your doziness? Where, your state of victim? And what do you suffer of the mysteries of the Passion? Get up, get up, don't make pretenses! Work, work! Don't you see that this pretense will lead you to damnation? And you - don't you tremble? Don't you think of the terrible judgment of God? Don't you see that after so many years you have done nothing but dig your own abyss from which you will never get out for eternity?' Oh God! Who can say the ripping of my heart and the

cruel sufferings that tormented my soul, crushing me and throwing me into a sea of pains? But tyrant obedience did not allow me even one atom of my own will. May the Divine Will be done, which disposes this way.

While in the midst of these cruel torments, last night, as I was in my usual state, I found myself surrounded by some people who were saying: "Recite a *'Pater, Ave, Gloria'* in honor of Saint Francis of Paola, who will bring you some refreshment for your sufferings." So I recited it; and as I did so, the Saint appeared, bringing me a little loaf of bread. He gave it to me, saying: "Eat it."

I ate it, and felt all strengthened. Then I said to him: 'Dear Saint, I would like to tell you something.' And he, all affability: "Tell me, what would you like to say?"

And I: 'I fear very much that my state may not be Will of God. Listen: in the first years of this illness, which occurred at intervals, I would feel Our Lord calling me to become a victim; at the same time I would be caught by internal sufferings and wounds, such that externally it appeared that I was having a fit. Now, I fear that it was my fantasy that produced these evils.'

And the Saint: "The sure sign to know whether a state is Will of God is that the soul is ready to do otherwise, if she knew that the Will of God was no longer that state."

Not persuaded, I added: 'Dear Saint, I have not told you everything. Listen: the first ones were at intervals; then, from the time when Our Lord called me to continuous immolation, it is twenty-one years since I have been always in bed – and who can tell my tribulations? Sometimes it seems that He leaves me, He takes suffering away from me, the only and faithful friend of my state; and I remain crushed without God, and even without the support of suffering... and so, doubts and fears that my state may not be the Will of God.'

And he, all sweetness: "I repeat to you what I have said to you before: if you are ready to do the Will of God, if you knew It, then your state is His Will.'

Now, I very much feel within my soul that if I knew the Will of God with all clarity, I would be ready to follow this Holy Volition at the cost of my life. So I remained more tranquil. May the Lord be always thanked.

St. Francis of Paola, after accompanying his parents on a pilgrimage to Rome and Assisi, he began to live as a contemplative hermit in a remote cave near Paola, on Italy's southern seacoast. Before he was 20, he received the first followers who had come to imitate his way of life. Seventeen years later, when his disciples had grown in number, Francis established a Rule for his austere community and sought Church approval. This was the founding of the Hermits of St. Francis of Assisi, who were approved by the Holy See in 1474.

In 1492, Francis changed the name of his community to "Minims" because he wanted them to be known as the least (*minimi*) in the household of God. Humility was to be the hallmark of the brothers as it had been in Francis's personal life. Besides the vows of poverty, chastity and obedience, Francis enjoined upon his followers the fourth obligation of a perpetual Lenten fast. He felt that heroic mortification was necessary as a means for spiritual growth.

It was Francis's desire to be a contemplative hermit, yet he believed that God was calling him to the apostolic life. He began to use the gifts he had received, such as the gifts of miracles and prophecy, to minister to the people of God. A defender of the poor and oppressed, Francis incurred the wrath of King Ferdinand of Naples for the admonitions he directed toward the king and his sons.

Following the request of Pope Sixtus IV, Francis traveled to Paris to help Louis XI of France prepare for his death. While ministering to the king, Francis was able to influence the course of national politics. He helped to restore peace between France and Brittany by advising a marriage between the ruling families, and between France and Spain by persuading Louis XI to return some disputed land. Francis died while at the French court.

Stories:

The King of France, Louis XI, was slowly dying after an apoplectic seizure. He sent a messenger to Italy to beg Francis to come and heal him, making many promises to assist him and his order. Francis refused, until the king appeal to the pope, who ordered Francis to go. Louis fell on his knees and begged Francis to heal him. The saint replied that the lives of kings are in the hands of God and have their appointed limits: Prayer should be addressed to God.

Many meetings followed. Though Francis was an unlearned man, those who heard him testified that his words were so full of wisdom that all present were convinced the Holy Spirit was speaking through him. By prayer and example he brought about a change of heart in the king, who died peacefully in his arms.

Prophecies of Saint Francisco de Paola

The holy man was favored with an eminent spirit of prophecy. He foretold to several persons, in the years 1447, 1448, and 1449, the taking of Constantinople by the Turks, which happened on 29 May 1453, under the command of Mahomet II, when Constantine Palaeologus, the last Christian emperor, was slain, fighting tumultuously in the streets.

Francis became famous for miracles and was also renowned as a prophet: he foretold the capture of Otranto by the Ottoman Turks in 1480, and its subsequent recovery by the King of Naples.

