



*A-C-T-S in the Divine Will*  
*Adoration – Contrition*  
*–Thanksgiving*  
*And Supplication*

*From the Writings of*

*The Servant of God Luisa Piccarreta*

*The Little Daughter of the Divine Will*

**ACTS of Adoration in the**

# Divine Will

Volume 6 - December 17, 1903

**The adoration that the Most Holy Virgin did when She encountered Jesus carrying the Cross. The true spirit of adoration.**

*Continuing in my usual state, for a few instants I saw blessed Jesus with the Cross on His shoulders, in the act of encountering His Most Holy Mother; and I said to Him: ‘Lord, what did your Mother do in this most sorrowful encounter?’*

*And He: “My daughter, She did*

*nothing but a most profound and simple act of adoration. And since the simpler the act, the more easily it unites with God, Most Simple Spirit, in this act She infused Herself in Me and continued what I Myself was doing in my interior. This was immensely pleasing to Me, more than if She had done any other greater thing. In fact, the true spirit of adoration consists in this: the creature dissolves herself and finds herself in the divine sphere; she adores all that God does, and she unites with Him. Do you think that when the mouth adores but the mind is somewhere else, it is true adoration? That is, the mind adores but the will is far away from Me? Or, one power adores Me, and the*

*others are all disordered? No, I want everything for Myself, and everything I have given her, in Me. This is the greatest act of cult, of adoration, that the creature can do for Me.”*

## **Volume 11 - October 2, 1913**

**When the human will unites to the Divine Will, the Life of Jesus is formed within the soul. Taking the Divine Will means taking everything.**

*Continuing in my usual state, blessed Jesus made Himself seen inside of me, but so much identified with me that I could see His eyes within mine, His mouth within mine, and so on with*

*the rest. While I saw Him like this, He said to me: "My daughter, look at how I identify Myself with the soul who does my Will, making Myself one with her. I become her own life, because my Will is inside and outside of that soul. One can say that my Will is like the air she breathes, which gives life to everything in her; like the light which makes everything seen and understood; like the heat which warms, fecundates and makes one grow; like the heart that palpitates; like the hands that work; like the feet that walk. When the human will unites itself to my Volition, my Life is formed in the soul."*

*Then,            having            received*

*Communion, I was saying to Jesus, 'I love You', and He told me: "My daughter, do you really want to love Me? Say: Jesus, I love You with your Will. And since my Will fills Heaven and earth, your love will surround Me everywhere, and your 'I love You' will resound up there in the Heavens, and down to the bottom of the abysses. So, if you want to say: 'I adore You, I bless You, I praise You, I thank You', you will say it united with my Will, and you will fill Heaven and earth with adorations, benedictions, praises, thanksgiving - in my Will. These are simple, easy and immense things.*

*My Will is everything, to the*

*extent that my very attributes - what are they? A simple act of my Will. Therefore, if Justice, Goodness, Wisdom, Fortitude follow their course, my Will precedes them, accompanies them, and places them in the act of operating. In sum, they do not move one point from my Volition. Therefore, whoever takes my Will takes everything; even more, she can say that her life is ended - ended the weaknesses, the temptations, the passions and the miseries - because all things lose their rights in the one who does my Will. My Will has primacy over everything, and right to all."*

**Volume 12 - July 2, 1918**



**As the soul abandons herself in Jesus,  
He abandons Himself in the soul.**

*I was saying to my beloved Jesus: 'Jesus, I love You, but my love is small; so I love You in your Love, to make it big. I want to adore You with your adorations, pray in your prayer, thank You in your thankgivings.' Now, while I was saying this, my lovable Jesus told me: "My daughter, as you placed your love in Mine in order to love Me, your love remained fixed in Mine, and it became longer and larger within Mine - and I felt I was being loved the way I would want the creature to love Me. And as you adored in my adorations, and prayed, and thanked, these*

*remained fixed in Me - and I felt I was being adored, prayed and thanked with my adorations, prayers and thankgivings. Ah, my daughter, great abandonment in Me is needed! As the soul abandons herself in Me, I abandon Myself in her; and filling her with Myself, I Myself do all that she must do for Me. But if she does not abandon herself, all that she does remains fixed in her, not in Me, and I feel the work of the creature as full of imperfections and miseries - which cannot please Me.”*

**Volume 12 - January 29, 1919**

**God will accomplish the third renewal**

**of humanity by manifesting what His Divinity did within His Humanity.**

*I was doing the adoration of the wounds of blessed Jesus, and at the end I recited the Creed, intending to enter into the immensity of the Divine Will in which there are all the acts of the creatures, past, present and future, and even those acts which the creature should do, but did not, because of negligence or wickedness. And I was saying: 'My Jesus, my Love, I enter your Volition, and with this Creed I intend to redo and repair all the acts of faith which the creatures have not done, all the disbeliefs, and the lacks of adoration which is due to God as*

*Creator...'*

**Volume 12 - May 22, 1919**

**In the Era of the living in the Divine Will, the souls will complete the Glory of God on the part of Creation.**

*..This is why I am preparing the Era of the living in my Will; and for all that creatures have not done in the past generations, and will not do, in this Era of my Will they will complete the love, the glory, the honor of the whole Creation, and I will give them astonishing and unheard-of graces. This is why I am calling you to live in my Will, and I whisper into your ear:*

*'Jesus, I lay at your feet the adoration, the subjection of the whole human family; I place in your Heart the "I love You" of all; on your lips I impress my kiss in order to seal the kiss of all generations; I clasp You with my arms in order to clasp You with the arms of all, to bring You the glory of all the works of all creatures...' And I feel in you the adoration, the 'I love You', the kiss, etc. of the whole human family. How could I not give to you the love, the kisses, the graces which I should give to the others?*

*Now, know my daughter, that what the creature does on earth is the capital that she forms for Heaven.*

*Therefore, if she does little, she will have little; if much, she will have much. If one loved Me and glorified Me for ten, she will receive ten more contentments, corresponding to as much glory, and will be loved by Me ten times as much. If another loved Me and glorified Me for a hundred and for a thousand, she will receive contentments, love and glory for a hundred and for a thousand. In this way I will give to the Creation all that I have decided to give, and the Creation will give Me all that I must receive from them – and my Glory will be completed in everything.”*

**Volume 14 - March 28, 1922**

*...Who makes that Fiat her own, through which all things were made, so as to diffuse homage, adoration, divine love for her Creator over everything? One who lives in my Will! She makes that Omnipotent Fiat her own almost at each of her words. The echo of the Eternal Fiat echoes within her Divine Fiat in which she lives, and it diffuses, it runs – it flies, impressing another Fiat on each created thing, and giving back to her Creator the homage and the love wanted by Him.*

*This was done by Me when I was on earth. There was nothing for which I did not requite my Divine Father on the part of all creatures. Now it is*

