

The Role of the Priests In the Kingdom of the Divine Will



Holy Orders

Others are called to share specially in Christ's priesthood. In the Old Covenant, even though Israel was a kingdom of priests (Ex. 19:6), the Lord called certain men to a special priestly ministry (Ex.19: 22). In the New Covenant, even though Christians are a kingdom of priests (1 Pet. 2:9), Jesus calls certain men to a special priestly ministry (Rom. 15:15-16). This sacrament is called holy orders. Through it priests are ordained and empowered to serve the Church (2 Tim. 1:6-7) as pastors, teachers, and spiritual fathers who heal, feed, and strengthen God's people--especially through preaching and the administration of the sacraments.

Saint John Chrysostom

"Priests have received a power which God has given neither to angels nor to archangels. It was said to them: 'Whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose, shall be loosed.' Temporal rulers have indeed the power of binding; but they can only bind the body. Priests, in contrast, can bind with a bond which pertains to the soul itself and transcends the very heavens. Did [God] not give them all the powers of heaven? 'Whose sins you shall forgive,' he says, 'they are forgiven them; whose sins you shall retain, they are retained.' What greater power is there than this? The Father has given all judgment to the Son. And now I see the Son placing all this power in the hands of men [Matt. 10:40, John 20:21 The Priesthood 3:5 [A.D.387)].

The Call of Priests in the Holy Divine Will

Luisa - The second appeal I make to all PRIESTS. Corato (Bari, Italy), 1924

...Prostrate at the feet of each one, I pray, I implore them to interest themselves in knowing the Divine Will. Take your first movement, your first act from It; rather, enclose yourselves in the "FIAT," and you will feel how sweet and dear Its Life is. Draw from It all your workings; you will feel a Divine strength in you, a voice that always speaks, that will say admirable things to you that you have never heard. You will feel a light that will eclipse all your evils, and eclipsing the peoples, will give you the dominion over them. How many labors you do without fruit, because the Life of the Divine Will is lacking. You have broken a bread for the peoples without the leaven of the "FIAT"; and they therefore, in eating it, have found it hard, almost indigestible; and not feeling the Life in themselves, they do not submit to your teachings. Therefore, you eat this bread of the Divine "FIAT!" Thus you will have sufficient bread to give to the peoples. Thus you will form with all, one single Life and one single Will...

TWENTY FOURTH HOUR OF "THE PASSION"

The soul follows Jesus after the Resurrection. It assists at His Ascension and requests that it may sing forever its refrain, "Thy Kingdom come on earth-that of the Divine Will!"

My Jesus, after having risen, You do not leave for Heaven. This confirms that You want to establish the Kingdom of Your Divine Will among creatures and I do not abandon You for an instant. I follow You step by step with my "I love You" while You appear risen to Your Mother. For that joy that You both experienced, I ask with always growing persistence for the Reign of Your Fiat. **My "I love You" accompanies You while You appear to Magdalen and the Apostles and asks that Your Divine Will be known in a special way by Priests so that they in turn, like new Apostles, may make it known to the whole world.** My "I Love You" follows You in all the acts that You accomplish among Yours after the Resurrection and finally invokes Heaven and earth to assist at Your glorious Ascension.

VOL. 10 - January 28, 1911

While He was saying this I could see the Priests, and Jesus continued, *"My daughter, the CHURCH is agonizing in these days, but it will not die! On the contrary, it will rise again more beautiful. The good Priests will strive for a life more renounced, more sacrificed and more pure. The bad Priests will strive for a more advantageous life with more interests, more comfortable, more sensual and all worldly. I speak to the few good Priests, even if there is only one in each town; to these I speak, command, entreat, supplicate to form these houses of reunion, which will save the Priests who come into these shelters by becoming completely free from any family ties and interests. And from these few good ones, my CHURCH will be remade from its agony; these are my support, my columns, the continuation of the life of the CHURCH.*

VOL. 10 - March 26, 1911

As the Celestial Queen assured me in this way, I felt myself infused with new life and answered, **"My sweetest Mother, we are in such sad times; tell me, is it really true that Jesus wants the reunion of Priests?"**

And She, *"He wants it with certainty, because the waves are about to rise too high; and these reunions will be the anchors, the lamps and the rudders with which the CHURCH will be saved from shipwreck by the tempest. Even though it will seem that the storm has submerged everything, after it is over it will be seen that the anchor, the lamps and the rudder still remain; that is, the things most stable for continuing the life of the CHURCH.*

VOL. 12 - January 8, 1919

All afflicted, I said: 'Ah, my Jesus, what pain it is to hear You speak about these blessed chastisements! And the peoples? How will they do without Priests? They are already few enough - and You want to take away more of them? Who will administer the Sacraments? Who will teach your laws?' And Jesus: **"My daughter, do not afflict yourself too much. The scarce number is nothing. I will give to one the grace and the strength that I give to ten, to twenty; and one will be worth ten, or twenty of them. I can compensate for everything.**

VOL. 17 - September 17, 1924

After that my sweet Jesus went about taking all the books I wrote about his Divine Volition. He joined them together and He pressed them to his Heart, and with an unspeakable tenderness He added:

"I bless these WRITINGS with all my Heart; I bless each word, I bless the effects and the value they contain; these WRITINGS are part of Myself."

Then He called the Angels who, bowing in a profound aspect, began to pray. And because there were a few Priests present who needed to see the WRITINGS, Jesus told the Angels to touch their foreheads to imprint on them the Holy Spirit and infuse in them the light so they could understand the truth and the good that are in these WRITINGS. The Angels complied. And Jesus, blessing us all, disappeared.