Theodor van Thulden painted a mystic episode that was said to have occurred over a century earlier. Francis of Paola, a saint who was revered in France because he visited the country in 1482, appears at the bedside of Louise of Savoy to announce that she will give birth to the next king of France, the future Francis I. In 1515, King Louis XII died without a male heir and the throne went to Francis I, of the royal family's Valois-Angoulême branch. Louise of Savoy and her spouse, the Count of Angoulême, who is almost certainly the figure depicted to the left of the bed, decided to name the child Francis in honor of the saint.

St. Francis foretold the rise of a great Christian military leader sometime in the future:

"The great leader of the holy militia of the Holy Spirit shall overcome the world, and shall possess the earth so completely that no king or lord shall be able to exist, except that he belongs to the sacred host of the Holy Ghost. These devout men shall wear on their breasts, and much more within their hearts, the sign of the living God, namely, the Cross.

"The first members of this holy order shall be natives of the city where iniquity, vice and sin abound. However, they shall be converted from evil to good; from rebels against God they shall become most fervent and most faithful in His divine service. That city shall be cherished by God and by the Great Monarch, the elect and the beloved of the Most High Lord. For the sake of that place all holy souls who have done penance in it shall pray in the sight of God for that city and its inhabitants. When the time shall come of the immense and most right justice of the Holy Spirit, His Divine Majesty wills that such city become converted to God, and that many of its citizens follow the great prince of the holy army. The first person that will openly wear the sign of the living God shall belong to that city, because he will through a letter be commanded by a holy hermit to have it impressed upon his heart and to wear it externally on his breast.

"That man will begin to meditate on the secrets of God, about the long visitation which the Holy Spirit will make and the dominion that he will exercise over the world through the holy militia. O! happy man, who shall receive from the Most High the greatest privileges! He will interpret the hidden secrets of the Holy Ghost, and he shall often excite the admiration of men by his revealed knowledge of the internal secrets of their hearts. Rejoice, my Lord, because that Prince above other princes, and King over other kings, will hold you in the greatest veneration, and after having been crowned with three most admirable crowns, will exalt that city, will declare it free, and the seat of the Empire, and it shall become one of the first cities in the world... "He shall be a first-born son; in his childhood he will be like a saint; in his youth, a great sinner; then he will be converted entirely to God and will do great penance; his sins will be forgiven him, and he will become a great saint.

*"He shall be a great captain and prince of holy men, who shall be called **"the holy Cross-bearers of Jesus Christ,"** with whom he shall destroy the Mahometan sect and the rest of the infidels. He shall annihilate all the heresies and tyrannies of the world. He shall reform the church of God by means of his followers, who shall be the best men upon earth in holiness, in arms, in science, and in every virtue, because such is the will of the Most High. They shall obtain the dominion of the whole world, both temporal and spiritual, and they shall support the Church of God until the end of time.*

"God almighty shall exalt a very poor man of the blood of Emperor Constantine, son of St. Helena, and of the seed of Pepin, who shall on his breast wear a red Cross. Through the power of the Most High he shall confound the tyrants, the heretics, and infidels. He will gather a grand army, and the angels shall fight for them; they shall kill all God's enemies.

"From the beginning of the world, after the creation of man, and to the end of human generations, there have been and there shall be seen wonderful events upon the earth. Four hundred years shall not pass when his Divine Majesty shall visit the world with a new religious order much needed, which shall effect more good among men than all other religious institutions combined. This religious order shall be the last and the best in the Church; it shall proceed with arms, with prayer, and with hospitality. Woe to tyrants, to heretics, and to infidels, to whom no pity shall be shown, because such is the will of the most high! An infinite number of wicked men shall perish through the hands of the Cross-bearers, the true servants of Jesus Christ. They shall act like good husbandmen when they extirpate noxious weeds and prickly thistles from the wheat field. Those holy servants of God shall purify the earth with the deaths of innumerable wicked men.

*"How spiritually blind are those persons who, having no thought about things of God, fix their end in earthly objects. Wretched men! by far worse than the very beasts which are guided by their sense, because they cannot reason, they become brutalized. Hence they shall ever be in confusion. Let, therefore, the princes of this world be prepared for the greatest scourges to fall upon them. But from whom? First from heretics and infidels, then from the holy and most faithful Cross-bearers elected by the Most High, who, not succeeding in converting the heretics with science, shall have to make vigorous use of their arms. Many cities and villages shall be in ruins, with the deaths of an innumerable quantity of bad and good men. **The infidels also shall fight against Christians and heretics, sacking, destroying, and killing the largest portion of Christians. Lastly, the army, styled "of the Church," namely, the holy Cross-bearers, shall move, not against Christians or Christianity, but against those infidels in pagan countries, and they shall conquer all those kingdoms with the death of a very great number of infidels. After this they shall turn their victorious arms against bad Christians, and destroy all the rebels against Jesus Christ.***

These holy Cross-bearers shall reign and dominate holily over the world until the end of time... But when shall this take place? When crosses with the stigmas shall be seen, and the crucifix shall be carried as the standard... This standard will be admired by all good Catholics; but at the beginning it will be derided by bad Christians and by infidels. Their sneers shall, however, be changed into mourning when they shall witness the wonderful victories achieved through it against tyrants, heretics, and infidels... That man (the leader of the Crucifers) will be a great sinner in his youth, but like St. Paul he will be drawn and converted to God. He shall be the founder of a new religious order different from all the others. He shall divide it into three classes, namely:

- (1) Military knights,*
- (2) Solitary priests,*
- (3) most pious hospitalers.*

This shall be the last religious order of the Church, and it will do more good for our holy religion than all other religious institutes. By force of arms he shall take possession of a great kingdom. He shall destroy the sect of Mahomet, extirpate all tyrants and heresies. He shall bring the world to a more holy mode of life. There will be one fold and one Shepherd. He shall reign until the end of time. In the whole earth there shall be only twelve kings, one emperor, one pope. Rich gentlemen shall be few, but all saints."

