

*Being Faithful and Attentive
in the Divine Will*



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From the Writings of

The Servant of God Luisa Piccarreta

The Little Daughter of the Divine Will

**Day Twenty-nine - The Queen of Heaven in
the Kingdom of the Divine Will.**

Blessed child, you know that I was present at the Resurrection of my Son. But I did not say a word to anyone, waiting for Jesus Himself to manifest Himself as risen, gloriously and triumphantly. The first one to

see Him risen was the fortunate Magdalene; then the pious women. All came to Me telling Me that they had seen Jesus risen, and that the sepulcher was empty; and I listened to all, and with an air of triumph I confirmed all in the faith in the Resurrection. By evening, almost all of the apostles had seen Him, and all felt as though triumphant at having been the apostles of Jesus.

Being Faithful and Attentive: *The Divine Attitude*

It is good to begin at the heart of the matter. What does it really take to live in the Divine Will? To progress in It? And

to come to possess It? Above all it takes attentiveness. By far, there is no phrase that Jesus repeats more often throughout the Book of Heaven than "be attentive." Therefore, from the start, be aware that you must learn to always be attentive to the Divine Will no matter what you are doing, even if you're doing the most ordinary things:

Volume 36: May 17, 1938

“If the creature had to give Us only what is spiritual, he could give Us very

little. But in giving Us also his little natural acts, he can keep giving them to Us always, and We are in a continuous relationship. The union between Us and the creature is never broken. All the more so, for the smallest things are always at one's fingertips, within reach of the little and the great, the uneducated and the learned... Breathing, moving, attending to one's personal needs is proper of everyone, and these things never cease. If they are done to love Me, to let the life of the Divine Will be formed in them; this is Our triumph, Our victory and the purpose for which We created them.

Same reading continued

"So, be attentive. I watch your steps, your words, the movements of your pupils, your tiniest acts, in order for my Will to have its life - its place. We don't care whether the act is natural or spiritual, big or small; but we watch attentively to see whether all is ours; whether our Will made arise its Sun of Light, sanctity and love. We use even the most insignificant act to make the most prodigious wonders, forming the most beautiful scenes to keep us all amused."

For and In Jesus: The Divine Attitude Therefore, whatever your daily duties, little by little you must learn to always do them for the love of Jesus and in Jesus. This is what it means to be attentive to the Divine Will. In this way whether you are driving a car, cutting the grass, changing a diaper or typing on a keyboard, your actions will have a divine value. To do everything for Jesus means to do everything with the pure intention of pleasing Jesus alone. Jesus says:

Volume 3: April 25, 1900

“ . . . purity in deed is so great that he who acts for the sole reason of pleasing Me does nothing else but send forth light in all his works. He who does not act rightly, even in the good that he does 'does not do anything but spread darkness.' ”

Volume 3: July 9,1900

“The soul which is truly mine must not live only for God but in God. You must try to live in Me, for in Me you will find the vessel of all virtues, and by walking in their midst, you will be nourished with their perfume so much so as to be full as from a meal. Then you, yourself, will do nothing else but

send light and Heavenly perfume. Because to live in Me is the true virtue; it has the power to give to the soul the same form of the Divine Person in Whom she makes her residence, and to transform her into the very divine virtues in which she is nourished.”

Now to do everything in Jesus is to give up your own ways, and to do everything in the same manner and with the same attitude that Jesus would do it, thus allowing Him the pleasure of doing the work in you. Jesus explains:

In living for God~ the soul can be subjected to troubles, bitterness, and to being fickle, to feeling the weight of the passions, to interfering in earthly

things. But living in God... no. It is entirely different, because the main thing in being able to say that a person lived in another person should be that he had left his own thoughts and even took those of the other, as well as his style, his own tastes and even more. He had left his own will to take up the will of the other. Thus, in order that a soul may live in the Divinity and dwell there, she must leave everything that is her own, that is, deprive herself of everything, leave her own passions; in a word abandon everything to find everything in God.

Peace is a Sign

It becomes clear, therefore, that to do continuous acts in the Divine Will you must be constantly attentive to maintaining the divine attitude of doing everything **for the love of Jesus**, and **in Jesus**. One important sign of this divine attitude is the peace you will experience when you are abandoned (accepting all that happens within or without as God's Will), and self-forgetful (concerned not with your own interests, but only those of Jesus). Without this abandonment and self-forgetfulness, you will become disturbed when things don't go the way

you planned or desired (and this shows that your human will is acting). Being thus disturbed, you lose your peace, and you retreat from the Divine Will. Jesus explains:

Volume 3: June 17, 1900

.... to act in God and not to leave the boundaries of peace is all the same. Therefore if you observe a little disturbance, it is a sign that you are exiting a little from within God, because to act in Him and not to have perfect peace is impossible. Furthermore the boundaries of peace are endless, rather, in everything that

belongs to God .. all is peace

Volume 8: July 17,1907

“ . . . the true sign for knowing if a soul lives in my Will is in all that which happens, in anything, it happens in peace. This is because my Will is so perfect and holy that It cannot produce even the shadow of disturbance. Hence, if in contradictions, mortifications, and bitternesses, one feels disturbed, he could say he is in the shadow of my Will and not within It, he feels his own will as master rather than the Divine.”

Volume 13: October 18, 1921

And once when Luisa had spent an

entire day disturbed, late at night, after she had calmed down, Jesus appeared and said to her in sorrow:

“My daughter, today, with your disquiet, you have prevented the Sun of my Person from rising within you. Your disquiet is a cloud between you and Me, and it prevents the rays from descending into you. If the rays do not descend, how can you see the Sun? If you knew what it means to prevent my Sun from rising, and what a great evil it is for you and the entire world, you would be very careful to never again become upset! It is always night for those souls that are upset, the sun never rises. For tranquil souls, instead,

it is always day: my sun wants to rise at any hour whatsoever, the soul is always ready to receive any hour whatsoever, the soul is always ready to receive the good of my coming.”

Volume 26:-March 13, 1927

And then, disquiet is nothing else than a lack of abandonment in Me. I want you to be so abandoned in my arms that you need not be concerned about anything, I will take care of you and protect you from everything. You cost Me a lot, I have put much in you. I alone have rights over you. So, if the rights are my own, your care will be all my own. So be at peace and do not fear

Be convinced then, how important it is to always be disposed to the Divine Will by keeping attentive and at peace. For the Divine Will only "unfolds Its Acts according to the dispositions that are shown It.