VOL. 19 - August 27, 1926

"My son (St. Annibale Maria Di Francia), the title you will give to the book that you will print about My Will will be this:

"The Kingdom of the Fiat in the Midst of Creatures. Book of Heaven ... the Recall of the Creature into the Order, to its place and into the Purpose for which he was created by God."

"Therefore, come into your place, I call you there and I await you. So he who takes it upon himself to know My Will, will be My mouthpiece; and I will entrust to him the secrets of Its Kingdom."

VOL. 20 - November 6, 1926

Jesus promises to bring Luisa to Heaven when He has completed His manifestation. The new Apostles of the Fiat. How one who lives in It centralizes the havens, the sun and everything within herself.

I felt all oppressed under the weight of the privation of my sweet Jesus. Oh! how I longed for the Celestial Fatherland, in which I will no longer lose sight of Him – I will no longer be subjected to the hard martyrdom of feeling like dying, without dying!

Now, while I was tired and exhausted of waiting, my sweet Life, my dear Good, my sweet Jesus moved in my interior, but all afflicted, as it seemed He was sending chastisements upon earth, and in order not to give me more pain, He did not want me to see them. But from the way I saw Him, I understood that He was sending chastisements; and sighing, He told me: "My daughter, courage, let Me finish to manifest to you all that is necessary, regarding the Kingdom of my Will, so that nothing may be missing in order to form It in the midst of the human family. Then, after I have completed everything, I will quickly bring you into our Fatherland. Do you think you will see the full triumph of the Kingdom of the Eternal Fiat before coming to Heaven? Its full triumph you will see from Heaven. It will happen to you as it happened to Me with the Kingdom of Redemption. I did everything that was needed; I formed the foundation, I gave the laws and the counsels which were needed; I instituted the Sacraments, I left the Gospel as the rule of their life, I suffered unheard-of pains unto death, but while being on earth, I saw little or almost nothing of the fruits and of the carrying out of Redemption. *After I did everything, having nothing left to do, I entrusted everything to the Apostles, that they might be the criers of the Kingdom of Redemption, so that the fruits of the works I did for the Kingdom of Redemption might come out.*

The same will happen for the Kingdom of the Supreme Fiat. We will do It together, my daughter. Your pains, your long sacrifices, your incessant prayers that my Kingdom may come soon, and my manifestations about It – I will unite everything together with Me and will form the foundations. Once I have completed everything, I will entrust my Kingdom to my ministers, so that, like second Apostles of the Kingdom my Will, they may be the criers of It.

Do you think that the coming of Father di Francia, who shows so much interest and who has taken to heart the publication of what regards my Will, came by chance? No, no – I Myself disposed it. It is a providential act of the Supreme Will that wants him as first apostle of the Divine Fiat and proclaimer of It. And since he happens to be the founder of an order, it is easier for him to approach Bishops, Priests and people, also within his own institute, in order to proclaim the Kingdom of my Will. This is why I assist him so much and I give him special light, because in order to understand my Will it takes great graces – not little lights; it takes a sun to comprehend a Divine, Holy and Eternal Will, as well as great disposition on the part of the one to whom this office is entrusted. And then, I Myself disposed also the daily coming of the Priest, in order to find soon the first apostles of the Fiat of my Kingdom, that they might proclaim that which regards my Eternal Will. Therefore, let Me finish first, so that after I have completed it, I may entrust it to the new Apostles of my Will; and you will be able to come to Heaven, to see from up there the fruits of the longed for Kingdom of the Eternal Fiat."

Then, I continued to do my usual acts in the Supreme Volition, and I thought to myself: ‘My poor mind goes around through the sea, through the sun, through the heavens – everywhere, in order to follow the acts that the adorable Will does in the Creation. But once I finish going around, I always find myself at the bottom, in my hard exile. Oh! how I would like at least to remain in the blue heavens, to do the office of a star for my Creator. But I would disappear in the midst of the stars, because I am neither beautiful nor shining like the stars; and so they would all put me out, throwing me down to the bottom of my long exile. But while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, one who lives in my Will, lives in the unity of her Creator, Who keeps with Himself, in His own unity, the whole of Creation. And just as He keeps Creation in His unity, so does He keep the soul who lives in the Eternal Fiat. This unity brings her all the reflections of her Creator, as well as His unity with all Creation, in such a way that the living image of the One who created her can be seen in the soul. By maintaining His unity with all, He keeps her at the reflections of all the things created by Him; and these reflections form the sea, the sun, the heavens, the stars and all the enchanting varieties of nature in the depth of the soul.

Therefore, the soul who lives in my Will, placed in the blue heavens, would be the most beautiful ornament for the this blue vault, such as to astonish Heaven and earth. She would have, all within herself, her Creator, a heaven, a sun, a sea – everything as her own; nor would she lack even the earth, all flowery, and the sweet singing of the birds, bearer of the joy of the harmonious music of her Creator, because each created thing contains a Divine note. Therefore, instead of throwing you down, they would aspire to keep you in their midst, because among the many prodigies which my Will contains, It has the power to portray all of Our works in the soul, and to centralize all of Its acts in her. It is not content if It does not see Its own beauty in the soul – if It does not find Its echo, Its joy and all of Itself.”