Aunt Rosaria Bucci – April 4



Padre Bernardino Bucci with his Aunt Rosaria and brother Agostino

Aunt Rosaria, the last of numerous offspring, was born on April 4, 1898. My grandmother claimed that she was the only "unlucky" member of the family in that she was subject to epileptic attacks. In addition, of the middle, fourth and little fingers of her right hand had been amputated at the joints because of a minor accident.

My grandmother, in the hope of a cure, took her to Luisa; a group of girls to whom she taught lace-making were on their way to her house. She asked Luisa to let her join them, so that she could learn this craft. Aunt Rosaria was barely nine years old at the time, although she looked older. It was a cold, rainy day in January 1907. Luisa was already famous throughout Corato and everyone called her Luisa the Saint. She was not only a woman who lived a holy life, respected by all, but was also a social worker. Indeed, at home she had set up a lace-making school which in those times was a significant social advancement for many girls, who left their homes and the farming environment.¹

This is how the meeting occurred....

It was about 10.00 in the morning when my grandmother went with my aunt to Luisa's house in Via Nazario Sauro, known as Via dell'Ospedale. Luisa's mother, an elderly woman, came to open the door and stayed chatting to my grandmother, asking her for news of some relatives.²

At the end of the discussion, Luisa's mother took them both into her daughter's room where Luisa was giving the girls embroidery lessons from her bed.

Angelina, Luisa's sister, had the girls who were making lace leave the room and brought in a chair for my grandmother. My grandmother sat down and the two began to talk.

This is my aunt's testimony: "*They both talked about different matters that I don't remember clearly, like two old friends who had not seen one another for some time. Finally, my mother kissed Luisa and left. I had the impression that they had also been talking about me and that Luisa had consented to my mother's request. When I was left alone with Luisa, she looked at me with a profoundly benevolent expression, as though she wished to encourage me. I had no suspicion of what was to happen to me later, that I would remain beside her without interruption for forty years*".

Several days later, my aunt was stricken with a sudden epileptic fit, just as she was being taught the basic elements of lace-making. My aunt never related this episode, because she was rather shy and reserved about all that concerned Luisa and rarely mentioned her at home. My mother told me of the event; she had heard it from a friend of hers who was present when it happened.

As soon as my aunt fell to the ground in a fit, foaming at the mouth and with her tongue protruding, the girls in the room were frightened and fled, while my aunt was helped by Angelina, Luisa's sister. In the meantime, Luisa was not in the least upset, but continued her work as if she had not the slightest interest in the event. One girl, who had stayed where she was despite the shock, attests: "***Luisa, seeing Rosaria on the ground, raised her eyes to heaven and spoke these words: 'Lord, if you have put her beside me, I want her healthy'. And she continued her work***". Because of the great commotion, no one attached any importance to Luisa's prayer.

Whether or not this prayer is true, from that moment Aunt Rosaria suffered no more epileptic fits. She lived to the age of eighty, and died from a diabetic crisis (this is what it was diagnosed as) Her illness lasted a day and a half.

Aunt Rosaria died at eighty years in 1978 after only one day of illness, and after praying a beautiful prayer to the Blessed Virgin Mary.

Because of the extreme humility with which she lived, my aunt did not oppose her admission to the hospital, where my nephews brought her without her explicit consent. I and my sister Gemma, having learned the news of her hospitalization, immediately went to the hospital and assured Aunt Rosaria that tomorrow we would have her discharged, it not being immediately possible due to the late hour. She said goodbye to me as if she foreknew it would be the last time, and told me something that I have always kept in my heart.

I have the firm belief that Luisa came to take her personally, because some women told of things that puzzled me about the light and the fragrance that emanated from her body. What had happened in the hospital I had confirmation of at the cemetery, because the day after the funeral the whole family gathered for the customary second burial ceremony. The coffin was opened for the last time, and to the wonder of all Aunt Rosaria seemed to be sweetly sleeping. A soft and sweet fragrance came from her coffin, instead of the typical smell of death. It was such a wonder that all the relatives and acquaintances were called; those who were there, wanted to touch and kiss her body.



Luisa Piccarreta – April 23



The Servant of God Luisa Piccarreta was born in Corato in the Province of Bari, on the morning of April 23 A.D. 1865, Low Sunday ***“in Albis”*** (**the Sunday after Easter**). A few hours after Luisa’s birth, her father wrapped her in a blanket and took her to the main church for baptism. Her mother had not suffered the pangs of labor: her birth was painless. Her parents, Vito Nicola Piccarreta and Rosa Tarantini, both from Corato, had five daughters: Maria, Rachele, Filomena, Luisa and Angela. The last two did not get married, and after the death of their parents, on March 19 and 29, 1907, Angelina always remained assisting Luisa.