The Actual Act

As a way of keeping attentive to the divine attitude throughout the day, Jesus has given us the "Actual Act " But these Actual Acts must not become mere words, something external. For then, while saying the formula of the Actual Act, you would remain in the state of operating in your own will. No, the Actual Act is designed by God to help the soul enter into and maintain the interior disposition of the divine attitude. Luisa explains this in these words:

Volume 12: March 23, 1921

“To enter into the Divine Will, above all it is necessary for me to forget myself, my will, my interests - which for me no longer exist - and to preoccupy myself only with the interests of Jesus. That everything of mine disappear, and that in the Will of Jesus, the Love, the Prayers, and the Reparations of Jesus Himself become mine. Thus, everything that is his, becomes mine. His Will, too, is mine; and since in the Divine Will there are all goods, past, present, and future; thus all these goods too become mine.

“To live in the Divine Will is to live

on all that Jesus possesses. But the 'all' does not consist of a formula. It was said to me that the soul must enter into the Divine Will at the cost of whatever sacrifice, when God asks it, and the greater the sacrifices to enter into the Divine Will, the more perfect will become the transformation and the acquisition that she will make. Consequently, to practice entering into the Divine Will with repeated formulas and with repeated intentions in all acts, even minimal, in so far as one can, is acceptable to God, and is a setting out toward this Divine transformation whereby the creature lives and operates in the Divine Will.”

Human Weakness Supplied For

Having seen then what the divine attitude truly consists of, it becomes apparent that it is not always easy to maintain. Luisa pointed this out:

Volume 12: March 28, 1917

My Love, many times it is difficult to always have this divine attitude.

Jesus replied: My daughter, what the soul cannot always do with her immediate acts in Me, she can supply

with the attitude of her good will. Then I will be so pleased by her, that I will make Myself a vigilant sentinel of her every thought, of her every word, of her every heartbeat, etc. Moreover, I will place them as retinue inside and outside of Myself, looking at them with so much love as fruit of the good will of the creature.

When [however] the soul, merging herself in Me, makes her immediate acts with Me, I then feel Myself so greatly attracted to her that I do together with her that which she does; and I change her action into Divine. I keep track of everything and reward everything. Even the smallest things, as

well as a single good act of the will, do not remain unrewarded in the creature.

Volume 36: September 5, 1938

So, even when, because of human weakness, you lose your attentiveness or become unable to maintain perfect peace - and thus lose the divine attitude - Jesus is still pleased with the attitude of your good will. And though your immediate acts then cease to be acts done in his Will, the good news is that, if you have firmly committed yourself to live in his Will and have not taken this commitment back, this human weakness does not cause you to lose the Life of the Divine Will that

Jesus has begun forming in you, as the following passages illustrate:

I understood the holiness, the beauty, and the greatness of living in the Divine Will. Then I thought to myself., Living in It seems a hard thing to do. How can the creature possibly reach that point? Human weakness, the often painful circumstances of life, unexpected encounters, the many problems that leave you at a loss - don't they all hold the creature back from living in this holy state that requires the greatest attention?

And my sweet Jesus, resuming his words with an unspeakable tenderness as to make my heart burst, added:

'My little daughter of my Will, my concern and my continuous longing to have the creature live in my Will are so great that, when the creature and I have agreed with firm decision that he must live in my FIAT - that is my Will, the first one to make the sacrifice is Myself.

To attain the goal of having him live in It, I place Myself at his disposal. I give him all the graces, light, love and knowledge of my Will, so that he will feel the need to live in It. When I want something and he quickly accepts to do what I want, I see to everything. And when he doesn't do It because of

weakness or circumstances, not through lack of will or through negligence, I will make up for him and do what he was supposed to do. I turn over to him what I've done as though he had done it himself.

My daughter, living in my Will is Life that I have to form - it is not virtue. And life needs motion and continual acts. If this were not so, there would no longer be life. At best, it could be a work, which does not need continual acts, but not life.

Therefore, when because of unintentional indisposition or because of weakness the creature does not do what he should, I don't cut off the life. I

continue It. And perhaps in that same indisposition there is also my Will, which permits those weaknesses. Therefore the creature's will continues to mingle with Mine.

And then, along with everything, I look at the agreement we entered into, the firm decision we made as opposed to any contrary decision. In view of this I continue my commitment to make up for what the creature lacks. In fact, I double the amount of graces. I surround the creature with new love and new stratagems of love, so he may become more attentive. I awaken in his heart the utter need to live in my Will. This need is for his own good, for it

may make him aware of his weakness. He will then rush into the arms of my Will and beg Me to hold him close so he may always live with It.'

Volume 36: October 26,1938

“My good daughter, take courage and don't be afraid. I won't leave you nor can I leave you. The chains of my Will link Me to you inseparably. And then, why are you afraid that you will leave my Will? When you entered It, there was a firm and decisive act of wanting to live in It So, too, in order for you to leave It, another firm and decisive act would be needed.”

When your Attentiveness Fails

Considering how difficult it is to be continually attentive to maintaining the divine attitude (and that it could take years to obtain this grace - which is the grace of continual prayer), these passages are a great comfort. How much Jesus loves you! How much He longs for you to live in his Will! Yet, this comfort mustn't ever cause you to become lax. Remember, attentiveness is the key to living in the Divine Will, and when your attentiveness fails Jesus says:

Volume 36: October 26, 1938

“Though you are in my Will, its as if you were in a place where you don't care to do what's right for you to do, what's appropriate for you to do in order to adorn my Will, direct It and lavish on It everything you can. Being thus troubled in my Will, you're not concerned with receiving my creative and operative act. So neither can I give it to you nor can you receive it. You remain at a sort of standstill.”

And in another place He says:

Volume 4, March 16, 1922

“Be attentive, therefore, because when your actions don't flow in my Will, it is as if the sun stood still in its path, and when you are distracted it is as if clouds covered the sun and darkness came over you. Nevertheless, when distractions are involuntary, one strong and decisive act of your will to return to my Will is sufficient to put the sun back in motion and with a swift breeze send the clouds on their way, thereby making the sun of my Will glow more magnificently.