*done - and I want it, I expect it - by one who lives in my Will. If you could see how beautiful it is to see my glory, my love, my profound adoration united to yours, in every flickering of the stars, in every drop of light of the sun! Oh, how it runs - flies upon the wings of the wind, filling the whole atmosphere! It crosses the waters of the sea, it places itself in each plant, in each flower, it multiplies at each motion; it is a voice that echoes over everything, and says: 'Love, glory, adoration to my Creator!' Therefore, one who lives in my Will is the echo of my voice, the repeater of my Life, the perfect glory of my Creation. How could I not love her? How could I not give to her all*



*that I should give to all the other creatures together, giving her primacy over everything? Ah, my love would feel constrained if I did not do so!”*

## **Volume 16 - May 13, 1924**

**True adoration consists in the complete accord of the union of the Will of God with the soul. The true and perfect model of adoration is the Most Holy Trinity. One flight of the soul in the Divine Will is enough for Jesus to fill all her involuntary voids of love.**

*I was doing my usual prayers, and while abandoning all of myself in*

*the arms of the Supreme Will, in It I intended to do my adorations of the Divine Majesty. And my Jesus, moving in my interior, took my poor soul in His arms, and raising it between Heaven and earth, adored with me the Supreme Being; and then He said to me: "My daughter, true and perfect adoration is in the complete accord of the union of the Will of God with the soul. The more the soul makes her will one with that of her Creator, the more complete and perfect her adoration is. And if the human will is not one with the Divine - even more, if it is far away from God - it cannot be called adoration, but shadow, or colorless shade, which leaves not even a trace. And if the*

*human will is not disposed to receive the kiss of the union of the Supreme Will, instead of adoration, it can be insult and scorn. The first act of adoration is to recognize the Will of her Creator in order to do it; if this is not there, she adores with words, but in fact she insults and offends. And if you want to know the true and perfect model of adoration, come with Me into the midst of the Three Divine Persons.”*

*I don't know how, Jesus clasped me more tightly and raised me higher, into the midst of an unending light. I felt myself being annihilated, but my annihilation was overtaken by a Divine Life, which unleashed from Itself many*

*different shades of beauty, of sanctity, of light, of goodness, of peace, of love, etc.; in such a way that my nothingness was transformed by those divine shades, to the point of no longer being recognized and of enamoring the very One who had so much embellished me. And my sweet Jesus resumed His speaking: “See, my daughter, the primary act of the Divine Persons is the perfect accord of Our Will. Our Will is so unified that Will of One cannot be distinguished from That of the Other; so much so, that even though Our Persons are distinct – We are Three – Our Will is One, and this One Will produces a continuous act of perfect adoration among the Divine*

*Persons – One adores the Other. This accord of Will produces equality of sanctity, of light, of goodness, of beauty, of power, of love, and establishes in Us the true reign of order and of peace, giving Us immense joys and happinesses, and infinite beatitudes. So, the accord of the human will with the Divine is the first link of connection between Creator and creature; and from it, the divine virtues descend into her as within a channel, producing in her true adoration and perfect love for her Creator. And rising from within that same channel of connection, she receives the different shades of the divine qualities; and every time the soul rises in order to*

*dive into this eternal Will, she is embellished by, and acquires, as many more varieties of divine beauty.*

*This is why I say that the soul who does my Will is my amusement and my contentment. And in order to amuse Myself, I keep the brush of my Will in my hands, and as she dives into my Will, I touch her up and I amuse Myself by impressing on her, with a brush stroke of mine, one more shade of my beauty, of my love, of my sanctity, and of all my qualities. So, for Me, being in her and being in Heaven are the same - I find the same adoration of the Divine Persons, my Will, my love. And since there is always something that can be*

*given to the creature, I act now as a skillful painter, and I portray my image in her; now as a teacher, and I teach her the highest and most sublime doctrines; now as a passionate lover, giving and wanting love. In sum, I use and perform all my arts to amuse Myself with her. And when my love, offended by creatures, finds no place in which to take refuge, in which to find escape from those who chase Me to give Me death or force Me to set off to the vault of the Heavens – I take refuge in the soul who contains my Will within herself, and there I find my power that defends Me, my love that loves Me, my peace that gives Me rest; I find everything I want. Therefore, my Will*

*connects everything together – Heaven and earth, and all goods – and It makes them one; and from this alone derive all possible and imaginable goods. So, I can say that the soul who does my Will is the all for Me, and that I am the all for her.”*

## **Volume 17 - October 2, 1924**

**Effects of the adoration done in the Divine Will, with the power of the Father, the wisdom of the Son, and the love of the Holy Spirit.**

*I felt all embittered because of the privation of my sweet Jesus. Oh! how much harder and more bitter my*



*exile becomes without the One who forms the whole of my life! And I prayed Him to have compassion for me, and not to leave me at the mercy of myself. Now, while I was saying this, my beloved Jesus made Himself seen as He was squeezing my heart tightly with His hands, and then binding me all over with a little rope of light – but so tightly as to deprive me of the slightest motion. Then, afterwards, He laid Himself within me, and we suffered together. In the meantime, I felt myself being transported outside of myself, toward the vault of the heavens, and I seemed to encounter the Celestial Father and the Holy Spirit. And Jesus, who was with me, placed Himself*

*between Them, and He put me on the lap of the Father, who seemed to be waiting for me with so much love that He pressed me to His bosom, and identifying me with His Will, He communicated His power to me. And so did the other two Divine Persons. But while They communicated Themselves to me, One by One, They all became One, and I felt I was being infused with, all together, the Will of the power of the Father, the Will of the wisdom of the Son, and the Will of the love of the Holy Spirit. But who can say what I felt as being infused in my soul? And my lovable Jesus said to me: "Daughter of Our Eternal Will, prostrate yourself before Our Supreme*

*Majesty and offer your adorations, your homages, your praises, in the name of all, with the power of Our Will, with the wisdom and with the Will of Our supreme love. We will feel in you the power of Our Will adoring Us, the wisdom of Our Will glorifying Us, the love of Our Will loving Us and praising Us. And since the power, the wisdom and the love of the Three Divine Persons are in communication with the intellect, the memory and the will of all creatures, We will feel your adorations, homages and praises flow within all the intelligences of creatures, which, rising between Heaven and earth, will make Us hear the echo of Our own power, wisdom and love, adoring Us, praising*

*Us and loving Us. Greater adorations, more noble homages, love and praises more divine, you cannot give Us. No other act can equal these acts, or give Us as much glory and as much love, because We see, hovering within the act of the creature, the power, the wisdom and the reciprocal love of the Three Divine Persons - We find Our own acts in the act of the creature. How not to enjoy them and not to give them supremacy over all other acts?"*

*So I prostrated myself before the Supreme Majesty, adoring It, praising It and loving It in the name of all, with the power, the wisdom and the love of Their Will, which I felt within me. But who can say the effects of this? I have*