Note: The name "Low Sunday" is sometimes said to derive from its relative unimportance compared to the solemnities of Easter Day. Traditionally, the newly baptised would receive baptismal gowns that would be worn until this day, and the official Latin name is ***Dominica in albis***, "Sunday in [Setting Aside the] White Garments". Now also known as Divine Mercy Sunday as designated by Pope John Paul II.

In her tender age of three or four years, until she was ten, little Luisa was of fearful temperament. She could not remain alone, nor could she go anywhere by herself, due to the frightening dreams that she had every night during her infantile age. She dreamed of the devil, who frightened her, made her shake and bathe in cold sweat. And she hid; she ran into the arms of her mama, and then remained for the whole day with the impression of those dreams, with such fright that she felt that devil coming out from all parts... Even when she went with her parents to the family farm - a cultivated land at about 27 Km (~ 17 miles) from Corato, called “Torre Disperata”, in the *Murge* - she could not remain alone, not even in the garden, because the blowing of the wind or the moving of tree branches made her think of the presence of the devil.

For this reason, since that age, she became used to prayer. Every day she entrusted herself to all the male and female Saints that she knew with as many ‘Our Fathers’ and ‘Hail Marys’, so that they might free her from those dreams. A tender and profound devotion to the Most Holy Virgin, whom she called “Celestial Mama” also began to arise within her. Sometimes she dreamed of Her as She cast away the devil. One time in particular She said to her: “Cry, my daughter, for my Son is dead.” Luisa remained shaken and full of compassion. Her childhood - she says - was very embittered and unhappy. She did not even play with other little girls or with her little sisters because of the great length of her prayers. She remained slightly distant, but without going too far, because of her fear.

She did not want to participate in either feasts or amusements, although holy, which were traditional in the families. Her shy temperament rendered all things extraneous to her and martyred her, if she was forced to participate by her family, or if her mother took her to visit their relatives. If then some people came to her house, Luisa disappeared until they called her telling her that the visitors had left. In the meantime, she would remain hidden behind a bed, recollected in prayer.

Remembering all this, one day Jesus said to her: ***“My daughter, even the shyness with which I surrounded you in your tender age was one of my greatest jealousies of love for you. I wanted that no one entered into you, either world or people. I wanted to render you extraneous to everyone. I did not want you to participate in anything, or that anything be pleasing to you, because, having established since then that I was going to form the Kingdom of the Supreme Fiat***

within you, and since you had to take part in Its feasts and joys - it was just that you enjoyed no other feast, and that you be deprived of all pleasures and amusements which are on earth. Aren't you happy?"

And Luisa says: "But although I was shy and fearful, I was of lively and happy temperament: I jumped, I ran, and I even did some impertinences."

Luisa never emerged in any natural aspect. For all her life she remained a tiny little girl. She knew nothing except God, and the world did not know her - nothing human in her which would attract attention. One day Jesus said to her: *"Listen, I went round the earth, over and over again; I looked at all creatures, one by one, in order to find the littlest of all. And among all I found you, the littlest among all. I liked your littleness, and I chose you. I entrusted you to my Angels to guard you, not to make you great, but to preserve your littleness. Now I want to begin the great work of the fulfillment of my Will; and you will not feel greater because of this; on the contrary, my Will will make you smaller, and you will continue to be the little daughter of your Jesus - the little daughter of my Will"* (Vol. 12, 3-23-1921).

The Voice of Jesus

Luisa was nine years old when she received First Communion. It was the "in Albis" Sunday of A.D. 1874; the same day she received the Sacrament of Confirmation. For the first time little Luisa, with great devotion, went to receive the One Who had to make of her His Victim, and a Living Host. The Eucharist became her predominant passion, and she centralized all her affections in It. Since that age, Luisa used to remain in church for hours (her Parish Church, Saint Mary the Greek), kneeling motionless, engrossed in profound contemplation.

She became "*daughter of Mary*" at eleven. And she herself narrates: "One day, as I wanted to pray and meditate, I was caught by fear and I wanted to run to my family. But I felt a strength in my interior which kept me back, and I heard *a voice* in the depth of my soul, which said to me: "Why do you fear? Your Angel is by your side, Jesus is in your heart, and your Celestial Mama keeps you under Her mantle. Why do you fear then? Who is stronger: your guardian Angel, your Jesus, your Celestial Mama, or the infernal enemy? Therefore, do not run away, but stay, pray, and do not fear."

In this way Luisa acquired such strength, courage and firmness that the fear disappeared and the nightmares ceased too. From that time on - she was about twelve years old - she began to hear the interior voice of Jesus, especially when she received Him in Holy Communion. Jesus, in attitude of Master, now corrected her, now scolded her, now instructed her, and taught her about meditation. "Since then - Luisa writes - in my interior adorable Jesus taught me about the Cross, meekness, obedience, His hidden Life..."