Attentiveness : The Road to Possession

Attentiveness is therefore the road that must be constantly traveled to come to the full possession of the Gift of the Divine Will. Until then, this Gift can be considered yours only "*at intervals and on loan*" which you must ask for whenever you wish to use it, as Luisa illustrates with these examples:

Volume 18: December 25, 1925

Suppose I was given some money of gold that had the virtue of multiplying to as much money as I wanted, oh, how rich I could make myself with this gift. Instead another receives the same gift on loan for an hour in order to execute an action and then has to return it quickly, what a difference there would be between the riches I possess by the gift and that of the one who received it on loan! Or, if I was given the gift of a light that never fades, thus, by night and by day I am in safety and always have the good that comes from possessing that light which no one can take away from me. It becomes a part of my nature, giving me the light of knowing good in order to do it, and the

evil of fleeing from it. Thus, with the light, given to me as gift, I scoff at everyone: at the world, at the devil, at my passions and even at myself, therefore, this light is for me a perennial fountain of happiness. It is without arms, yet it defends me; it is without voice, yet it teaches me; it is without hands and feet, yet it directs my way and makes itself a safe guide in order to bring me to Heaven On the other hand, someone else, when he feels the need, must go and ask for this light; therefore, he does not have it at his disposition. Since he is not in the habit of looking at things together with the light, he does not possess the knowledge of what is good and what is

evil, and then, does not have sufficient strength to do good and avoid evil. So, not possessing the light and continuous light, in how many deceptions, dangers and narrow ways does he not find himself? What a difference between one who possesses this light as his gift and one who must ask for it when he has need of it.

In the end, by perseverance in attentiveness to the point of keeping the divine attitude continuously, you will come to finally possess the supreme Gift of the Divine Will:

Volume 18 December 25, 1925

"Therefore, first I want to see that the soul truly wants to do my Will and never her own, that she is ready to sacrifice anything to do Mine, and that in all she does, she asks Me always, even on loan, the Gift of my Volition.

"When I see that she does nothing without the loan of my Volition, I give It to her as a gift because, by asking for It again and again, she has formed the empty space in her soul in which to put the Celestial Gift. Living habitually on the loan of this Divine Food, she has lost the taste for her own volition; her palate is ennobled and is not adapted

to the vile foods of her own ego. Therefore, seeing herself in possession of the gift that she longed for, yearned for and loved so much, she will live by the Life of that Gift; she will love It and will give It the esteem that It merits.

Summary of the Importance of Attentiveness

The key to living in the Divine Will is attentiveness to It, even in the most ordinary things. Attentiveness means striving to constantly keep the **divine attitude** of doing everything **for the love of Jesus** and **i n** Jesus. Doing everything **for the love of** Jesus means doing everything with the pure intention of pleasing Him alone. Doing everything **i n** Jesus means giving up your own ways and doing things in the same manner and with the same attitude Jesus would do them. One sign of this divine attitude is the **peace** you experience when you are abandoned to God's Will and forgetful of self. To help you maintain the divine attitude, Jesus has given you the "**Actual Act**" Even so, the divine attitude is

difficult to constantly maintain. Fortunately, when you lose it through human weakness (and not by deliberately choosing to do your own will), although your immediate acts cease to flow in the Divine Will, the Life of the Divine Will that Jesus has begun forming in you continues. However, you must always strive to be as attentive as possible, because when you lose your attention you remain at a standstill, unable to receive the operative act of the Divine Will. Attentiveness is the road to possession. Until the Gift of the Divine Will is fully possessed, It must be considered yours "at intervals and on loan," and so it must always be asked for. By persevering in

attentiveness to the point of constantly keeping the divine attitude - which is continual prayer - you will come to finally possess the Divine Will as your own.

*A Final Exhortation to be
Attentive*

Volume 19: February 28, 1926

“My child, do not lose time, because every time you occupy yourself with yourself, you lose one Act in my Will, and if you knew what it means to lose one single Act in my Will ... ! You lose a Divine Act - that Act embraces everything and everyone, and which contains all the goods which are in Heaven and on earth; more so, since my Will is a continuous Act which never stops Its course, nor can It wait for you, when you stop with your fears. It is more convenient for you to follow It in Its continuous course, than for It to wait for you, when you place yourself on the way in order to follow It. And not only do you lose time, but having to appease you and to raise you

from your fears in order to place you on the way of my Will, you force Me to deal with things that do not regard the Supreme Volition. Your very Angel who is near you, remains on an 'empty stomach', because every act you do in It, as you follow Its course, is one more unexpected beatitude which he enjoys being near you; and it is a redoubled Paradise of joys which you offer him, in such a way that he feels happy of his destiny of having you in his custody. And since the joys of Heaven are communal, your Angel offers the unexpected beatitude he has received from you - his redoubled Paradise, to the whole Celestial Court, as the fruit of the Divine Will of his protected one.

All make feast and magnify and praise the Power, the Sanctity, the Immensity of my Will. Therefore, be attentive; in my Will one cannot lose time - there is much to do. It is to your advantage to follow the Act of a God, which is never interrupted

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I continued in my usual fears; and my always amiable Jesus, making Himself be seen, all goodness, said to me: "My daughter, do not lose time, because every time you occupy yourself with yourself it is an act that you lose in my Will; and, if you only knew what it means to lose a single act in my Will:

You lose a Divine Act, act which embraces everything and everyone, and which contains all the goods that are in Heaven and on earth -- much more that my Will is a continuous act, which never stops its course; nor can it wait for you, when, with your fears you stop. You must follow it in its continuous course, rather than it waiting for you when you place yourself on the path to follow it. And not only do you lose time; but I, having to repacify you, must lift you up from your fears to place you on the path in my Will. You constrain Me to occupy Myself with things which do not regard the Supreme Will; and your very Angel, who is beside you, remains fasting

because of this, since each act that you do in It, as it follows its course, is one more accidental beatitude which he enjoys by being at your side. It is a Paradise redoubled with joys that you offer him in a manner that he feels happy about his lot of having you under his guardianship. And since the joys of Heaven are in common, your Angel offers the accidental beatitude that he has received from you. His Paradise is redoubled to all the Heavenly court as fruit of the Divine Will in the soul whom he protects. Everyone makes merry and magnify and praise the power, the sanctity, the immensity of my Will. Therefore, be attentive. In my Will one cannot lose time; there is

much to do; it is proper that you follow the never-interrupted act of a God."

Thoughts on the Dynamics of Living the Gift of the Divine Will

By the very fact of our created existence, we are totally dependent on God who is more united to our soul than our soul is united to our body. We depend upon Him for being created and conserved in existence. He provides the

continuous prime movement for all of our activity. (For it is God who works in you both to will and accomplish, according to his goodwill.-Phil 2.13.) Thus the Divine Will is always acting in us and giving us natural grace to keep us living, acting, breathing, thinking, etc. At any time God could add supernatural grace upon this natural grace. He has even chosen to do so. He can and does give us actual grace to help us dispose ourselves to the reception of Sanctifying Grace, which is given normally through the sacramental system and the cross, in accordance with our disposition.