VOL. 23 - January 18, 1928

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

I was continuing the acts in the Divine Will, and I said to myself: ‘Oh! how I would like to enclose myself in the prime act of God, in order to do everything with one single act, so as to be able to give to my Creator all the love, all the glory, His very beatitudes and infinite joys, to be able to love Him and glorify Him as He glorifies and loves Himself. What would I not give Him if I were present in that prime act of the Divine Fiat? I would lack nothing to make my Creator happy with His own happiness.’ And seeing myself impotent, I was praying my Sovereign Mama to come to my help and to enclose me with Her maternal hands in that prime act in which She had had Her perennial dwelling, because, since She lived in the Divine Will, the prime act of God was hers, and therefore She could give Him whatever She wanted.’

But while I was thinking about this, I said to myself: ‘How much nonsense I am speaking.’ But my lovable Jesus, moving in my interior, told me: “My daughter, the Queen of Heaven, in Her glory and greatness, is as though isolated. In fact, She alone having lived in the prime act of God – that is, in the fullness and totality of the Divine Volition – She is the isolated Queen; She does not have the cortege of other queens who surround Her and match Her in the glory and greatness which She possesses. She finds Herself in the conditions of a queen who is surrounded by damsels, by pageboys, by faithful friends who give Her honor and keep Her company; however, no other queen, equal to Her, gives Her the great honor of surrounding Her and of keeping Her company. What would be a greater honor for a queen of the earth: to be surrounded by other queens equal to Her, or by people inferior in condition, in glory, in greatness and in beauty? There is such distance in honor and in glory between one who is surrounded by queens and one who is surrounded only by other people, that no parallel can be compared to it.

Now, the Celestial Mama wants, desires - awaits the Kingdom of the Divine Will upon earth, in which there will be the souls who, by living in It, will form their life in the prime act of God, and will acquire the royalty and the right of queens. All will see, impressed in them, an indelible character that they are the daughters of the Divine King, and, as daughters, to them is due the title and the right of queens. These souls will have their dwelling in the divine royal palace, therefore they will acquire nobility of manners, of works, of steps, of words; they will possess such science, that no one will be able to equal them; they will be invested with such light, that the light itself will announce to all that here is a queen who has lived in the royal palace of my Will. And so, the Sovereign Queen will no longer be alone in Her royal throne; She will have the other queens who will surround Her; Her

beauty will be reflected in them; Her glory and greatness will find the ones in whom it can pour itself. Oh! how honored and glorified She will feel. Therefore, She desires those who want to live in the Divine Fiat, in order to Herself form the queens in the prime act of It, so as to be able to have, in the Celestial Fatherland, the retinue of the other queens who will surround Her and will give Her the honors due to Her.”

After this, I was thinking: ‘What will be the utility of these writings on the Divine Will?’ And my highest and only Good, Jesus, moving in my interior, told me: “My daughter, all of my works hold hands, and this is the sign that they are my works – that one does not oppose the other; on the contrary, they are so bound among themselves, that they sustain one another. This is so true that, having to form my chosen people, from which and within which the future Messiah was to be born, from that same people I formed the priesthood, which instructed the people and prepared them for the great good of Redemption. I gave them laws, manifestations and inspirations, upon which the Sacred Scriptures were formed, called the Bible; and all were intent on the study of It. *Then, with my coming upon earth, I did not destroy Sacred Scriptures; on the contrary, I supported them; and my Gospel, which I announced, opposed them in nothing; on the contrary, they sustained each other in a admirable way. And in forming the new nascent Church, I formed the new priesthood, which does not detach itself either from Sacred Scriptures or from the Gospel. All are intent upon them in order to instruct the peoples; and it can be said that anyone who did not want to draw from this salutary fount does not belong to Me, because these are the basis of my Church and the very life with which the peoples are formed.*

Now, that which I manifest on my Divine Will, and which you write, can be called ‘the Gospel of the Kingdom of the Divine Will’. In nothing does It oppose either Sacred Scriptures or the Gospel which I announced while being on earth; on the contrary, It can be called the support of one and of the other. And this is why I allow and I call priests to come – to read the Gospel, all of Heaven, of the Kingdom of my Divine Fiat, so as to say, as I said to the Apostles: ‘Preach It throughout the whole world.’ In fact, in my works I make use of the priesthood; and just as I had the priesthood before my coming in order to prepare the people, and the priesthood of my Church in order to confirm my coming and everything I did and said, so will I have the priesthood of the Kingdom of my Will. Here is the utility of the many things I have manifested to you, the many surprising truths, the promises of the so many goods which I must give to the children of the Fiat Voluntas Tua: they will be the Gospel, the basis, the inexhaustible fount from which all will draw the celestial life, the terrestrial happiness and the restoration of their creation. Oh! how happy they will feel – those who, with yearning, will drink in large gulps from these founts of my knowledges; because they contain the virtue of bringing the life of Heaven, and of banishing any unhappiness.”

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

VOL. 23 - February 5, 1928

Promise, in Eden, of the future Redeemer. Solemn promise, in the 'Our Father', of the Kingdom of the Divine Will. How God feels the joy of Creation being repeated.

My poor mind feels as though fixed in the Supreme Fiat, and I feel like a little girl who, since she likes the beautiful lessons of her beloved teacher, always hangs around her, asking her a thousand questions, to have the pleasure of hearing her speak and of learning new more beautiful lessons. And while the teacher speaks, she remains there, with her mouth open, listening to her, so many are the beautiful surprises that she gives her with her lessons. Such am I – a tiny little one, hanging around the light of the Divine Will, more than teacher; wanting to draw Its life from the beautiful lessons It gives to my little soul. And because I am little, It delights in making me content, giving me such surprises of divine lessons, never thought of by me.