Jesus was so jealous as not to entrust to anyone the task of the spiritual direction and education of Luisa, because He had to form in her the Work of the Sanctity of sanctities - His own personal Work of *giving start to the Kingdom of the Divine Will upon earth*. Luisa remained always under the care of her Confessors and under obedience to them. She had five Confessors during her life, and the last one was designated by her Archbishop; however, they were not her spiritual directors. Jesus alone was her Spiritual Director.

The interior voice of Jesus led Luisa to detachment from herself and from everything. For this purpose, He presented her the hidden life of the Holy Family in Nazareth as model. Life in the Divine Will, which Jesus was going to teach her years later, is the repetition of the interior Life of Jesus, lived especially in the ambiance of Nazareth, and in that of His Most Holy Passion. It is not by chance that the Archdiocese to which Corato belongs is called "*Trani-Nazareth*."

"You will be the true little nun of my Heart"

Luisa had attended school at the Sisters of Immaculate Conception (called "of Ivrea"), and had completed the second (maybe the third) elementary grade. A special affection for them arose within Luisa, a human affection for which Jesus reproached her bitterly, which was the first and the last of her life. In those years - she said - she had almost a craving for becoming a nun, and desired to be like one of those whom she knew. But Jesus made her stop very soon, allowing that she find a disappointment... He spoke to her of His love, of the inconstancy of the love of the creatures, of how He absolutely wanted her to cease that, and finally He added: *"...When a heart is not empty, I refuse it, and I cannot begin the crafting which I have planned to do in the depth of the soul."*

To her desires of religious life, Jesus, reassuring her, answered: ***“Yes, I will make you content; you will see that you will be a nun.”*** But her family was opposed, especially her mother, who said she would have made her content if Luisa had wanted to become a cloistered nun, but not one of active life.

She was about 14 years old when she went with her mother to Trani, to ask for admission to the monastery of Saint Claire in San Giovanni (cloistered nuns), but she was not accepted because her mother referred the strange things which were happening to her, and especially the precarious physical condition of Luisa.

Years later, reduced to languish in a bed, in her condition of voluntary victim, lamenting with Jesus, Luisa said to Him: “Yet, You told me a lie, You made fun of me, promising me that I was going to become a nun.” But many times Jesus reassured her on the fact that He had told her the truth, saying to her: ***“I cannot deceive, nor can I make fun of anyone. The call which I made on you was more special: who, by becoming a nun, even in the most strict religious lives, cannot walk, cannot take air, cannot enjoy anything? And how many times in religious orders do they let the little world in, and amuse themselves magnificently? And I remain as if aside... Ah, my daughter, when I call to some state, I know how to fulfill the call. The place is indifferent to Me; the religious habit tells Me nothing, when in substance the soul is what she should be if she had entered religious life. Therefore I tell you that you are and will be the true little nun of my Heart.”***

“What is missing to the Passion of Christ”

Luisa was 13 years old when the unexpected *vision of Jesus carrying the Cross* was to mark a turning point in her life. She herself narrates: “...So, encouraged by Jesus, I began to meditate on His Passion, which did so much good to my soul that I can well assert, without fearing of being mistaken, that all the good came from this source of grace and love. From that time on, the Passion of Jesus made Its way, not only in my heart and in my spirit, which vividly felt compassion, but through this meditation, my whole body was caught by such rapture as to feel the painful effects of the Passion itself. I saw myself immersed in It as if in an immense sea of light, which with its burning rays made me share in the love of Jesus, Who had suffered so much for me...”



April 27 A.D. 2014 – Low Sunday - Dominica in Albis

Calendar for the Traditional Roman Rite



“**Low Sunday**” signified the octave of the Easter Celebrations because it is on a lower scale and the Highness of Easter Sunday. It is also known as **St. Thomas Sunday** and is so called because the Gospel reading always relates the story of “Doubting Thomas,” in which Thomas the Apostle comes to believe in the Resurrection of Jesus only after being told by the resurrected Christ to place his finger in the nail marks and his hand in His side. In the Gospel accounts, this event takes place on the eighth day after the Resurrection, hence their significance for this Sunday. **“Because thou hast seen me, Thomas, thou hast believed. Blessed are they who have not seen and have believed.” My Lord and my God, help my unbelief.** (John 20:19-29).

Traditionally on **Low Sunday**, the newly baptised would receive baptismal gowns that would be worn until this day, and the official Latin name is **Dominica in albis [depositis], “Sunday in [Setting Aside the] White Garments”**. Hence “White” and “Alb” Sunday—which is also the etymology of Whitsunday (Pentecost). Those who had been baptized at Easter laid aside the white robes which they had worn throughout the week.

The Feast of the Divine Mercy

Divine Mercy Sunday is the culmination of the novena to the Divine Mercy of Jesus, a devotion given to St. Faustina (Maria Faustina Kowalska) and is based upon an entry in her diary stating that anyone who participates in the Mass and receives the sacraments of Confession and the Eucharist on this day is assured by Jesus of full remission of their sins and punishments. The devotion was actively promoted by Pope John Paul II, who canonized St. Faustina and designated the Sunday after Easter as the Sunday of the Divine Mercy (Dominica II Paschae seu de divina misericordia) in the General Roman Calendar.^[4] John Paul II, who died in April 2005 on the vigil of Divine Mercy Sunday, was beatified on Divine Mercy Sunday, 1 May 2011, by his successor, Pope Benedict XVI.