*no words to express them, therefore I move on.*

*Then, afterwards, I received Communion, and I was fusing myself in the Will of my highest Good, Jesus, in order to find the whole Creation in It, so that no one might be absent from roll-call, and together with me, all might prostrate themselves at the feet of my Jesus in the Sacrament, to adore Him, to love Him, to bless Him.... But while I was doing this, I felt somehow distracted in trying to find all created things in His Divine Will, so that one might be the love, the praise, the adoration to my Jesus. And Jesus, in seeing me as though hampered,*

*gathered the whole Creation onto His lap and said to me: “My daughter, I placed all Creation on my lap, that it may be easier for you to find and call everyone together with you, so that not one thing which came from Me may not give Me, through you, the return of love and adoration which befits Me, as things that belong to Me. I would not be fully content in you, if any of them were missing. In my Will I want to find everything in you.” Then it became easier for me to find and call all Creation together with me, so that we all might praise and love my highest Good, Jesus. But – oh marvel! – each created thing contained a distinct reflection and a special love of Jesus,*

*and Jesus received the return of His reflections and of His love. Oh! how content was Jesus! But as I was doing this, I found myself inside myself.*

## **Volume 19 - April 16, 1926**

*“My daughter, everything you experienced – your full abandonment in the arms of our Celestial Father, no longer feeling your own life – is the image of the living in my Will. In fact, in order to live in It, the creature must live more of God than of herself; even more, ‘the nothing’ must give life to ‘the All’, to be able to do everything, and to have her act at the top of all the other acts of each creature. Such was*

*the life of my Divine Mama. She was the true image of the living in my Will. Her living in It was so perfect, that She did nothing but receive from God, continuously, all that She was to do in order to live in the Supreme Volition. So, She received the act of supreme adoration, to be able to place Herself at the top of every adoration which all creatures were obliged to do for their Creator. In fact, true adoration has life within the Three Divine Persons. Our perfect concord, Our reciprocal love, Our one Will, form the most profound and perfect adoration within the Sacrosanct Trinity. Therefore, if the creature adores Me, but her will is not in accord with Me, it is vain word –*



*not adoration.*

*So, my Mama took everything from Us, to be able to diffuse Herself in everything and to place Herself at the top of every act of creature – at the top of every love, of every step, of every word, of every thought; at the top of every created thing. She placed Her prime act upon all things, and this gave Her the right of Queen of all and of everything; and She surpassed, in sanctity, in love, in grace, all the Saints who have been and will be, as well as all Angels united together. The Creator poured Himself upon Her, giving Her so much love that She possessed enough love to be able to*

*love Him for all. He communicated to Her the highest concord and the One Will of the Three Divine Persons, in such a way that She was able to adore for all in a divine manner, and to make up for all the duties of creatures. Had it not been so, it would not be a truth, but just a manner of speaking, that the Celestial Mama surpassed everyone in sanctity and in love. But whenever We speak, it is facts, not words. Therefore, We found everything in Her; and having found everything and everyone, We gave Her everything, constituting Her Queen and Mother of Her very Creator.*

*Now, daughter of my Supreme*

*Will, one who wants everything must enclose everything and place herself at the top of the acts of all, as prime act. So, the soul must be at the top of every love, adoration, glory, of each creature. My Will is everything – this is why the mission of the Sovereign Queen and yours can be called one; and you must follow, step by step, the way She conducted Herself with God, to be able to receive the divine attitude in order to have within yourself a love which says love for all, an adoration which adores for all, a glory which diffuses throughout all created things. You must be Our echo, the echo of Our Celestial Mama, because She alone lived perfectly and fully in the Supreme*

*Volition, therefore She can be your guide and act as your teacher. Ah! if you knew with how much love I am around you, with how much jealousy I watch over you, so that your living in my Eternal Will may not be interrupted. You must know that I am doing more with you than with my very Celestial Mama, because She did not have your needs, nor any tendencies or passions which might, even slightly, prevent the course of my Will in Her. With greatest ease the Creator would pour into Her, and She into Him; my Will was always triumphant in Her, therefore She had no need of either spurs or admonitions. With you, on the other hand, I must use more attentions.*

*When I see that some little passion, some little tendency, wants to arise within you, and also when your human will would want to have some act of its own life within you, I must admonish you. The power of my Will must remain in the act of knocking down whatever arises within you which does not belong to It; and my grace and my love must flow into that rot which the human will keeps forming, or, with anticipated graces, prevent the rot from forming in your soul. This, because I love so much the soul in whom my Will reigns, and in whom the Supreme Fiat has Its field of divine action – the only purpose of all Creation, and of Redemption Itself – and she costs Me so much, that I love*

*her and she costs Me more than all  
Creation, and of Redemption Itself.*

## **Volume 20 - November 2, 1926**

*Then, while I continued my round  
in everything that has been done in the  
Supreme Will, I arrived at everything  
than my Celestial Mama had done in It,  
and I said to Her: 'Sovereign Queen, I  
come to hide my little love in the great  
sea of your Love, my adoration toward  
God in the immense ocean of yours. I  
hide my thanksgivings in the sea of  
yours; I hide my supplications, my  
sighs, my tears and pains in the sea of  
yours, so that my sea of love and yours  
may be one, my adoration and yours*

*may be one, my thanksgivings may acquire the vastness of your own boundaries; my supplications, tears and pains may become one single sea with yours, so that I too may have my seas of love, of adoration, etc. And just as your Sovereign Height impetrated the longed for Redeemer with this, I too may present myself before the Divine Majesty with all these seas, in order to ask, to beseech – to implore the Kingdom of the Supreme Fiat.*

*My Queen Mama, I must use your very life, your very seas of love and of graces, to conquer It and make It concede Its Kingdom upon earth, just as You won over It to let the Eternal*

*Word descend. Don't You want to help your little daughter, and give me your seas, to make me obtain that the Kingdom of the Supreme Fiat may come soon upon earth?'*

## **Volume 21 - February 26, 1927**

*“My daughter, for you there is no need of exposition, because one who does my Will has the greater and more continuous exposition which my Will displays in all Creation – or rather, in each created thing. In fact, since each thing is animated by It, It forms innumerable expositions, for as many existing things. Who forms my Divine Life in the Eucharist? My Will. If the*



*Sacramental Host were not animated by my Supreme Will, the Divine Life would not exist in it – it would be a simple white host which would not deserve the adoration of the faithful.*

*Now, my daughter, my Will makes Its exposition in the sun; and just as my Will has the veils of the Host which conceal my Life, so does It have the veils of the light which conceal It in the sun. Yet, who makes a genuflection, who sends a kiss of adoration, who says a 'thank You' to my Will exposed in the sun? No one. What ingratitude! And yet, in spite of this, It does not stop; It is always stable in doing good through Its veils of light. It follows the steps of*

*man; It invests his actions, and whatever way he takes, Its light lets Itself be found ahead of him and behind him, carrying him as though in triumph; carrying him within Its womb of light in order to do good to him - disposed to do good to him and to give him light, even if he did not want it. Oh! My Will, how invincible, adorable, admirable You are – immutable in good, and untiring, without ever drawing back.*

*Do you see the great difference between the exposition of the Eucharist, and that which my Will Itself makes in created things, in a continuous act? In that of the*