Volume 14 - May 19, 1922

In Heaven the Blessed enjoy all the blessedness that my Will contains and they live as if in Its very center. But they cannot multiply my Will, for in them their merits are fixed. Therefore, you are happier than they, because you can multiply my Life, my Will and all my beneficences in them. My Will, rejoicing in you, is acting and It needs your acts to multiply Me. Therefore, when you act, I am anxious to see that you act in my Will so that I can see Myself multiplied in your act. How alert you should be, so as not to let anything escape you!"

God can also operate with us in our acts and flood our acts with his own

Divine Essence, Life, and Qualities, such as Light, Beauty, Wisdom, Power and Love. (The Kingdom of God comes without observation. -Lk 17.20.) All these Divine Qualities are integral with His own Real Life emanating eternally from his Divine Will. If God chooses to invade our acts in this way, then the acts of the soul are transformed and divinized in the Real Life of God. These acts are truly divine. And since the human will is the unfailing depository of all activity and experience of the creature, the soul itself is deified and participates immediately and abundantly in the Divine Nature, without losing its own nature, according to its capacity, which is

potentially ever expanding to the farthest boundaries possible to creatures.

Volume 15 - April 2, 1923

Each new entry that you make into my Will gives Me the incentive to give you additional knowledge and to tell you about other wonders, because I want you to know the good that you do so that you value It and desire to possess It. When I see that you love and value It, I will give you possession of It. Knowledge is the eye of the soul; the soul without knowledge is blind concerning those goods and truths. In my Will, there are no blind souls;

rather, each new acquisition of knowledge leads them to a broader perspective.

“Enter often, therefore, into my Will. Broaden your horizons in my Will and, as I see this, I will return to tell you more about my Will.”

The two wills, human and Divine, cooperate in the production of these acts. The human will concurs and flows in the Divine Will and allows It to operate freely in these acts; and the Divine Will forms Its Divine Life in them. And since these acts are lives, filled with Divine Life, and not merely works, they multiply to the infinite, penetrate everywhere, embrace all

eternity, and speak forever of love, adoration, praise, glory, and gratitude to the Most Blessed Trinity. The Divine Goodness is so pleased that It gives possession of the Divine Will to the creature to be its will in common with God. Then the creature can say that the Divine Will is "our Will" and no longer only that of God alone, to the Blessed Trinity's great delight.

Volume 17 - February 15, 1925

"Daughter of my Will, each act in my Will is a new heaven that is extended over the head of the soul, each more beautiful than the other. The air of these heavens is Divine and carries Sanctity, Love, Life, Strength, and contains all pleasures together. This is why one feels a balsamic and sweet air. My Will in Heaven is fortifying, beatifying, delighting, penetrating everywhere, transforming and divinizing everything in Itself. By contrast, It is operating in the soul who possesses these new heavens of my Will

on earth. And while It is operating, It delights Itself in extending new heavens. Therefore, my Will labors and works more in the wayfaring soul than in the Celestial Jerusalem. There the works of the Saints are finished; there is nothing more for them to do. But here my Will always has something to do in the soul in which It reigns. Therefore, It wants everything for itself. Nor does It want to leave any act to the human will, because It wants to do much. And with each act that It leaves to the human will, one more heaven would be left unfolded and there would be one fewer of its works. Ah, you do not know what happens in the soul when it gives full liberty for

my Will to operate in it and when it works in my Will!

But for God to operate in this way in the creature's soul a certain disposition is required on the part of the creature. Among other disposing graces received through Mary, the Divine Mandatary, the necessary grace is to have an awareness of what the Divine Will is doing constantly and everywhere in Creation, to recognize, love, esteem, and appreciate what It is doing in both the material and spiritual orders of things. Then, with union of intentions produced from this awareness, we invite the Divine Will to operate freely in our souls; and we

*unite with It to do everything together--
God does with us what we do and we
give Him the paternal joy of doing with
Him what He does!*

Volume 17 - March 1, 1925

*"My daughter, courage, do not fear.
There is no darkness in you because
only sin is darkness, while good is
light. Do you not see that I have gone
out from the depths of light of your
interior? But do you know what is this
light? It is all your interior operation
that you do. Each additional act that
you do is another filament from your
will that ties to the current of the
Eternal Light. And for as many acts as*

you do—in this way adding other filaments—the light becomes more complete, stronger, more brilliant. Thus the light you see is what you have done, and the void you see in this same light is what remains for you to do. And I will always be in the midst of this light, not only to enjoy it but to bind the filament of your human will with the current of the Eternal Light, because I am the beginning and the essence of the current of light.

same reading continued

The light bulbs receive only in proportion to their individual capacity. There is need, therefore, of a celestial current to transmit the light and a

human current capable of receiving it. And as you go about doing more acts in my Will, you will add other filaments to make the light I want to enclose in you more complete."

Intention: The Soul of our Actions

God does not look at the external action of the creature but at the intention, which forms the life of the action. The intention is like the soul of the external action, which serves as a veil to the intention. In a similar way is the soul's relation to the body. It is not the body that thinks, speaks, palpitates, works, and walks; but it is the soul that gives these actions their life, their motion. Thus the body is the veil of the soul. It

covers the soul and acts as its carrier; but the vital part, the action is of the soul.

Volume 19 - September 7, 1924

Every act which does not proceed from Its Volition is a rent, a theft that is made of its light; and, therefore, in seeing Itself robbed, Its light converted into darkness, It agonizes more than a mother when the one carried in her womb is seen snatched away, not to be given life but to be killed.

Thus, the losses that my Will endures when the creature is not united

to Its center and does not live with the volition of Its light, are divine losses of infinite value. Her evils, her ugliness that she acquires is incalculable and indescribable. My Will remains without creatures in It; and It remains stripped, without heredity, without right to any kind of good. Therefore, anything else more important or greater does not exist than my Will. It will place equilibrium, order, harmony, likeness between Creator and creature. Therefore, I want to make known what the Divine Will and the human are, so that We restore peace there; and It acquire Its kingdom; and creatures see the lost goods restituted to them."