In her diary on Divine Mercy, she wrote that Our Lord said to her: **“I desire that the first Sunday after Easter be the Feast of Mercy. On that day the very depths of my tender mercy are open.”** (Source: Divine Mercy in My Soul, 1987, Sister M. Faustina Kowalska) Jesus emphasized to Blessed Faustina that the depths of His Mercy were already open on that day, long before official recognition of the Feast by His Church. **With the birth of Luisa Piccarreta on the day which would eventually be proclaimed the Feast of Divine Mercy, Jesus left a special sign of the unique importance of Luisa’s Mission, which her special confessor, Blessed Hannibal Maria Di Francia, described as “the triumph of the Divine Will in the entire universe.”**

April 16, A.D. 1904 Book of Heaven

Continuing in my usual state, I found myself outside of myself, and I saw a multitude of people, and in their midst one could hear noises of bombs and gun shots. People were dropping dead or wounded, and those who were left would flee up to a palace nearby; but the enemies would go up there and kill them, more surely than those who remained outside. So I said to myself: ‘How I wish I could see whether the Lord is there in the midst of these people, so as to say to Him: ‘Have mercy - pity on these poor people!’ So I went round and round and I saw Him as a little Child; but little by little He

kept growing, until He reached the perfect age. I drew near Him and I said: ‘Amiable Lord, don’t You see the tragedy that is happening? You don’t want to make use of mercy any more? Do You perhaps want to keep this attribute as useless, which has always glorified your Incarnate Divinity with so much honor, forming a special crown on your august head, and bejeweling You with a second crown, so wanted and loved by You - which is souls?’

Now, while I was saying this, He told me: *‘Enough, enough, do not go any further; you want to speak of Mercy, and what about Justice - what are we going to do with It? I have told you and I repeat to you: ‘It is necessary that Justice follow Its course’.*” So I replied: ‘There is no remedy - why then leave me on this earth when I can no longer placate You and suffer in the place of my neighbor? Since it is so, it is better if You let me die.’ **At that moment I saw another person behind the shoulders of blessed Jesus, and He told me, almost making a sign with His eyes: “Present yourself to my Father and see what He tells you.”** I presented myself, all trembling, and as soon as He saw me, He told me: “Why have you come to Me?” **And I: ‘Adorable Goodness, infinite Mercy, knowing that You are Mercy Itself, I have come to ask for your Mercy - Mercy on your very images, Mercy on the works created by You; Mercy on nothing else but your creatures themselves.’ And He said to me: “So, it is Mercy that you want. But if you want true Mercy, after Justice has poured Itself out It will produce abundant fruits of Mercy**

As if in answer to Luisa’s request for Mercy, **St. Mary Faustina of the Blessed Sacrament** was born the following year on August 2, 1905. Another connection between these two great Saints is that On Oct. 5, 1938 at 10:45 P.M. Sister Maria Faustina Kowalska passed away and left this world to be with the Lord. Her funeral took place **Oct. 7, 1938** on a first Friday of the month and the Feast of Our Lady of the Rosary. Also **on October 7, 1938**, Luisa was forced to leave the House of the Divine Will where she had lived for exactly ten years with the Daughters of the Divine Zeal.

Personal Note: i believe this to be the only time in all the volumes that God our Father spoke directly to Luisa. In her request for Mercy Luisa directly addresses God our Father as “Mercy Itself”. Also, I find it interesting that the Divine Mercy Chaplet prayer is also directed to the Eternal Father.





Reparation

"My sin is always before me," Ps.50

By Bishop Fulton J. Sheen

J.M.J.

The past stays with us in our habits, in our consciousness of remembered guilt, in our proclivity to repeat the same sin. Our past experiences are in our blood, our brains, and even in the very expression that we wear.

The future judgment is also with us; it haunts us, causing our anxieties and fears, our dreads and preoccupations, giving us insecurity and uncertainty.

A cow or a horse lives for the present moment, without remorse or anxiety; but man not only drags his past with him, but he is also burdened with worries about his eternal future.

Because the past is with him in the form of remorse or guilt, because the future is with him in his anxiety, it follows that the only way man can escape either burden is by reparation – the making up for the wrong done in the past – and by a firm resolution to avoid such sin in the future.

How do we make reparation? Disposing of the past is the first step to take, and in taking it, the important distinction between forgiveness and reparation for sin should be remembered.

Some who have done wrong mistakenly think that they should only forget it, now that it is past and 'done with.' Others believe, falsely, that once a wrong deed has been forgiven, nothing further needs to be done. However, both of these attitudes are incomplete, as they lack in love.

We all will have to unite our cross with our Lord on the Cross in order to use it to purchase our eternal salvation. About a year ago (circa 1970), I was talking to Pope Paul VI and I said to him, "You are well named." He was named Paul. Paul went from city to city, was stoned from Lystra to Derby to Antioch to Pisidia, and so I said, "You were stoned by your own."