*Eucharist, man must put himself out; he himself must go to It, draw near It, and dispose himself to receive good; otherwise he receives nothing. On the other hand, in the exposition of my Will in created things, it is my Will Itself that goes to man, and puts Itself out. And even if he is not disposed, my Will abounds, and drowns him with Its goods. Yet, there is no one who adores my Eternal Will in Its many expositions.*

*It makes Its exposition in the sea; and while in the sun, the symbol of the Eucharist, It gives Its light, Its heat, Its innumerable goods, though always in silence, never saying a word, never*

*making a reproach, for as many horrendous evils as It may see - in the sea, instead, in the veils of the water, It makes Its exposition in a different way. It seems to speak while forming its murmuring in the veils of the water; It strikes fear in its turbulent billows and in the roaring waves; such that, if it inundates ships and people, it buries them in the depths of the sea, and no one is able to resist it. My Will in the sea makes the exposition of Its power; and It speaks in the murmuring, It speaks in the billows, It speaks in the high waves, calling man to love It and to fear It. And in seeing Itself not being listened to, It makes the exposition of Divine Justice which, turning those*

*veils into a storm, hurls at man - inexorably.*

*Oh! If the creatures paid attention to all the expositions that my Will makes in the whole Creation, they should remain in continuous act of adoration – to adore my Will exposed in the flowery fields, through which It spreads Its fragrances; in the trees loaded with fruits, from which It spreads the variety of Its sweetnesses. There is no created thing in which It does not make Its divine and special exposition; and since the creatures do not pay the honors due to It, it is your task to maintain the perpetual adoration of the exposition which the*

*Supreme Fiat makes in the whole Creation. My daughter, may you be the one who offers herself as perpetual adorer of this Will, which has no adorers and no return of love on the part of creatures.”*

## **Volume 22 - June 20, 1927**

*“My daughter, everything that is done in my Will has continuous life, because everything that is done in It has the love of its Creator as origin, which is not subject to ending – it loved, loves and will love always, nor can anyone interrupt this love. So, one who loves, who adores in my Will, does nothing but follow that eternal love,*

*that perfect adoration of the Divine Persons, which have no beginning and no end. As the soul enters into my Will, she enters into the midst of Our acts and continues to love with Our love and to adore with Our adoration; and she remains bound to Our reciprocal love, to Our Will, which has the virtue of being unceasing in Its acts, and everything that others may do, is nothing other than the continuation of the act done in Our Divine Will. The acts done in It have perennial and continual life. Therefore, your love in the last times will be in nothing dissimilar to that of today; and if others love, they will love in and with your love, because it will be first act,*

*having its origin in God. Therefore, from the Celestial Fatherland you will love in time and in eternity; my Will will keep your love jealously just as It keeps Its own, and wherever It extends and has Its life, It will make you love and adore everywhere. For one who lives in my Will, all of her acts have all the divine acts, Our very way of operating, as their beginning and end. So, the soul does nothing but follow what God does. The Sovereign Queen, who lived perfect life in the Royal Palace of Our Will, had no other love, no other adoration but Our own. All of her acts can be seen as so fused in Ours, that what in Our acts is nature, in Her is grace; and since Her acts did*



*not have their origin in Her will, but in Ours, by right She has primacy over all the acts of creatures. Therefore, if you love, the Celestial Queen has primacy over your love, and you follow Her love just as you follow Ours, and We and the Great Lady continue to love in your love; and so with anything that you may do in Our Will. So, when you come to the Celestial Fatherland, your love will not depart from the earth, but will continue to love in each creature. Therefore, even from now, my Divine Fiat makes you extend your love to the past, to the present and to the future, to give you the right that your love may extend everywhere and to all times, and it may never cease to love. Here is the*

*great difference between one who lives in my Will and one who lives outside of It.”*

**Volume 26 - April 12, 1929**

**The Creation, act of profound adoration of the Divine Trinity.**

*I was all abandoned in the Divine Fiat; Its light eclipsed my littleness and transported me up there, even into the womb of the Eternal One, where nothing but Light, Sanctity, Beauty could be seen, which infused in me profound adoration, such that I felt my little existence changed into one single act of adoration for that God who so much loved me and loves me. Then,*

*while my mind was wandering within the light of the Divine Volition, my lovable Jesus moved in my interior and told me: “My daughter, the Sanctity of Our Divine Being, the one Power of Our Will with which We are invested - in such a way that, even though We are distinct as Persons, yet Our Will which operates in Us, which dominates, which rules, is always one - Our equal, reciprocal and incessant Love, produce in Us the most profound adoration among the Divine Persons. So, everything that comes out of Us is but acts of profound adoration of all Our Divine Being.*

*Therefore, when Our Divine Fiat*

wanted to issue the whole Creation into the field with Its creating, operating and vivifying Power, as Our Fiat was being pronounced, We kept issuing from within Ourselves acts of profound adoration. So, the heavens are nothing other than an act of profound adoration of the immensity of Our Divine Being, and therefore everywhere one can see heavens, both at night and at daytime. The immensity of Our Being released from Our womb the immensity of Our adoration, and extended the starry heavens over the universe, to call all those who would inhabit the earth in Our one Will, so as to unify them within the immensity of Our adoration, in such a way that, by

*virtue of Our Fiat, man was to extend himself within the immensity of his Creator, to form his heaven of profound adoration for the One who had created him. The sun is an act of adoration of Our endless light, and the ardor of its adoration is such and so great, that it is not content with letting itself be seen up high, under the vault of the heavens, but from the center of its sphere it lowers its rays down to the level of the earth. Molding and touching everything with its hands of light, it invests everything and everyone with its adoration of light, and it calls plants, flowers, trees, birds and creatures to form one single adoration in the Will of the One who*

*created them. The sea, the air, the wind and all created things, are nothing other than acts of profound adoration of Our Divine Being, which, some from afar, some from nearby, call the creature into the unity of Our Fiat, to repeat the profound acts of Our adoration; and as she makes what is Ours her own, she can give Us the sun, the wind, the sea, the flowery earth, as profound adorations which Our one Will knows how to, and can produce in the creature. What can Our Fiat not do? With Its one strength It can do anything, It unites everything, It keeps everything in act, and It unites Heaven and earth, Creator and creature, making them one.”*

*Having said this, He withdrew into the depth of His light, and He kept silent; and I remained there, continuing my round in the Creation, to follow that profound adoration of my Creator in all created things. Oh! how one could feel the fragrance of the divine adoration in each created thing. One could touch with one's own hand Their adored breath; one could feel in the wind the penetrating, ruling adoration of Our Creator, which, investing the whole earth, now with light blowing, now with mighty waves, now with caressing breaths, invests us so much and calls us to the adoration of its Creator which the wind possesses. Who can tell of the strength*