Such is the intention, true life of our actions. If we call the Divine Will as life of our minds, the beating of our hearts, the action of our hands, and so on, we will form the life of the intelligence of the Divine Will in our minds, the life of Its action in our hands, and Its divine step in our feet. If we do this in all that we do our acts will serve as veils to the Divine Life that is formed in the interior of our acts through our intentions.

Prodigies of Our Lady

September 8, 1932

Then my beloved Jesus asked: "Have

you seen what it means to live in the Divine Will? It means acquiring the virtue of transforming all human acts into as many suns speaking incessantly of love to God. All that flows from my Divine Will possesses a virtue that at the same time operates, enlightens, and continues throughout the centuries. Therefore, they are the acts that will triumph upon Him, and will win Him over!"

But what is this intention? It is our wills appealing to the Divine Will. This empties our wills of themselves, forming the space in our acts to give place to the action of the Divine Will. By thus making a veil of our wills, they

hide within their actions, even the most ordinary and natural actions, the extraordinary action of God. On the outside are seen common actions; but if the veils of our human wills are removed, found within is the operative virtue of the Divine Action. This is what forms the sanctity of the creature, not the diversity of actions or noisy works, rather the ordinary common life, with the necessary actions from which we cannot exempt ourselves. These are the veils that can hide the Divine Will and provide the place where God abases Himself to become the hidden Actor of his own Divine Action. So, as our bodies hide our souls, our wills veil God, hide Him and form by means of

our ordinary actions the chain of the extraordinary actions of God in our souls. Therefore, we must be attentive and call the Divine Will in everything we do. If we do this, the Divine Will will never deny us Its act to form the fullness of Its sanctity, for however much it is possible to a creature. Keep these articles - Study and Apply them for the Glory of God and your Sanctification.

Volume 35 - August 23, 1937

You must know that the more the creature seeks my Will - wanting to know It, loving It, and not letting It

escape in each of her acts - the more my Will grows to Its fullness. One more little attention is enough to make It grow - a sigh, a desire for Its Life. Oh, how wonderfully It grows, pushing It so high, up to the heights of the divine sphere, to know the highest and most intimate secrets. My Will is Life, and as Life It does not want to stop. It wants to grow continuously, and to grow It awaits the most tiny act, a loving invitation from the creature; even more so, since It doesn't want to grow by force, but It wants the creature also to desire the continuous growth and fullness of my Will. As Its fullness grows, so does the divine Strength within the soul - the Sanctity, the

Beauty, the happiness, the knowledge - and the fullness of the innumerable goods which my Divine Fiat possesses.

See then, how much it means one additional act - a sigh, a desire for It, a call: it is acquiring more of a divine Strength; it is being embellished, so much so, that We Ourselves remain enraptured. So we look and look at her again and again, and we recognize in her our strength and our beauty, and oh, how much we love her! We feel even more happy because she is for Us the bearer of our joys and of our goods. Before this creature our Love swells up, it overflows from Ourselves and pours into her so much that it fills her

up, forming around and inside of her our maze of fidgeting love - the ardent desire to make grow the fullness of our Will. Same reading continued

My daughter, there is a great difference between those who are all attentive, all eyes and all heart for my Will, and the ones who just want It, but without any special attention. It seems that these don't have eyes to see It, heart to love It, and voice to call It in all things.

Volume 35 - October 12, 1937

Do you think it's trivial to give our

Being so that a creature, too small to be able to contain It, can give It back to Us, together with herself, and We, in turn, can give Ourselves again? It is a continuous reciprocal giving, which makes so much love and glory arise that We feel as if we are repaid by her for having given her life. So, each thing she does without allowing our Will to enter, is a rip that we feel; a right which we feel being taken away from us; a joy that we lose. Therefore, be attentive, so that all may become Divine Will for you.

Volume 36 - May 6, 1938

Then He added, in a more tender tone: "Dearest daughter, if you knew the extent of my love for the soul who lives in my Will, you would love me so much that your heart would burst from joy, and your love and my love would consume you, devour you for pure love of me. Now, you must know that my Divine Will gathers all that the creature living in It does. Nothing done in my Fiat can leave, but remains in our fields of light, and my Will delights in picking up motion, breathing, steps, words and thoughts - all that she has done in our Volition - to incorporate it in our own life. If I didn't do so, Our Life would miss that breath, motion - everything the creature did in our Will;

they are really parts of our Life, so we feel the need for them to continue their breathing, moving and walking inside ours. Therefore, we call the creature to live in our Will, breath, heartbeat, motion and love. We are neither able nor do we want to detach ourselves from even a breath of one who lives in our Will. It would be as if our life were torn away. As she moves, breathes and so forth, my Will puts on a festive air and keeps gathering all that the creature does - loving her, as if It would contribute to form breath and motion in the creature, and, at the same time, as if the creature would give breath and motion to God.

Volume 36 - May 17, 1938

So, be attentive. I watch your steps, your words, the movements of your pupils, your tiniest acts, in order for my Will to have its life - its place. We don't care whether the act is natural or spiritual, big or small; but we watch attentively to see whether all is ours; whether our Will made arise its Sun of Light, sanctity and love. We use even the most insignificant act to make the most prodigious wonders, forming the most beautiful scenes to keep us all amused.

Volume 36 - May 27, 1938

Now, you must know that all the harmony of the creature is in the repetition of her good acts done in my Will. A single act does not form any harmony or beauty, but many continuous acts united together call the attention of God, Who puts Himself in waiting for the acts of the creature. As she performs them, He communicates to her, now beauty, now sanctity, now goodness, wisdom or love. In sum, He provides her with His ornaments and divine qualities. All the acts repeated by the creature form the strength of her soul, binding God even more to herself. They form Heaven in the depth of the

soul and as she goes on repeating her acts, some are turned into star, others into wind blowing whispers of love, others become a sea continuously murmuring love, glory, adoration to God the Creator. In sum, the whole atmosphere is reproduced in her. However, when the acts are not continuously repeated, they lack that unifying power that gives strength to all; they lack that divine mode of acting unceasingly, sustaining each of them with creative strength in perennial attitude of doing and redoing again.

Furthermore, a single act has never formed any sanctity because it has no

strength; it does not possess the life of love, since true love never says 'basta' - never stops - and if it does, it's dead. Only continuously repeated acts can send good surprises to Heaven where, as one arriving act is being enjoyed, another one follows and more and more arrive forming the enchantment for the Heavenly Fatherland. Therefore, in my Will there is always something to do and time can't be wasted."