"Yes," he said. "I open my mail at midnight and in almost every letter is a thorn and when I put my head on my pillow an hour or two later, I really lay it down upon a crown of thorns.

"But," he said, "I cannot tell you what ineffable joy I have to suffer."

Then Pope Paul VI quoted to me the twenty-fourth verse of St. Paul's letter to the Colossians:

"Now I rejoice in my suffering for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of His body, that is, the Church...." [9] "I suffer all of this for the sake of the Church," said the Pope.

That is how we use suffering. I think the great tragedy of the world is the suffering that goes to waste. People suffer and they have no one whom they can love to suffer for. Love does not kill the pain but it diminishes it. Our Lord, in instituting the Sacrament of Penance, made it clear **that there is a difference between forgiveness and the undoing of the past.** That is why confession is followed by absolution, or forgiveness, and why, when absolution has been given, the confessor says: "For your penance say...." Then he tells the penitent what payers to say or which good actions to perform to make atonement for his sins.

The high reasonableness of this is apparent if we translate the offence against God into purely human terms. Suppose that I have stolen your watch. When my conscience finally pricks me, I admit it all to you and say: "Will you forgive me?"

No doubt, you will, but I am sure that you will also say: "Give me back the watch."

Returning the watch is the best proof of the sincerity of my regret. **Even children know there must be a restoration of the balance or equilibrium disturbed by sin.**

For instance, a boy who breaks a window playing ball often volunteers, "I'll pay for it." **Forgiveness alone does not wipe out the offence.** It is as if a man, after every sin, was told to drive a nail into a board and, every time he was forgiven, a nail was pulled out. He would soon discover that the board was full of holes, which had not been there in the beginning. Similarly, we cannot go back to the innocence that our sins have destroyed. When we turned our backs upon God by sinning against Him, we burned our bridges behind us; now they have to be rebuilt with patient labour.

A businessman who has contracted heavy debts will find his credit cut off. Until he has begun to settle the old obligations, he cannot carry on his ... his business. Our old sins must be paid for before we can continue with the business of living.

Reparation is the act of paying for our sins. When that is done, God's pardon is available to us. His pardon means a restoration of the relationship of love, just as if we offended a friend, we do not consider that we are forgiven until the friend loves us again.

God's mercy is always present. His forgiveness is forever ready, but it does not become operative until we show Him that we really value it.

The father of the prodigal son had forgiveness always waiting in his heart; but the prodigal son could not avail himself of it until he had such a change of disposition that he asked to be forgiven and offered to do penance as a servant in his father's house.

So long as we continue our attachment to evil, forgiveness is impossible; it is as simple as the law, which says that living in the deep recesses of a cave makes sunlight unavailable to us. Pardon is not automatic – to receive it, we have to make ourselves pardonable.

The proof of our sorrow over having offended is our readiness to root out the vice that caused the offence. The man who holds a violent grudge against his neighbour and who confesses it in the Sacrament of Penance cannot be forgiven unless he forgives his enemy. "If you do not forgive, your Father Who is in Heaven will not forgive your transgressions either." (Mk.11:26). [10]

How can we make Reparation to our Lord Jesus?



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

The little daughter of the Divine Will

I also tell you that the purpose of these Hours of the Passion is not so much that of narrating the story of the Passion, because there are many books that treat this pious topic, and it would not be necessary to make another one. But rather, the purpose is the reparation, uniting the different points of the Passion of Our Lord with the diversity of the many offenses, and making worthy reparation for them together with Jesus, almost making up for all that the other creatures owe Him. From this, the different ways of reparation present in these Hours: in some sections one blesses, in others one compassionates, in others one praises, in others one comforts suffering Jesus, in others one compensates, in others one supplicates, prays and asks.

Therefore, I leave it to you, Reverend Father, to make known the purpose of these writings with a preface.

The little daughter of the Divine Will

October 11, 1914

As I was writing the Hours of the Passion, I thought to myself: "How many sacrifices there are in writing these blessed Hours of his Passion, especially when having to write down certain interior acts that passed only between Jesus and myself! What will be the recompense that Jesus shall offer me for them? And Jesus, making me hear his sweet and tender voice, said to me:

And He: "... *These Hours are the most precious of all, for they are none other than the repetition of what I did in the course of my mortal Life and of what I continue to do in the Most Blessed Sacrament. When I hear these Hours of my Passion [recited], I hear my own voice and my own prayers. I see my Will in that soul who desires the good of all and who wants to make reparation for all, and I feel transported; whence, I take up my dwelling within her, so as to do within her that which she herself does. Oh, how I would love it if only one soul in every town were to make these Hours of my Passion! I would feel my own presence in each town, and my Justice, greatly disdained in these times, would be placated in part.*"...