*of the wind? In a few minutes, it goes around the entire world, and now with empire, now with moans, now with feeble voice, and now screaming, it invests us and calls us to unite ourselves to that divine adoration which it gives to its Creator. Then, continuing my round, I could see the sea. In those crystal clear waters, in that continuous murmuring, in its gigantic waves, Jesus was saying that that sea was nothing other than an act of profound adoration of the divine purity, adoration of Their love which murmurs continuously, and, in the waves, adoration of the divine strength which moves everything and everyone like light straw. Oh! if the Divine Fiat*



*were reigning in the creatures, It would let everyone read, in each created thing, the distinct adoration of Our Creator which each thing possesses; and as It would unify us with all Creation, one would be the adoration, one the love, one the glory for the Supreme Being. Oh! Divine Will, come to reign, and make it so that the Will of all be one....*

## **Volume 28 - March 5, 1930**

*... “My daughter, the living in my Will is the recall of all the acts of creatures into the unity of It. Everything has come out from within Its unity - from Our single act that*

*gives life to all acts, therefore it is Our right, by justice, that everything return to Us to recognize where they have come from. To recognize where an act comes from, who it is that releases life for so many acts, in what way and how, is the most beautiful homage to Our Power and Wisdom, which, with one single act, is life of all acts. And only one who lives in my Fiat, embracing everything together with It, takes everything as though in her power, and enclosing everything in that Will in which she lives, she rises into Our unity in order to bring Us everything, and give Us the true homages of all the effects of Our single act. This is why, then, going around in Our Divine Will*

*not only gathers everything, but communicates your act to all created things, in such a way that all the heavens assume the attitude of adorations together with your adorations; the sun, of loving Us together with your love; the wind, of glorifying Us together with you. In sum, all created things, feeling, in my Will with which they are all invested, your act which you do in It - they all assume the attitude of loving Us, of adoring Us, of giving Us glory and thanksgivings, in such a way that We feel that in Our Divine Fiat the creature gives Us the fullness of love, the totality of adoration, the complete glory. Therefore, continue your flight*

*in my Divine Will, and do not occupy yourself with anything else, because in It you have much to do.”*

## **Volume 28 - September 20, 1930**

*“My daughter, bitternesses, oppressions and everything that does not regard my Will, occupy space in your soul, and my Divine Will does not feel free to be able to extend Its light and, with Its creative and vivifying virtue, make Its Life arise in each particle and receptacle of your soul. It feels encircled as though by clouds, such that, even though the sun is there, the clouds, putting themselves between the sun and the earth, prevent the solar*

rays from descending with the fullness of light to give light to the earth. The same for the Sun of my Divine Will – It feels hindered by the clouds of bitternesses and oppressions from extending Its light in the depth of the creature, also in the small receptacles, and being able to say: ‘Everything gives of my Will, everything belongs to Me – everything is mine.’ And I, your Jesus, who has taken on the commitment to form a soul, all of my Will, suffer and remain hindered in my crafting. In fact, you must know that I am the Divine Administrator of my Fiat in the creature; and when I see her disposed to do my Will in everything, in each act she does I set to the work of

preparation. Suppose that you want to do an act of love; immediately I get down to work, I place in it my breath, I lay a dose of my Love, I embellish it with the variety of the beauty It contains. And then, Divine Administrator of my Will as I am, I administer my Divine Will upon that act of love, in such a way that in that act one no longer recognizes the act of the creature, but an act of love as if it had come out from the center of my Divinity. I am too jealous of the acts that the creature wants to do as animated by my Divine Will; I do not admit any disparity between her acts and mine; and in order to have this, I must place of my own, and my work.

*And this, in all of her acts; if she wants to do acts of adoration, of prayers, of sacrifice, I place in them my work, so that her adoration may be the echo of the divine adoration, her prayer may be the echo of mine, her sacrifice may be the repeater of mine. In sum, I must find Myself in each act of the creature. I, your Jesus, as the Owner, possessor of my Divine Will, would not administrate It if I did not find the sanctity, the purity, the love of my Humanity in the act of the creature. Therefore, I want to find her clear of any clouds that might shadow my Divine Will. Therefore, be attentive, my daughter, do not hinder my work, which I want to do in your soul.”*

## Volume 29 - April 24, 1931

*... “My daughter, the breath, the heartbeat, the blood circulation of Creation is Our Love, adoration and glory. We placed in It what We are in Ourselves; Our nature is most pure Love, and Our Sanctity is so great, that what this Love produces are nothing other than profound adoration and perennial glory to Our Divine Being. So, in putting out the Creation, We had to put what We possess, nor could We put things that did not belong to Us; therefore, the heartbeat of Creation is Love, and as It palpitates, It pearls It with new Love which, giving It the race of the circulation, repeats incessantly:*



*'Adoration and glory to Our Creator.'*  
Now, if the creature goes around in the created things, placing her love, she places her own and takes Our Love, and makes new Love arise, to wait for her again in order to receive, and to give Its Love. So, an exchange takes place, and a contest between the created things and the creature, which, uniting together, give love, adoration, glory to Our Supreme Being. Therefore, if you want to love, think that all created things have Our mandate to give you love, as long as they receive yours. In this way, the feast of Our Love will be maintained in Heaven and on earth, and you will feel the happiness of Our Love; and the breath

*of love, the heartbeat of the adoration, will be substituted in you; and perennial glory to your Creator will circulate in you.*

## **Volume 30 - December 8, 1931**

*... “My daughter, our celestial Mama holds the primacy over all the good acts of creatures. She as Queen holds the mandate and the right to make the retreat of all the acts of them in her acts. So much is her love as Queen and Mother, that as the creature disposes herself to form her act of love, thus from the heights of her throne, she makes a ray of her love descend, invests and surrounds the act of love of*

*them in order to put there hers as first love, and as it is formed, thus it re-arises in her same ray of love, in the source of her love, and she says to her Creator: 'Adorable majesty, in my love that always rises for you, there is the love of my children fused in mine, that I with right of Queen have withdrawn in my sea of love, so that [you] might be able to find in mine, the love of all creatures.'*

*"If they adore, if they pray, if they repair, if they suffer, the ray of adoration descends From the heights of her throne, the ray of her prayer, the ray of her reparation, she emits the vivifying ray from within the sea of her*

sorrows, and she invests and surrounds the adoration, the prayer, the reparation, the sufferings of the creature; and [when] they have done and formed the act, the same ray of light re-arises even to her throne and they fuse themselves in the sources of the seas of adoration, of prayer, of reparation, of sorrows of the celestial Mama, and she repeats: 'Most Holy Majesty, my adoration extends itself in all the adorations of creatures, my prayer prays in the prayer of them, it repairs with their reparations, and as Mother my sorrows invest and surround their sufferings. I wouldn't feel (as) Queen if I didn't race and put my first act over all of their acts, nor

*would I taste the sweetness of Mother if I didn't race in order to surround, to help, to make up for, to embellish, to strengthen all the acts of the creature, and thus be able to say: "the acts of my children are one with mine, I hold them in my power I press God in order to defend them, to help them, and as sure pledge that they will reach me in heaven."'*