So, while I was thinking about the Kingdom of the Divine Will, and Its reigning upon earth seemed as though difficult to me, my beloved Jesus, coming out from within my interior, told me: “My daughter, as Adam sinned, God made him the promise of the future Redeemer. Centuries passed, but the promise did not fail, and the generations had the good of Redemption. Now, as I came from Heaven and formed the Kingdom of Redemption, before departing for Heaven, I made another promise, more solemn, of the Kingdom of my Will; and this was in the ‘Our Father’. And so as to give it more value, and to obtain It more quickly, I made this formal promise in the solemnity of my prayer, praying the Father to let His Kingdom come, which is the Divine Will on earth as It is in Heaven. I placed My very Self at the head of this prayer, knowing that such was His Will, and that, prayed by Me, He would deny Me nothing; more so, since I prayed with His very Will, and I asked for something which was wanted by my Father Himself. *And after I had formed this prayer before my Celestial Father, certain that the Kingdom of my Divine Will upon earth would be granted to Me, I taught it to my Apostles, that they might teach it to the whole world, so that one might be the cry of all: ‘Your Will be done, on earth as It is in Heaven.’* A promise more sure and solemn I could not make. Centuries are like one single point for Us, but Our words are accomplished acts and facts. My very praying to the Celestial Father: ‘Let It come – let your Kingdom come; your Will be done on earth as It is in Heaven’, meant that with my coming upon earth the Kingdom of my Will was not established in the midst of creatures; otherwise I would have said: ‘My Father, let Our Kingdom, which I have already established on earth, be confirmed, and let Our Will dominate and reign.’ Instead, I said: ‘Let It come.’ This meant that It must come, and creatures must await It with that certainty with which they awaited the future Redeemer, because there is my Divine Will, bound and committed, in those words of the ‘Our Father’; and when It binds Itself, whatever It promises is more than certain. More so, since everything was prepared by Me; nothing else was needed but the manifestation of my Kingdom - and this I am doing. Do you think that my giving you so many truths about my Fiat is only to give you simple news? No, no; it is because I want everyone to know that Its Kingdom is near, and to know Its beautiful prerogatives, so that all may love – may yearn to enter, to live in a Kingdom so holy, full of happiness and of all goods. Therefore, that which seems difficult to you is easy for the power of Our Fiat, because It knows how to remove all difficulties, and to conquer everything - the way It wants, and when It wants.”

Then, I was doing my round in the Eternal Fiat according to my usual way; and going around throughout the whole Creation, I was bringing all works before the Divinity, to give to It the most beautiful homage and the great glory of all Their works. But while I was doing this, I thought to myself: ‘But what is the glory I give to my Creator by bringing Him all His works?’ And Jesus, moving in my interior, told me: “My daughter, by doing so, you bring to Us the joy of Our accomplished works. In fact, before We created the Creation, they were inside of Us, as though in deposit in Our Will, and We did not have the glory, the joy of seeing Our works outside of Ourselves, formed and accomplished outside of Us. So, Our works were formed when the Creation was created; and if one goes around in their midst, looks at them, and wanting to gather them all together around Us, says to Us: ‘How beautiful are your works - perfect and holy; their harmony, their perfect order tell who You are, and narrate your glory’, We feel the joy, the glory being repeated, as if We were again extending the heavens, forming the sun and all Our works. So, the Creation remains always in act and as though speaking by means of the little daughter of Our Will. This can happen to you also: if you had decided in your will to make many beautiful works, you do not enjoy; but your joy begins when you see the works accomplished; and if someone, loving you, often brought them around you to say to you: ‘See how beautiful are your works’, would you not feel glorious, and the joy of when you accomplished them being repeated? Such am I – the repetitions form my most beautiful surprises.”

VOL. 24- August 2, 1928

How it is absolute Will of God for these writings to come out. The work of Redemption and the Kingdom of the Divine Fiat are linked together. The field of the Divine Will. Explanations.

I was feeling all concerned because of these blessed writings. The thought of their being released is always a torment for me; and then, the so many incidents that happen - now one way, now another... Many times this makes me think that maybe it is not Will of God that they be published, otherwise so many things would not happen. Who knows whether the Lord wants my sacrifice in words, but with facts He wants to spare me a sorrow so great, that only the thought that I might oppose His Divine Will makes me say: '*Fiat! Fiat!*' But while I was thinking of this, my always lovable Jesus moved in my interior and told me: "My daughter, the Will of God that the writings of my Divine Will come to light is absolute, and as many incidents as may occur, It will triumph over all. And even if it should take years and years, It will know how to dispose everything so that Its absolute Will be accomplished. The time in which they will come to light is relative and conditional upon when the creatures dispose themselves to receive a good so great, and upon those who must occupy themselves with being its criers, and make the sacrifice so as to bring the new era of peace, the new Sun which will dispel all the clouds of evils.

If you knew how many graces and lights I keep prepared for those whom I see disposed to occupy themselves with them! They will be the first to feel the balm, the light, the life of my Fiat. Look at how I keep in my hands, prepared, the clothes, the food, the ornaments, the gifts for those who must occupy themselves with them. But I am looking to see who the true disposed ones are, so as to invest them with the prerogatives that are needed for a work so holy, which I so much love and want them to do. However, I must also say to you: 'Woe to those who are opposed or might place obstacles!' You, however, do not move anything - not even one comma of that which is needed to prepare the Kingdom of my Divine Will, so that, by doing what is needed to give this great good to the creatures, nothing may be lacking on my part and on yours, and so that, as soon as the creatures dispose themselves, they may find everything in place and that which is needed. Did I not do the same in the work of Redemption? I prepared everything, I did and suffered everything; and in spite of the so many adverse circumstances that I saw - my very **Apostles** vacillating, doubtful and timid, to the point of running away from Me when they saw Me in the hands of the enemies; being left alone; not having the good of seeing any fruit while I was on earth... - in spite of all this, I neglected nothing of what was needed for the complete work of Redemption, so that, when they would open their eyes to look at what I had done, they would find all the good in order to be redeemed, and nothing might be lacking to them to be able receive the fruit of my coming upon earth.