Photos of Padre Bernardino's 50th Anniversary



This celebration was held March 15 in Bari, in the Sanctuary of Santa Fara, where is the Capuchin Province of Bari. The Eucharistic celebration was presided by Archbishop Benigno Papa. In the pictures you can see the Provincial Minister of the Capuchin, Fr. Piergiorgio Taneburgo along with Padre Bernardino







Prayer Requests – April A.D. 2014



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

Popes Francis & Benedict (SI), Padre Bernardino Bucci (recovery), Luisa Piccarreta (to be declared Blessed – God’s Peace on earth – end to abortion), Mother Gabrielle Marie & Benedictine Daughters (Support & Vocations), Eugenie (SI), Donna, Summer, Dustin, Chris & Family (SI), Jack and Gail (SI), Kaeln Boos (recovery), George (SI), Dr. Ramon Sanchez (SI), Edwin J.P. (SI), Peter H. (SI), Sammy and Dewayne (SI), Judith Marie (Family & SI), Clair Marie (SI), Nicole, Carly, Jake, Tad (SI), Nicole’s Father and Lisette (hip, hearing & conversion), Nephew (SI), Frank Kelly (protection/mission/back), Rose Patak (broken arm), Jerry Gouthro (eyesight), Dannette, Bobbie and Mikela (SI), Fr. Hennessee (SI), Michal Therese (employment), Lifers - Linda – Mura-Mary M, Jeff, Cheryl (SI), Ann (endometrial cancer), Paul S (SI), Fr. Peter D (SI), Fr. Celso (SI), Bud (SI), Fr. Lou (SI) Gary Z (SI), Sam Fuma (SI), Muriel & Gene (SI -family), AMC (SI), JJ Rosana Garcia Family (SI), Liz Ann Garcia (SI), Aida Garcia (Health), Anna Pfeil (SI), Ana Ramos (SI), Christina (SI), robert (SI), Ninfa (SI), Sylvester (SI), Sandy, Karen, Kurt, Olivia (SI), Ann, Scott, Jacob & Samuel (SI), Fr. Mancini (SI), Jerry, Donsey & family (SI), Jennifer Raczek (SI), Fr. Denis D (SI), Linda Burke (SI), Hilda Lopez & family (SI), Unice & David (SI), Meg & Tony (SI), Carol Braun (back recovery), John Braun (SI), Fran & Judy O’Brien (SI), Diane (SI), Charlotte & Rose Hafley (SI), Earl Duque Family & Aniela (SI), Nicholette Gottlinger and family (SI), Anita Ramos (SI), Helen (SI), Troy (SI), Fr. Javier (SI), Fr. Carlucci (SI), Jennie (SI), Teresa (SI), Frank Ramirez (SI), Sara (SI), Lillian R (family) Jean Louis Rainville (Hospice) Cecile Rainville (courage), Dorothy B (surgery), Mrs. O (illness), Julie & Brian (children), Dorothy Macaluso (SI), Nick Clarke (recovery), Mrs. Kogut (SI), Joyce Burlee (SI), Joe Tuninelli (kidney cancer), Alex (surgery), Connie (SI), Kathleen (cancer), Marcel (SI), Steven (test), Jeanne Horvath (hospital), Kathleen Tougas (cancer), Miss J (SI), Lycia Ramacle (stroke), Jocelyn (SI), David Everet (SI), Mike Waters (Stroke), Bill Chanatry (cancer), Nick Clark (recovery), Patsy Boyd (SI), Julie (SI), Deborah (SI), Kathy (SI), Fr. Maclear (hospital), Connie (SI), Oliver’s grandfather (cancer), Derick (sarcoma), Lisa Issac (cancer), Analise Fammler (hip), Bill (SI), Zack Long (SI), Patricia (SI), Jamie (surgery), Joe (recovery), Mike and Nancy (SI), Zack (SI), Meghan (surgery), Nicholas Daniel Burgmaster (surgery), Josephine, her husband (SI), Bernie (bladder cancer), Evie (SI), Ellen Duffy Bush (cancer), Kay Eiseman (surgery), Jane Hundley Hebert (cancer), Quinn (SI), Tony Hutchins (rehab), Joseph Stanton (SI), Dee Schnitzius (SI), Stephan Pam (SI), Amber (vocation), Msgr. Kiernan (hospital), Lisa Isaac (cancer), Joe (SI), Martha (asthma), Mary Ann (employment), Sister Maria Maynes (cancer), Georgia Kate (eye), Jim Middleton (recovery), Sr. Maria Maynes (cancer), Sister Eva Martina SSF (coma), Clint & Tracy (SI), Mary Jon Conboy (thyroid), Jill (pregnancy), Joe (recovery), Molly (baby), Meghan (baby), Pauline Jean (SI), Jess (pregnancy), Brian (PT), Carole (cancer), Janice (marriage), Cindy (loss), Peggy (tumor), Aldo (cancer), Dan and Steve (SI), Julia (SI), Darlene (surgery), Summer P (SI), Mike Haskings (heart attack), Vicky Hauck (SI), Clare & Derek (SI), Astid & Steven (SI), Alison and Adel (SI), Robert & Cecylia (SI) Daniela (faith), Geoffrey-Phillippa & Stefan (SI),

Pray for the souls of – Donald Schad, Joe Rainville, Graham, Tony Chiffy, Patti Kaiser, Paula, Lydia Remacle, Gerry, Tom, Fr. Austin Green, OP, Esperanza,

May the souls of all the faithful departed, through the mercy of God, Rest in peace

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

“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.

Contact Information E-mail: 333444@earthlink.net