Volume 36 - November 13, 1938

Then, I was thinking to myself: how can one know whether he is living in the Divine Will? My sweet Jesus

added: "My daughter, it's easy to know it. You must know that, when my Fiat reigns in the soul, It keeps Its act in continuous operation. It cannot be present and not do something. It is life, and It must breathe, move, palpitate, make itself heard. It must have its primary operating act so the creature feels Its empire, and follows Its acts, almost continuously, in the Divine Will. Therefore, continuation is a sure sign that one lives in It. With this continuation, he feels the need of Divine breathing, motion and attitude. Therefore, if he stops his continuous acts he feels as though he is missing life, motion and everything else. Soon he restarts his continuous acts, because

he knows that it would cost too much to do otherwise. It would cost him divine life, and one who has possessed It can hardly let It go.

Now, what is this action of the creature in the Divine Will? It is the sequence of my Life and of my Will in the creature, because only my Will has the virtue of being unceasing in Its continuous acts. Otherwise, if it could be said so, everyone and everything would remain as if paralyzed and with no life; but this cannot be. Now the creature does not possess by herself this virtue of operating continuously, but when united with my Will, she has the virtue, the strength, the will and the

love to do it.

Volume 36 - November 20, 1938

I feel the Divine Will inside and outside of me, surprising me whenever I'm about to do my little actions, or to say my little 'I love you' - to invest them with Its light and make them Its own. It has such an astonishing inimitable attention that it's almost incredible. If the creature is not attentive in giving It her little acts, oh!, how much It suffers. Oh! how much I too would like to be all attentive - to imitate It by letting nothing escape me, so that we can surprise each other. But

as I was thinking this, my sweet Jesus, visiting my little soul, all love told me: "My blessed daughter, the soul that wants to live in my Will lives in waiting for It; she waits for It when she loves, because she wants to love together with It. If she operates she awaits my Will, because It wants to be Actor and Audience. My Will is in continuous and anxious expectation of everything the creature does, in order to inhabit her - to be the Actor, to make her acts Its own.

Volume 36 - December 8, 1938

My flight in the Divine Will

continues. It seems to me that It can be found in all things, natural and spiritual, saying with unspeakable love: 'I am here, let's act together - do not do it by yourself. Without me you wouldn't know how to do it the way I would. I would remain with the pain of having been put aside, while you would remain with the sorrow of not having in your acts the value of one single act of a Divine Will.'

Biographical notes

The Servant of God Luisa Piccarreta was born in Corato in the Province of Bari, on April 23, 1865 and died there in the odor of sanctity on March 4, 1947.

Luisa had the good fortune to be born into one of those patriarchal families that still survive in our realm of Puglia and like to live deep in the country, peopling our farmhouses. Her parents, Vito Nicola and Rosa Tarantino, had five children: Maria, Rachele, Filomena, Luisa and Angela. Maria, Rachele and Filomena married. Angela, commonly called Angelina, remained single and looked after her sister until she died.

Luisa was born on the Sunday after Easter and was baptized that same day. Her father – a few hours after her birth – wrapped her in a blanket and carried her to the parish church where holy Baptism was administered to her.

Nicola Piccarreta was a worker on a farm belonging to the Mastroilli family, located at the middle of Via delle Murge in a

neighborhood called *Torre Disperata*, 27 kilometers from Corato. Those who know these places, set among the sunny, bare and stony hills, can appreciate the solemnity of the silence that envelops them. Luisa spent many years of her childhood and adolescence on this farm. In front of the old house, the impressive, centuries-old mulberry tree still stands, with the great hollow in its trunk where Luisa used to hide when she was little in order to pray, far from prying eyes. It was in this lonely, sunny spot place that Luisa's divine adventure began which was to lead her down the paths of suffering and holiness. Indeed, it was in this very place that she came to suffer unspeakably from the attacks of the devil who at times even tormented her physically. Luisa, to be rid of this suffering, turned ceaselessly to prayer, addressing in particular the Virgin Most Holy, who comforted her by her presence.

Divine Providence led the little girl down paths so mysterious that she knew no joys other than God and his grace. One day, in fact, the Lord said to her: *"I have gone round and round the world again and again, and I looked one by one at all my creatures to find the smallest one of all. Among so many I found you. Your littleness pleased me and I chose you; I entrusted you to my angels so that they would care for you, not to make you great, but to preserve your littleness, and now I want to begin the great work of fulfilling my will. Nor will you feel any greater through this, indeed it is my will to make you even smaller, and you will continue to be the little daughter of the Divine Will"* (cf. Volume XII, March 23, 1921).

When she was nine, Luisa received Jesus in the Eucharist for the first time and Holy Confirmation, and from that moment

learned to remain for hours praying before the Blessed Sacrament. When she was eleven she wanted to enroll in the Association of the Daughters of Mary – flourishing at the time – in the Church of San Giuseppe. At the age of eighteen, Luisa became a Dominican Tertiary taking the name of Sr. Maddalena. She was one of the first to enroll in the Third Order, which her parish priest was promoting. Luisa's devotion to the Mother of God was to develop into a profound Marian spirituality, a prelude to what she would one day write about Our Lady.

Jesus' voice led Luisa to detachment from herself and from everyone. At about eighteen, from the balcony of her house in Via Nazario Sauro, she had a vision of Jesus suffering under the weight of the Cross, who raised his eyes to her saying: "*O soul, help me!*". From that moment an insatiable longing to suffer for Jesus and for the salvation of

souls was enkindled in Luisa. So began those physical sufferings which, in addition to her spiritual and moral sufferings, reached the point of heroism.

The family mistook these phenomena for sickness and sought medical help. But all the doctors consulted were perplexed at such an unusual clinical case. Luisa was subject to a state of corpse-like rigidity – although she showed signs of life – and no treatment could relieve her of this unspeakable torment. When all the resources of science had been exhausted, her family turned to their last hope: priests. An Augustinian priest, Fr. Cosma Loiodice, at home because of the Siccardian^{*} laws, was summoned to her bedside: to the wonder of all present, the sign of the Cross which this priest made over the poor body, sufficed to restore her normal faculties instantly to the sick girl. After Fr. Loiodice had

left for his friary, certain secular priests were called in who restored Luisa to normality with the sign of the Cross. She was convinced that all priests were holy, but one day the Lord told her: *"Not because they are all holy – indeed, if they only were! – but simply because they are the continuation of my priesthood in the world you must always submit to their priestly authority; never oppose them, whether they are good or bad"* (cf. Volume I). Throughout her life, Luisa was to be submissive to priestly authority. This was to be one of the greatest sources of her suffering. Her daily need for the priestly authority in order to return to her usual tasks was her deepest mortification. In the beginning, she suffered the most humiliating misunderstandings on the part of the priests themselves who considered her a lunatic filled with exalted ideas, who simply wanted to attract attention. Once they left her in that state for more than twenty days.