My daughter, the Kingdom of my Redemption and that of my Will are so linked together that they hold hands and have almost the same lot because of human ingratitude; but one who must give and form a good so great should not pay attention to this, nor should he stop. It is necessary that we do complete works, so that nothing may be lacking on our part, and so that, as they dispose themselves, they may find everything that is needed to receive the Kingdom of my Will."

After this, I continued my acts in the Divine Will, but I kept feeling oppressed, and my sweet Jesus, making Himself seen again, seemed to hold three or four priests tightly in His arms; and holding them against His breast as if He wanted to infuse in them the life of His divine Heart, He told me: "My daughter, look at how tightly I hold in my arms those who must occupy themselves with the writings about my adorable Will. As soon as I see some little disposition in them to occupy themselves with the writings, I take them in my arms to infuse in them what is needed for a work so holy. Therefore, courage, do not fear."

Then, after this, He made Himself seen in my interior. In the depth of it I saw a most extensive field - not of earth, but of clearest crystal. Every two or three steps in this field there was a baby Jesus surrounded by a light. Oh, how beautiful this field looked with so many babies! Each of them had His own Sun, radiant and beautiful - all for Himself. I was surprised at seeing so many Jesuses in the depth of my soul, each of them all intent on enjoying His own Sun; and my sweet Jesus, seeing my surprise, told me: "My daughter, do not be surprised. This field that you see is my Divine Will, and the many Jesuses you see are my truths regarding my Fiat. In each of them there is a life of Mine which, forming its radiant Sun, surrounds itself with light so as to spread its endless rays to make known that I am the springing fount of my truths. See then, how many lives of Mine I put out; as many truths as I have manifested to you, so many are my lives that I put out along with the very source of the Sun - not just a simple light. And I have remained in their midst so that all may feel the strength, the creative virtue of these truths; and I love each of them as much as I love Myself. And whoever would not want to recognize my life, my Sun, my creative virtue in these truths about my Fiat is either blind, or has lost the good of the intellect. Also, it should be a great consolation for you to possess within you as many lives of Mine for as many truths as I have manifested to

you. Therefore, recognize this great good – greater treasure I could not entrust to you; and do not be concerned - the Sun will know how to make Its way, and since It is light, no one will be able to prevent Its step.”

Then He added with a more tender accent: “My daughter, Our Adorable Majesty loves the creature so much that We put Our Life at Her disposal to make of her one who is similar to Us. We place Our Life as a model before the creature, so that, by modeling herself on Our model, she may copy Our Life and form facsimiles of her Creator. This is why We use many stratagems, finesses of love, and We give surprising graces – to see Ourselves copied in the creature. And only then shall We be content, when - as Our love, united with Our Divine Will, conquers the creature - We will be able to recognize Our image and likeness in her, just as She came out of Our creative hands.”

VOL. 25 - October 3, 1928

Exchange between Jerusalem and Rome. In creating man, God placed as many seeds of happiness in him for as many things as He created.

My poor mind was thinking about many things regarding the Divine Will – especially about how Its Kingdom could come, how It could spread... and many other things which it is not necessary to write on paper. And my beloved Jesus, moving in my interior, told me: “My daughter, if Rome has the primacy of my Church, she owes it to Jerusalem, because the beginning of Redemption was precisely in Jerusalem. In that homeland, from the little town of Nazareth I chose my Virgin Mother; *I Myself was born in the little town of Bethlehem, and all of my Apostles were from that homeland. And even though, ungrateful, she did not want to recognize Me and rejected the goods of my Redemption, it cannot be denied that the origin, the beginning, the first people who received the good of It, were from this city. The first criers of the Gospel, those who established Catholicism in Rome, were my Apostles, all from Jerusalem – that is, from this homeland.*

Now there will be an exchange: if Jerusalem gave to Rome the life of religion and therefore of Redemption, Rome will give to Jerusalem the Kingdom of the Divine Will. This is so true, that just as I chose a Virgin from the little town of Nazareth for the Redemption, so I have chosen another virgin in a little town of Italy belonging to Rome, to whom the mission of the Kingdom of the Divine Fiat has been entrusted. And since this must be known in Rome just as my coming upon earth was known in Jerusalem, Rome will have the great honor of requiting Jerusalem for the great gift received from her, which is Redemption, by making known to her the Kingdom of my Will. Then will Jerusalem repent of her ingratitude, and will embrace the life of the religion which she gave to Rome; and, grateful, she will receive from Rome the life and the great gift of the Kingdom of my Divine Will. And not only Jerusalem, but all of the other nations will receive from Rome the great gift of the Kingdom of my Fiat, the first criers of It, Its gospel - all full of peace, of happiness and of restoration of the creation of man. And not only will my manifestations bring sanctity, joys, peace and happiness, but the whole of Creation, competing with them, will unleash from each created thing each of the happinesses It contains, and will pour them upon the creatures. In fact, in creating man, We placed in his being all the seeds of the happinesses which each created thing possessed, disposing the interior of man like a field which contained all the seeds of happinesses; so much so, that he has within himself all the tastes to be able to savor and receive into himself all the happinesses of created things. If man did not possess these seeds, he would lack the senses of taste and of smell to be able to enjoy what God had put out of Himself in the whole Creation.