## **Volume 33 - June 10, 1935**

*"My daughter, the first duty of the creature is to adore He who has created her, the first act that says sanctity is duty; duty calls the order and the order makes arise the most*

*beautiful harmony between the Creator and the creature, harmony of will, harmony of love, of ways and of imitation, duty is the substance of sanctity, and since all created things possess and hold as in nature the imprint of true adoration, the creature united with them can lend the most perfect adoration to He who has created her. Whence every created thing is a profound adoration that they send to He who has created them and the creature uniting herself together, in virtue of our Volition, puts them all in adoration, giving to God the duty of each one, and elevating herself over everyone brings Us everyone and comes to palpate in our heartbeat and*

*breathe in our breath. Oh! How sweet and pleasant (is) this heartbeat and breath in ours and We in order to exchange it we palpate in her heart and breathe in her breath, giving her Divine heartbeat and breath, as life, heritage and growth of our Supreme Being in her. And behold that to the duty of adoration rises the first duty of the act of the (creature) of giving life to her Creator in her own soul, giving him the dominion, the liberty of forming himself, to palpate and breathe, to fill her with love, in order to be able to say with facts: this creature is the bearer of her Creator and she lets Me do that which I want, so very true that I possess her heartbeat, nothing she*

*holds is hers, that which is hers is mine and that which is mine is hers, I hold my post of love in her and she holds the post of honor in mine. So that Heaven and earth give the kiss of peace and permanent union.”*

## **ACTS of Contrition in the Divine Will**

**Volume 3 - January 5, 1900**  
**Effects of sin and of Confession.**

*As I was in my usual state, I felt I was going outside of myself, and I found my adorable Jesus; but – oh, how full of sins I saw myself before His presence! In my interior I felt a strong*



*desire to make my confession to Our Lord, and so, turning to Him, I began to tell my sins, and Jesus was listening to me. When I finished speaking, turning to me with a face full of sadness, He told me: "My daughter, sin is a poisonous and deadly embrace to the soul, if it is grave; and not only to her, but also to all the virtues present in the soul. If then it is venial, it is a wounding embrace, which renders the soul very weak and infirm, and together with her the virtues which she had acquired also become infirm. What a deadly weapon sin is! Sin alone can wound and give death to the soul! Nothing else can harm her, nothing else but sin alone renders her*

*opprobrious and odious before Me.”*

*While He was saying this, I comprehended the ugliness of sin and I felt such pain that I cannot even express it. And Jesus, seeing me all contrite, raised His blessed right hand and pronounced the words of the absolution. Then He added: “Just as sin wounds and gives death to the soul, so does the Sacrament of Confession give life, heal the wounds, and give back vigor to virtues; and this, more or less, according to the dispositions of the soul – so does the virtue of the Sacrament operate.” It seemed to me that my soul had received new life; I no longer felt the bother of before, after*

*Jesus gave me the absolution. May the Lord be always thanked and glorified!*

## **Volume 35 - March 22, 1938**

*...My Goodness is such, wanting everyone saved, that I allow the falling of these walls when the creatures find themselves between life and death - at the moment in which the soul exits the body to enter eternity - so that they may do at least one act of contrition and of love for Me, recognizing my adorable Will upon them. I can say that I give them one hour of truth, in order to rescue them. Oh, if all knew my industries of love, which I perform in the last moment of their life, so that*

*they may not escape from my more than Paternal hands - they would not wait for that moment, but they would love Me all their life.”*

## **ACTS of Thanksgiving in the Divine Will**

**Volume 5 - June 16, 1903**

**What renders the soul more dear, more beautiful, more lovable and more intimate with God is her perseverance in operating to please Him alone.**

*Continuing in my usual state, I found myself outside of myself, and I saw Baby Jesus with a cup full of*

*bitterness and a stick in His hand; and He said to me: "See my daughter, what a cup of bitterness the world continuously gives Me to drink." And I: 'Lord, share it with me so You won't suffer alone.' So He gave me to drink a little bit of that bitterness; and then, with the stick He had in His hand, He began to pierce the place of my heart through, to the point of making a hole from which a rivulet of that bitterness which I had drunk came out. However, it was changed into sweet milk, and went into the mouth of the Baby, who was all sweetened and refreshed. Then He told me: "My daughter, when I give to the soul the bitterness of tribulations, if the soul conforms to my*

*Will, is grateful to Me, thanks Me for it and offers it to Me as a gift, for her it is bitterness, it is suffering, but for Me it changes into sweetness and refreshment. But what cheers Me the most and gives Me the most pleasure is to see that the soul, whether she operates or suffers, is all intent on pleasing Me alone, with no other end or purpose of recompense. However, what renders the soul more dear, more beautiful, more lovable, more intimate with the Divine Being, is her perseverance in this way of behaving, which renders her immutable with the immutable God. In fact, if today she does something and tomorrow she doesn't; if one time she has one end*

*and another time another; if today she tries to please God and tomorrow creatures, she is the image of one who today is queen and tomorrow a most miserable servant; today she nourishes herself with delicious foods, tomorrow with filth.”*

## **Volume 6 - December 22, 1903**

*... “My daughter, around my throne there is a void, and this void must be filled with the glory that Creation owes Me. So, one who sees Me despised by the other creatures, and honors Me, not only for herself, but for others, makes honors for Me*

*arise again in this void. When she sees Me unloved, and loves Me, she makes love for Me arise again. When she sees that I fill creatures with benefits, while they are not grateful to Me and do not even thank Me, and she is grateful to Me as if those benefits were given to her, and she thanks Me, she makes the flower of gratitude and of thanksgiving arise again for Me in this void; and so with all the rest that Creation owes Me, but denies to Me with awful ingratitude. Now, since all this is an overflow of the charity of the soul, who gives Me not only what she herself owes Me and what overflows from herself, but she does it for others - since this glory and these flowers that*



*she sends to Me into this void around my throne are the fruit of charity, they receive a more beautiful shade, which is pleasing to Me.”*

**Volume 6 - April 11, 1904**

**Jesus thanks Luisa.**

*Continuing in my usual state, after much struggling, I saw my adorable Jesus for just a little, and He told me: “You who wanted Me so much – what do you want, what is it that you care about the most?” And I: ‘Lord, I want nothing – what I care about the most is You alone.’ And He repeated:*

*“What - you want nothing? Ask Me for something – sanctity, my grace, virtues... for I can give you everything.” And, again, I said: ‘Nothing, nothing, I want You alone and whatever You want.’ And, again, He added: “So you want nothing else? I alone am enough for you? Your desires have no other life in you but for Me alone? All your trust, then, must be in Me alone, for even if you want nothing, you will obtain everything.” And without giving me any more time, He disappeared like a flash.*

*I remained very disappointed, especially because, as much as I asked for Him, He would not come back; so I*