Luisa, having accepted the role of victim, came to experience a most peculiar condition: every morning she found herself rigid, immobile, huddled up in bed, and no one was able to stretch her out, to raise her arms or move her head or legs. As we know, it required the presence of a priest who, by blessing her with the sign of the Cross, dispelled that corpse-like rigidity and enabled her to return to her usual tasks (lace-making). She was a unique case in that her confessors were never spiritual directors, a task that Our Lord wanted to keep for himself. Jesus made her hear his voice directly, training her, correcting her, reprimanding her if necessary and gradually leading her to the loftiest peaks of perfection. Luisa was wisely instructed and prepared during many years to receive the gift of the Divine Will.

The archbishop at that time, Giuseppe

Bianchi Dottula (December 22, 1848-September 22,1892), came to know of what was happening in Corato; having heard the opinion of several priests, he wished to exercise his authority and assume responsibility for this case. After mature reflection he thought it right to delegate to Luisa a special confessor, Fr. Michele De Benedictis, a splendid figure of a priest, to whom she opened every nook and cranny of her soul. Fr. Michele, a prudent priest with holy ways, imposed limits on her suffering and instructed her to do nothing without his permission. Indeed, it was Fr. Michele who ordered her to eat at least once a day, even if she immediately threw up everything she had swallowed. Luisa was to live on the Divine Will alone. It was under this priest that she received permission to stay in bed all the time as a victim of expiation. This was in 1888. Luisa remained nailed to her bed of pain, sitting there

for another 59 years, until her death. It should be noted that until that time, although she had accepted her state as a victim, she had only occasionally stayed in bed, since obedience had never permitted her to stay in bed all the time. However, from New Year 1889 she was to remain there permanently.

In 1898 the new prelate, Archbishop Tommaso de Stefano (March 24, 1898 - 13 May 1906) delegated as her new confessor Fr. Gennaro Di Gennaro, who carried out this task for twenty-four years. The new confessor, glimpsing the marvels that the Lord was working in this soul, categorically ordered Luisa to put down in writing all that God's grace was working within her. None of the excuses made by the Servant of God to avoid obeying her confessor in this were to any avail. Not even her scant literary education could excuse her from obedience to her confessor.

Fr. Gennaro Di Gennaro remained cold and implacable, although he knew that the poor woman had only been to elementary school. Thus on February 28, 1899, she began to write her diary, of which there are thirty-six large volumes! The last chapter was written on December 28, 1939, the day on which she was ordered to stop writing.

Her confessor, who died on September 10, 1922, was succeeded by the canon, Fr. Francesco De Benedictis, who only assisted her for four years, because he died on January 30, 1926. Archbishop Giuseppe Leo (January 17, 1920-January 20, 1939) delegated a young priest, Fr. Benedetto Calvi, as her ordinary confessor. He stayed with Luisa until she died, sharing all those sufferings and misunderstandings that beset the Servant of God in the last years of her life.

At the beginning of the century, our people were lucky enough to have Blessed Annibale Maria Di Francia present in Puglia. He wanted to open in Trani male and female branches of his newly founded congregation. When he heard about Luisa Piccarreta, he paid her a visit and from that time these two souls were inseparably linked by their common aims. Other famous priests also visited Luisa, such as, for example, Fr. Gennaro Braccali, the Jesuit, Fr. Eustachio Montemurro, who died in the odor of sanctity, and Fr. Ferdinando Cento, Apostolic Nuncio and Cardinal of Holy Mother Church. Blessed Annibale became her extraordinary confessor and edited her writings, which were little by little properly examined and approved by the ecclesiastical authorities. In about 1926, Blessed Annibale ordered Luisa to write a book of memoirs of her childhood and adolescence. He published various writings of Luisa's, including the book

L'orologio della Passione, which acquired widespread fame and was reprinted four times. On October 7, 1928, when the house of the sisters of the Congregation of Divine Zeal in Corato was ready, Luisa was taken to the convent in accordance with the wishes of Blessed Annibale. Blessed Annibale had already died in the odor of sanctity in Messina.

In 1938, a tremendous storm was unleashed upon Luisa Piccarreta: she was publicly disowned by Rome and her books were put on the Index. At the publication of the condemnation by the Holy Office, she immediately submitted to the authority of the Church.

A priest was sent from Rome by the ecclesiastical authorities, who asked her for all her manuscripts, which Luisa handed over promptly and without a fuss. Thus all her

writings were hidden away in the secrecy of the Holy Office.

On October 7, 1938, because of orders from above, Luisa was obliged to leave the convent and find a new place to live. She spent the last nine years of her life in a house in Via Maddalena, a place which the elderly of Corato know well and from where, on March 8, 1947, they saw her body carried out.

Luisa's life was very modest; she possessed little or nothing. She lived in a rented house, cared for lovingly by her sister Angela and a few devout women. The little she had was not even enough to pay the rent. To support herself she worked diligently at making lace, earning from this the pittance she needed to keep her sister, since she herself needed neither clothes nor shoes. Her sustenance consisted of a few grams of food, which were

prepared for her by her assistant, Rosaria Bucci. Luisa ordered nothing, desired nothing, and instantly vomited the food she swallowed. She did not look like a person near death's door, but nor did she appear perfectly healthy. Yet she was never idle, she spent her energy either in her daily suffering or her work, and her life, for those who knew her well, was considered a continuous miracle.

Her detachment from any payments that did not come from her daily work was marvelous! She firmly refused money and the various presents offered to her on any pretext. She never accepted money for the publication of her books. Thus one day she told Blessed Annibale that she wanted to give him the money from her author's royalties: "*I have no right to it, because what is written there is not mine*" (cf. Preface of the *L'orologio della Passione*, Messina, 1926). She scornfully refused and

returned the money that pious people sometimes sent her.

Luisa's house was like a monastery, not to be entered by any curious person. She was always surrounded by a few women who lived according to her own spirituality, and by several girls who came to her house to learn lace-making. Many religious vocations emerged from this "upper room". However, her work of formation was not limited to girls alone, many young men were also sent by her to various religious institutes and to the priesthood.