Now, by sinning, man caused all of these seeds of happiness which God had infused in him in creating him to fall ill, and therefore he lost the taste to be able to enjoy all the happinesses contained in Creation. It happened as to a poor ill one, who cannot enjoy all the flavors contained in foods; on the contrary, he feels heaviness; food itself converts into pain; everything gives him nausea; and if he takes it, it is not because he enjoys it, but in order not to die. On the other hand, one who is healthy feels flavor, strength, warmth, because his stomach has the strength to assimilate the goods contained in foods, and he enjoys them. The same happened in man: by sinning, he caused the seeds and the very strength to be able to enjoy all the happinesses contained in Creation to fall ill; and many times they convert into pain. Now, with the return of man into my Divine Fiat, the seeds will acquire health, and he will acquire the strength to assimilate and to enjoy all the happinesses present in the order of Creation. So, a contest of happiness will start for him; everything will smile at him, and man will return to be happy, as God had created him.”

VOL. 25 - October 10, 1928

Forty years and more of exile; virtue and strength of a prolonged sacrifice. Gathering of the materials, to

then order them. Happiness of Jesus in blessing His little prisoner daughter. Kisses in the Divine Will. Decision from priests to prepare the writings for printing. Surprising graces that Jesus will give to priests.

My life is carried out before my Jesus in the Sacrament, and - oh! how many thoughts crowd my mind. I was thinking to myself: ‘After forty years, and months, that I had not seen the Tabernacle, that I had not been given to be before His adorable sacramental presence – forty years, not only of prison, but of exile – finally, and after so long an exile, I have come back as though to my fatherland, though a prisoner, but no longer exiled, near my Jesus in the Sacrament; and not once a day, as I used to do before Jesus made me a prisoner, but always – always. My poor heart, if I have it at all in my chest, feels consumed at so much love of Jesus.’ But while I was thinking of this and other things, my Highest Good, Jesus, moving in my interior, told me: “My daughter, do you think that my keeping you imprisoned for forty years and more has been by chance, without a great design of mine? No! no! The number forty has always been significant and preparatory to great works. For forty years the Jews walked in the desert without being able to reach the promised land, their fatherland; but after forty years of sacrifices they had the good of taking possession of it. But, how many miracles, how many graces, to the point of nourishing them with the celestial manna during that time. A prolonged sacrifice has the virtue and strength to obtain great things from God. I Myself, during my life down here, wanted to remain in the desert for forty days, away from all, even from my Mama, to then go out in public to announce the Gospel which was to form the life of my Church – that is, the Kingdom of Redemption. For forty days I wanted to remain as risen, to confirm my Resurrection and to place the seal upon all the goods of Redemption. So I wanted for you, my daughter: in order to manifest the Kingdom of my Divine Will, I wanted forty years of sacrifices. But, how many graces have I not given you! How many manifestations! I can say that in this great length of time I placed in you all the capital of the Kingdom of my Will, and everything that is necessary in order to make creatures comprehend it. So, your long imprisonment has been the continual weapon, always in the act of fighting with your very Creator, to have you manifest my Kingdom.

Now, you must know that everything I have manifested to your soul, the graces I have given you, the many truths you have written on my Divine Will, your pains, and everything you have done, has been nothing but a gathering of the materials in order to build; and now it is necessary to order them and to get everything settled. And just as I did not leave you alone in gathering the necessary things which must serve my Kingdom, but I have been always with you, so will I not leave you alone in putting them in order and in showing the great building which I have been preparing together with you for many years. Therefore, our sacrifice and work is not finished. We must go forward until the work is accomplished.”

Then, as I am near my Jesus in the Sacrament, every morning there is benediction with the Most Holy One, and while I was praying my sweet Jesus to bless me, moving in my interior, He told me: “My daughter, I bless you with my whole Heart; even more, I bless my very Will in you, I bless your thoughts, breaths and heartbeats, that you may think always about my Will, may breath It continuously, and my Will alone may be your heartbeat. And for love of you I bless all human wills, that they may dispose themselves to receive the Life of my Eternal Volition. Dearest daughter of mine, if you knew how sweet it is, how happy I feel in blessing the little daughter of my Will.... My Heart rejoices in blessing she who possesses the origin, the Life of Our Fiat, which will bring about the beginning, the origin of the Kingdom of my Divine Will. And while I bless you, I pour in you the beneficial dew of the light of my Divine Volition which, making you all shining, will make you appear more beautiful to my sacramental gazes; and I will feel happier in this cell, gazing at my little prisoner daughter, invested and bound by the sweet chains of my Will. And every time I bless you, I will make the Life of my Divine Volition grow in you. How beautiful is the company of one who does my Divine Will. My Will brings into the depth of the soul the echo of everything I do in this Holy Host, and I do not feel alone in my acts – I feel that she is praying together with Me; and as our supplications, our sighs, unite together, we ask for one same thing – that the Divine Will be known and that Its Kingdom come soon.”

So, as my life is carried out near my Prisoner Jesus, every time the door of the chapel is opened, which happens often, I send three kisses, or five, to my Jesus in the Sacrament, or a short little visit; and He, moving in my interior, tells me: “My daughter, how pleasing to Me are your kisses. I feel I am being kissed by you with the kisses of my very Volition; I feel my very divine kisses being impressed on my lips, on my face, in my hands and Heart. Everything is divine in the soul in whom my Divine Will reigns; and I feel, in your acts, my love that refreshes Me, the freshness, the gentleness of my very Divine Will that embraces Me, kisses Me and loves Me. Oh! how pleasing to Me is my Divine Will operating in the creature. I feel that, bilocating Me in her, It gives Me back and unfolds before Me all the beauty and sanctity of my very acts. This is why I so much yearn that my Will be known – to be able to find in creatures all of my acts, divine and worthy of Me.”