*thought to myself: 'I want nothing, I think and care about nothing but Him alone, while He seems not to bother about me. I don't know how His good Heart can reach such a point.' And I spoke a lot of other nonsense. Now, at that moment, He came back and told me: "Thank you, thank you. What is greater – when the Creator thanks the creature or when the creature thanks the Creator? Now, know that when you wait for Me and I delay my coming, I thank you; when I come immediately, you are obliged to thank Me. So, does it seem trivial to you that the Creator gives you the occasion to have Him be obliged to you and thank you?" I was left all confused.*

## **Volume 9 - April 10, 1910**

### **Preparation and thanksgiving at Communion.**

*I write to obey, but I feel my heart crack from the effort I am making. But, Viva Obedience – Viva the Will of God! I write, but I tremble, and I myself don't know what I am saying. Obedience wants me to write something about how I prepare myself and thank blessed Jesus at Communion. I don't know how to say anything about it, because my sweet Jesus, in seeing my incapacity and that I am good at nothing, does everything Himself: He*

*prepares my soul, and He Himself administers the thanksgiving to me; and I follow Him.*

*Now, the way of Jesus is always immense, and together with Jesus, I too feel immense, and as if I were able to do something. Then Jesus withdraws, and I remain always the stupid one that I am, the little ignorant one, the little cattiva [bad, naughty]. And it is exactly because of this that Jesus loves me – because I am ignorant, and I am no one, and I can do nothing. Knowing that I want to receive Him at any cost, so as not to receive dishonor in coming into me, but rather, highest honor, He Himself prepares my poor soul. He*

*gives me His own things, His merits, His clothing, His works, His desires – in sum, all of Himself. If necessary, also that which the Saints did, because everything is His own; if necessary, also that which the Most Holy Mama did. And I too say to all: ‘Jesus, give honor to Yourself in coming into me. My Queen Mama, Saints, all Angels, I am so very poor; everything that is yours – put it in my heart, not for me, but for the honor of Jesus.’ And I feel that all of Heaven contributes to preparing me. And after Jesus has descended within me, I seem to see Him all pleased, seeing Himself honored by His own things; and sometimes He tells me: “Brava, brava, my daughter, how*

*happy I am – how pleased I am. Everywhere I look within you, I find things worthy of Me. Everything that is Mine, is yours; how many beautiful things you made Me find!”*

*Knowing that I am so very poor, that I have done nothing, and that nothing is mine, I laugh at the contentment of Jesus, and I say: ‘Thank goodness Jesus thinks like this! It is enough that He came – this is enough for me. It doesn’t matter that I have used His own things – the poor must receive from the rich.’ Now, it is true that a few glimmers here and there remain in me about the way Jesus has at Communion, but I am unable to*

*reunite these glimmers together, and form a preparation and a thanksgiving. I lack the capacity; it seems to me that I prepare Myself in Jesus Himself, and that I thank Him with Jesus Himself.*

## **Volume 12 - December 18, 1920**

**Return of love and thanksgiving for all that God operated in the Celestial Mama.**

*I was all afflicted without my Jesus when, as I was praying, I felt Him near me, saying: "Ah, my daughter, things are getting worse. It will come like whirlwind, to shake everything; it will reign as long as a whirlwind does,*



*and it will end just as a whirlwind ends. The Italian government lacks the ground under its feet, and it does not know what to aim at. Justice of God!"*

*After this, I felt I was outside of myself, and I found myself together with my sweet Jesus, but clinging so tightly to Him, and He to me, that I almost could not see His Divine Person. I don't know how, I said: 'My Jesus, while I am clinging to You, I want to prove to You my love, my gratitude, and everything which the creature has the duty to do, because You have created our Immaculate Queen Mama - the most beautiful one, the holiest, a portent of Grace,*

*enriching Her with all gifts, and making Her also our Mother. And I do this in the name of creatures, past, present and future; I want to seize each act of creature - each word, thought, heartbeat and step - and tell You, in each one of them, that I love You, I thank You, I bless You, I adore You, for all that You have done in your Celestial Mama and mine.” Jesus enjoyed my act – but so much that He said to me: ‘My daughter, I was anxiously awaiting this act of yours in the name of all generations. My Justice and my Love felt the need of this return, because great are the graces which descend upon all, for having enriched my Mama so much. Yet, they never have a word, a*

*'thank You' to say to Me.*

*Another day I was saying to my lovable Jesus: 'Everything is over for me – suffering, visits of Jesus – everything.' And He, immediately: "Have you perhaps stopped loving Me, or doing my Will?" And I: 'No, may this never be.' And He: "If this is not - nothing is over."*

## **Volume 28 - November 24, 1930**

*...Now, the creature who enters into my Divine Will lets not one act escape her; she runs to each operating act of It, adores Its acts, thanks them, loves them, and everywhere honors the Supreme Volition. She keeps them*

*company, and in her littleness she would want to secure all of Its acts with her little love. So, only one who lives in It can defend the rights of a Will so holy. Therefore, always in my Will do I want you; and you – never want to go out of It.”*

## **Volume 30 – April 23, 1932**

*“And since it is not with one act alone that she repairs to us, but with an entire life, as life she holds the disarming power, and disarming us she converts the scourges into graces. Thus with all the rest that the creature can do in our Divine Will. They are lives that she acquires, which are fed by our*

*divine sources. Thus if she praises us in our Divine Will, thanks us, blesses us, she forms an entire life of thanksgiving, of praise and of benediction toward her Creator, and every time that she does it, while she is reborn in these acts and grows, she forms the fullness of the life, in a way that the breath, the heartbeat, if she thinks, if she speaks, if she moves the step, if blood circulates in (her) veins, of the creature all together, there is no particle of her being that doesn't say 'I thank you', 'I praise you', 'I bless you'. Oh, how beautiful it is to see her, that possessing so many lives for how many times she is reborn in her same acts done in our Divine Fiat, that for how many lives she*

*possesses we feel in her heartbeat so many heartbeats in one, so many breaths, motions and steps in one, and of each some say love, some reparation, some thanksgiving, some praise and some benediction. These rebirths and lives form the most beautiful harmony in the fortunate creature that has had the good of acquiring them. And so much is our satisfaction that our look is always fixed in looking at her, our ears always intent to listen to her, the power of our Volition calls our continuous attention. And as she says to us 'I love you', thus we repeat to her: 'We love you, O daughter.' As she repairs to us, thus we press her to (our) heart; as she thanks*

*us, praises and blesses us, thus we go repeating to her: 'We thank you because you thank us, we praise you because you praise us, we bless you because you bless us.' We can say that we put ourselves in competition with her. Heavens and earth are stupefied because the Creator puts himself in competition with his beloved creature. Therefore always in my Will I want you, because in Him you give us to do and to say and form our outlet of love."*

## **Volume 35 - January 30, 1938**

*Converting human acts into Divine Nature are the greatest prodigies that my Will can do. It cannot*