Her day began at about 5.00 a.m., when the priest came to the house to bless it and to celebrate Holy Mass. Either her confessor officiated, or some delegate of his: a privileged granted by Leo XIII and confirmed by St. Pius X in 1907. After Holy Mass, Luisa would

remain in prayer and thanksgiving for about two hours. At about 8.00 a.m. she would begin her work which she continued until midday; after her frugal lunch she would stay alone in her room in meditation. In the afternoon – after several hours of work – she would recite the holy Rosary. In the evening, towards 8.00 p.m., Luisa would begin to write her diary; at about midnight she would fall asleep. In the morning she would be found immobile, rigid, huddled up on her bed, her head turned to the right, and the intervention of priestly authority would be necessary to recall her to her daily tasks and allow her to sit up in bed.

Luisa died at the age of eighty-one years, ten months and nine days, on March 4, 1947, after a fortnight of illness, the only one diagnosed in her life, a bad attack of pneumonia. She died at the end of the night, at the same hour when every day the priest's

blessing had freed her from her state of rigidity. Archbishop Francesco Petronelli (May 25, 1939-June 16, 1947) archbishop at the time. Luisa remained sitting up in bed. It was impossible to lay her out and – an extraordinary phenomenon – her body never suffered *rigor mortis* and remained in the position in which it had always been.

Hardly had the news of Luisa's death spread, like a river in full spate, all the people streamed into her house and police intervention was necessary to control the crowds that flocked there day and night to visit Luisa, a woman very dear to them. A voice rang out: "*Luisa the Saint has died*". To contain all the people who were going to see her, with the permission of the civil authorities and health officials, her body was exposed for four days with no sign of corruption. Luisa did not seem dead, she was sitting up in bed, dressed in

white; it was as though she were asleep, because as has already been said, her body did not suffer *rigor mortis*. Indeed, without any effort her head could be moved in all directions, her arms raised, her hands and all her fingers bent. It was even possible to lift her eyelids and see her shining eyes that had not grown dim. Everyone believed that she was still alive, immersed in a deep sleep. A council of doctors, summoned for this purpose, declared, after attentively examining the corpse, that Luisa was truly dead and that her death should be accepted as real and not merely apparent, as everyone had imagined.

Luisa had said that she was born "upside down", and that therefore it was right that her death should be "upside down" in comparison with that of other creatures. She remained in a sitting position as she had always lived, and had to be carried to the cemetery in this position,

in a coffin specially made for her with a glass front and sides, so that she could be seen by everyone, like a queen upon her throne, dressed in white with the *Fiat* on her breast. More than forty priests, the chapter and the local clergy took part in the funeral procession; the sisters took turns to carry her on their shoulders, and an immense crowd of citizens surrounded her: the streets were incredibly full; even the balconies and rooftops of the houses were swarming with people, so that the procession wound slowly onwards with great difficulty. The funeral rite of the little daughter of the Divine Will was celebrated in the main church by the entire chapter. All the people of Corato followed the body to the cemetery. Everyone tried to take home a keepsake or a flower, after having touched her body with it; a few years later, her remains were translated to the parish of Santa Maria Greca.

In 1994, on the day of the Feast of Christ the King, in the main church, Archbishop Carmelo Cassati, in the presence of a large crowd including foreign representatives, officially opened the beatification cause of the Servant of God Luisa Piccarreta.

Important dates

1865 - Luisa Piccarreta was born on April 23, the Sunday after Easter, in Corato, Bari, to Nicola Vito and Rosa Tarantino, who had five daughters: Maria, Rachele, Filomena, Luisa and Angela. 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.

1872 - She received Jesus in the Eucharist on the Sunday after Easter, and the

sacrament of Confirmation was administered to her on that same day by Archbishop Giuseppe Bianchi Dottula of Trani.

1883 - At the age of eighteen, from the balcony of her house, she saw Jesus, bent beneath the weight of the Cross, who said to her: "*O soul! Help me!*". From that moment, solitary soul that she was, she lived in continuous union with the ineffable sufferings of her Divine Bridegroom.

1888 - She became a Daughter of Mary and a Dominican Tertiary with the name of Sr. Maddalena

1885-1947 - A chosen soul, a seraphic bride of Christ, humble and devout, whom God had endowed with extraordinary gifts, an innocent victim, a lightening conductor of Divine Justice, bedridden for sixty-two years

without interruption, she was a herald of the Kingdom of the Divine Will.

March 4 - Full of merits, in the eternal light of the Divine Will she ended her days as she had lived them, to triumph with the angels and saints in the eternal splendor of the Divine Will.

March 7 - For four days her mortal remains were exposed for the veneration of an immense throng of the faithful who went to her house to have a last look at Luisa the Saint, so dear to their hearts. The funeral was a realm triumph; Luisa passed like a queen, borne aloft on shoulders among the lines of people. All the clergy, secular and religious, accompanied Luisa's body. The funeral liturgy took place in the main church with the participation of the entire chapter. In the afternoon, Luisa was buried in the family Chapel of the Calvi family.

Jul 3,1963 - Her mortal remains were definitively laid to rest in Santa Maria Greca.

November 20, 1994 - Feast of Christ the King: Archbishop Carmelo Cassati officially opened the Beatification Cause of the Servant of God Luisa Piccarreta in the principal church of Corato, in the presence of a huge crowd of people, locals and foreigners.

2005 - Archbishop Giovanni Battista Picchierri, current Archbishop of Trani. It is he who requested that the Cause of Beatification of the Servant of God Luisa Piccarreta be continued.

ARCHDIOCESE

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Trani, June 4, 2005

COMUNIQUE

The “Divine Will” has guided the Archdiocese, in this last decade, for the completion of the works regarding the process of the Cause of Beatification of the Servant of God Luisa Piccarreta. The Diocesan Postulation announces having completed this journey. It communicates that on the days of

the 27th, 28th, and 29th of October 2005 it will celebrate the 2nd International Congress with the conclusion of the diocesan process.

The Pious Association Luisa Piccarreta Little Children of the Divine Will*, in Corato, has been charged with performing the job of Secretary for the celebration and welcome of guests. Later the program of the celebration will be published in a definitive way.

May Jesus Christ present in the Eucharist guide us as He has guided His Servant Luisa.

The Vicar General

(His Grace Mons. Savino Giannotti)

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***Come Holy Spirit, Come
Supreme Will,***

down to reign in Your

Kingdom on earth

and in our hearts!

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