Now I move on to say that my sweet Jesus seemed to be waiting for me here, in this House, near His Tabernacle of love, to give start to priests' coming to a decision to prepare the writings for publication. And while they were consulting with one another on how to do it, they were reading the nine excesses of Jesus, which He had in the Incarnation, which are narrated in the first little volume of my writings. Now, while they were reading, Jesus, in my interior, pricked up His ears to listen, and it seemed to me that Jesus in the Tabernacle would do the same. At each word He would hear, His Heart beat more strongly; and at each excess of His love, He gave a start, even stronger, as if the strength of His love would make Him repeat all those excesses which He had in the Incarnation. And as though unable to contain His flames, He told me: "My daughter, everything I have told you, both about my Incarnation and about my Divine Will, and on other things, has been nothing but outpourings of my contained love. But after pouring itself out with you, my love continued to remain repressed, because it wanted to raise its flames higher in order to invest all hearts and make known what I have done and want to do for creatures; but since everything I have told you lies in hiddenness, I feel a nightmare over my Heart, which compresses Me and prevents my flames from rising and making their way. This is why, as I heard them read and take the decision to occupy themselves with the publication, I felt the nightmare being removed from Me, and the weight that compresses the flames of my Heart being lifted. And so It beat more strongly, and It throbbed, and It made you hear the repetition of all those excesses of love; more so, since what I do once, I repeat always. My constrained love is a pain for Me, of the greatest, which renders Me taciturn and sad, because, since my first flames have no life, I cannot release the others, which devour Me and consume Me. And therefore, to those priests who want to occupy themselves with removing this nightmare from Me by making known my many secrets, by publishing them, I will give so much surprising grace, strength in order to do it, and light in order to know, themselves first, what they will make known to others. I will be in their midst, and will guide everything."

Now, it seems to me that every time the Reverend priests occupy themselves with reviewing the writings in order to prepare them, my sweet Jesus comes to attention, to see what they do and how they do it. I do nothing but admire the goodness, the love of my beloved Jesus who, while coming to attention in my Heart, echoes in the Tabernacle, and from within it, inside that cell, does what He does inside my heart. I remain all confused in seeing this, and I thank Him with all my heart.

VOL. 25 - January 13, 1929

The prophets; how the Kingdom of Redemption and that of the Fiat hold hands. Necessity that what regards the Kingdom of the Divine Will be known.

I was continuing my round in the acts of the Divine Fiat, and as I reached the point in which I would accompany the prophets when the Divine Volition manifested Itself to them – the *how* and the *when* of the coming of the future Redeemer – and the prophets longed for Him with tears, prayers and penances, making everything they did my own, because all this was the fruits of the Eternal Divine Fiat, I offered it in order to impetrate Its Kingdom upon earth. But while I was doing this, my sweet Jesus, moving in my interior, told me: "My daughter, when a good is universal and must and can bring good to all, it is necessary that entire peoples – and if not everyone, a great part – know the good which they must receive, and with prayers, sighs, desires and works, they impetrate a good so great, in such a way that first the good they want is conceived in their minds, sighs, desires, works, and even in their hearts, and then is the good which they longed for given to them in reality.

When a good that must be received is universal, it takes the strength of a people to impetrate it; on the other hand, when it is individual or local, one can be enough to obtain the intent. Therefore, before coming upon earth and being conceived in the womb of the Sovereign Queen of Heaven, I can say that I was conceived in the minds of the prophets, and I confirmed and gave value to this sort of conception in them through my manifestations of the *when* and the *how* I was to come upon earth in order to redeem mankind. *And the prophets, faithful executors of my manifestations, acted as trumpeters, manifesting to the peoples, with their words, that which I had manifested about my coming upon earth; and conceiving Me in the words, they made the news that the Word wanted to come upon earth fly from mouth to mouth. And by this, not only was I conceived in the word of the prophets, but I remained conceived also in the word of the people, in such a way that all talked about it, and prayed, and longed for the future Redeemer. And when the news of my coming upon earth were diffused among the peoples, and almost an entire people, with the prophets at the head of it, prayed and longed for, with tears and penances - only then, being as though conceived in their wills, I let the Queen come to life, in whom I was to conceive in reality, so as to make my entrance into a people which had been longing for Me and desiring Me for forty centuries. What a crime would the prophets not have committed, had they concealed, hidden within*

themselves, my manifestations about my coming. They would have prevented my conception in the minds, in the prayers, words and works of the people - a necessary condition for God's being able to concede a universal good, which was my coming upon earth.

Now, my daughter, the Kingdom of Redemption and the Kingdom of my Divine Fiat hold hands, and since It is also a universal good, such that, if they want so, all can enter into It, it is necessary that many know the news about It, and that It be conceived in the minds, in the words, in the works and hearts of many, so that, through prayers, desires, and a holier life, they may dispose themselves to receive the Kingdom of my Divine Will into their midst. If the news is not divulged, my manifestations will not act as trumpeters, nor will the knowledges about my Divine Fiat fly from mouth to mouth, forming the conception of It in the minds, prayers, sighs and desires of creatures. My Divine Volition will not make Its triumphant entrance, coming to reign upon earth. How necessary it is that the knowledges about my Fiat be known; not only this, but that it be made known that my Divine Will already wants to come to reign on earth as It does in Heaven into the midst of creatures. And it is to the priests, as to new prophets, both through the word and through writing and through works, that the task is given of acting as trumpeters in order to make known what regards my Divine Fiat; nor would their crime be lesser than that of the prophets, had these hidden my Redemption, if they do not occupy themselves as much as they can with what regards my Divine Will. They themselves would be the cause of a good so great being neither known nor received by creatures; and to suffocate the Kingdom of my Divine Will, to keep suspended a good so great, such that there is no other similar to it – is this perhaps not a crime? Therefore, I recommend to you: on your part, do not omit anything, and pray for those who must occupy themselves with making known a good so great.”

Then He added with a more tender and afflicted tone: “My daughter, this was the purpose for which I permitted the necessity of the coming of the priest – that you might deposit in them, as a sacred deposit, all the truths which I have spoken to you about my Divine Fiat, and that they be attentive and the faithful executors of what I want – that is, that they make the Kingdom of my Divine Will known. Be certain that I would not have permitted their coming if not for the purpose of fulfilling my great designs over the destiny of the human family. And just as in the Kingdom of Redemption I left my Queen Mama in the midst of the Apostles, so that, together with Her, helped and guided by Her, they might give start to the Kingdom of Redemption – because the Sovereign Queen of Heaven knew more than all of the Apostles, She was the most interested; it can be said that She kept It formed within Her maternal Heart, therefore She could very well instruct the Apostles in the doubts, in the way, in the circumstances; She was the true sun in their midst, and one word of Hers was enough for my Apostles to feel strong, illuminated and fortified – in the same way, for the Kingdom of my Divine Fiat, having placed in you the deposit of It, I keep you in the exile still, so that the priests might draw from you, as from a new mother, what can serve as light, as guidance, as help, to give start to making known the Kingdom of my Divine Will. And as I see their little interest - if you knew how much I suffer.... Therefore, pray, pray.”

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.

On November 20, 1994, on 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 Cause of Beatification 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.

July 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.

October 29, 2005 Archbishop Giovanni Battista Picchierri, concluded of the diocesan process on.

March 7, 2006 the Vatican began the canonical procedure on the judgment of the holiness of Luisa and the credibility of her spirituality.

Confessors and spiritual advisers

Fr. Cosma Loiodice - friar and first confessor

Fr. Michele De Benedictis- Luisa's confessor in childhood, appointed in 1884 as her official confessor by order of Bishop Giuseppe B. Dottula

Fr. Gennaro di Gennaro- parish priest of San Giuseppe, her confessor from 1898 to 1922; he ordered the Servant of God to keep a record of what the Lord revealed to her day by day.

Saint Annibale Maria Di Francia - from 1919 to 1927, at the bishop's orders, he was her extraordinary confessor, the ecclesiastical editor of the Servant of God's writings; he published some of her works, including *L'orologio della Passione*

Mgr. Ferdinando Cento - Apostolic Nuncio and Cardinal of the Holy Roman Church

Fr. Francesco De Benedictis - confessor from 1922 to 1926, successor to Fr. Gennaro di Gennaro

Fr. Felice Torelli - parish priest of Santa Maria Greca

Fr. Ciccio Bevilacqua - Coadjutor of the principal church, occasional confessor

Fr. Luca Mazzilli - coadjutor, occasional confessor

Fr. Benedetto Calvi - regular confessor, from 1926 to 1947, appointed by Archbishop Giuseppe Leo

Fr. Peppino Ferrara, occasional celebrant.

Fr. Vitantonio Patruno, occasional celebrant.

Fr. Clemente Ferrara, archpriest and occasional celebrant.

Fr. Cataldo Tota, rector of the Seminary of Bisceglie and parish priest of the Church of San Francesco.

Mgr. Michele Samarelli, Vicar General of Bari.

Mgr. Ernesto Balducci, Vicar General of Salerno.

Mgr. Luigi D'Oria, Spiritual Director of the regional Seminary of Molfetta and Vicar General of Trani.

Many other religious and secular priests, who are not listed here, also regularly visited the house of the Servant of God.

Bishops

Archbishop Giuseppe Bianchi Dottula, 1848-1892

Archbishop Domenico Marinangeli, 1893-1898

Archbishop Tommaso de Stefano, 1898-1906 [Luisa begins to write her diaries]

Archbishop Giulio Vaccaro, 1906, administrator

Archbishop Francesco P. Carraro, 1906-1915

Archbishop Giovanni Regime, 1915-1918

Archbishop Eugenio Tosi, 1918-1920, administrator

Archbishop Giuseppe M. Leo, 1920-1939

Archbishop Francesco Petronelli, 1939-1947. He died on June 16, 1947, three months after the pious death of Luisa Piccarreta.

Archbishop Reginaldo G.M. Addazzi, 1947-1971. He gave Luisa the title of Servant of God and authorized the issue of the figurine with the prayer.

Archbishop Giuseppe Carata, from 1971, emeritus. He began the Association of the Divine Will with canonical approval in 1986 after procedures which had lasted for ten years. At the same time, he gave orders, at the request of

Cardinal Palazzini, Prefect of the Sacred Congregation for the Causes of Saints, for testimonies to be collected regarding the Servant of God.

Archbishop emeritus Carmelo Cassati opened Luisa Piccarreta's Cause of Beatification on the day of the Feast of Christ the King, November 20, 1994.

Archbishop Giovanni Battista Picchierri, requested that the Cause of Beatification of the Servant of God Luisa Piccarreta be continue and concluded of the diocesan process on October 29, 2005.

The Vatican on March 7, 2006 began the canonical procedure on the judgment of the holiness of Luisa and the credibility of her spirituality.