*give other than what It possesses: It possesses Love, and Love It gives. Oh, how happy It feels for not seeing or feeling anything but love - neither can It do without loving. In giving Love to the creature, by nature, My Will placed her in the Divine Order: all is harmony between God and the creature. One can say the my Will threw the creature into our own maze of Love. So, if she adores, thanks or blesses, Its Divine Strength runs to change that adoration, thanksgiving and blessing into Divine Nature. Therefore, the creature has it in her power, as if by nature, always to adore, thank and bless the Supreme Majesty, because what my Will communicates by nature possesses the*



*continuous and unceasing Act.*

## **Volume 36 - June 26, 1938**

*... "My daughter, as the creature donates her will to me in order to live in Mine, I too, give her my Will. But do you know what my Will does before donating Itself? It pours into the act of the creature and embellishes it, forming its day, sanctifying it, inserting Its divine joys, and then locking Itself inside the act of the creature. As my Fiat operates in this act, all created things receive a new life, a new creation. They feel renewed in beauty, love and joy of their Creator, and as the creature does her divine act, it*

remains as her own, and everybody is attentive to see what the creature is going to do with this act. Since it encloses all, they too feel enclosed in it. Then, what does the happy creature do? She enjoys it, kissing and hugging it, and, knowing that such a great act cannot be only for herself. In her emphasis of love and joy, she says: 'Adorable Will. You gave to me Divine Will, and Divine Will I give back to You, to render back to You the appreciation, thanksgiving, glory, joy and love that You gave to me; I am incapable of containing them'. This act runs to all, sanctifying, embellishing, giving happiness and honor to all. This is the most beautiful act the creature

*can give to me. Nobody can equal this act: to give My Will in order to have It returned, and to give It back, yet again."*

## **Hours of the Passion - Fourth Hour**

*My sweet Love, always insatiable in your love, I see that as You finish the legal supper together with your dear disciples, You stand up, and united with them, You raise the hymn of thanksgiving to the Father for having given you food, wanting to repair for all the lack of thanksgiving of the creatures, and for all the means He gives us for the preservation of corporal life. This is why, O Jesus, in*

*anything You do, touch or see, You always have on your lips the words, "Thanks be to You, O Father".*

*I too, Jesus, united with You, take the words from your very lips, and I will say, always and in everything: "Thank You for myself and for all", in order to continue the reparations for the lack of thanksgiving.*

## **Hours of the Passion**

### **October 7, 1915 Letter From a letter of Luisa**

“The purpose of this Hour (of the Crucifixion) is to disarm the Divine Justice. If in the other hours one makes

reparations, blesses and asks forgiveness, etc., with this hour one disarms and placates the Divine Justice. And being elevated itself, between Heaven and earth in the Divine Will, just as Jesus Christ did, the sold looks at the creature and tries to lead it back to God's Bosom by putting into act exactly what Jesus did. And the Divine Pleasure is such that Jesus anxiously awaits and feels reinvigorated by the soul that takes the greatest interest in saving its own brothers. And, as His Justice is inflamed, He seeks a refuge and an a protection in the sold that wants to make His pains and souls themselves its own and that invites and constrains Him to not destroy poor humanity.”

“In the hour of the Crucifixion, almost at the end, where it is said that while Jesus was on the Cross, His soul was in the Heavens with His Divine Father, I follow Him with my thoughts into Heaven; and together with Him, I try to disarm the Divine Justice so irritated in these times...It seems to me that my Lord Jesus moves me to write this customary prayer of mine...”

“In this Hour Jesus on the Cross recapitulates His whole life from the first instance of His Conception to his last breath. He gives fulfillment to everything and thanks the Divine Father for all the good that He as done for all creatures and also for His very

sufferings. He glorifies Him, implores Him, and makes reparation to Him; in a word, He does all together what He had done throughout His life.

“Now, the soul, as well, repeats all that Jesus does beginning from the first instance in which Jesus was conceived to the last instant of His life, and thanks Him for all what He has done. And, since the ingratitude of the creature is so great, and it more than ever shows itself ungrateful for the benefits received, and it never thanks the Lord, the soul as well, seeks to make a complete ‘whole’ with Jesus, as Jesus did with His Father. This is why the whole life of Jesus Christ is repeated in

this Hour, and one tries to gather up all the classes of reparations. “Out of so many souls, are there not some who will show this heroism of love toward Jesus?”

## **ACTS of Supplication/Petition in the Divine Will**

**Volume 15 - April 14, 1923**

*...Now, my daughter, let's come to my Will. Do you think it is a Sanctity like the other sanctities? A good, a grace, almost like the others which I have given for many centuries to the other Saints and to the whole*



Church? No, no! This is about a new era - about a good which must serve all generations; but it is necessary that I first centralize all this good in one creature alone, just as I did in Redemption by centralizing everything in my Mama. Take a look at how things proceed in a parallel way: in order to make Redemption come and to dispose souls for It, I made the promise of the future Messiah, so that, by hoping for Him to come, they would not only dispose themselves, but find, they too, their own salvation in the future Redeemer. Now, in order to dispose souls to live in my Will, to let them partake in the goods It contains, and to make man return to the path of his

*origin, just as he was created by Me, I Myself wanted to pray as the first, making my voice resound from one end of the earth to another, and even up high in Heaven, saying: 'Our Father, who art in Heaven'. I did not say 'My Father', but I called Him Father of the whole human family, so as to engage Him in that which I was going to add: 'May all hallow your Name, so that your Kingdom may come, and your Will be done on earth as It is in Heaven'. This was the purpose of Creation, and I asked the Father that it be fulfilled. As I prayed, the Father surrendered to my supplications, and I formed the seed of a good so great; and so that this seed might be known, I taught my prayer to*

*the Apostles, and they transmitted it to the whole Church, so that, just as the people of the future Redeemer found salvation in Him and disposed itself to receive the promised Messiah, in the same way, with this seed formed by Me, the Church might pray and repeat my very prayer many times, and might dispose Herself to receive the good of recognizing and loving my Celestial Father as their Father, in such a way as to deserve to be loved as children and receive the great good that my Will be done on earth as It is in Heaven.*

**Volume 23 - November 23, 1927**

*...After this, having followed my*

*round in the Divine Fiat, I was gathering all created things, in which all the acts of the Divine Fiat are present, dominating; and I, gathering everything together – the heavens, the sun, the sea and all Creation – brought everything together before the Supreme Majesty, to surround It with all of Its works, and have the acts of Its very Will ask for the Kingdom of the Divine Fiat upon earth. But while I was doing this, my lovable Jesus moved in my interior, and told me: “My daughter, hear how all of Heaven echoes your petition, and the Angels, the Saints, the Sovereign Queen repeat among themselves: ‘Fiat! Fiat! Voluntas Tua, on earth as It is in Heaven’. Because it*

*is petition of Heaven – it is the Kingdom which interests everyone - they all feel the duty to ask for what you want; they feel within themselves the same strength of the power of my same Divine Will by which all of them are animated. And they repeat: ‘May the Will of Heaven be one with the earth.’ Oh! how beautiful it is - how harmoniously it resounds when an echo from the earth invests all of Heaven and forms one single echo, one single Will, one single petition. And all the Blessed say among themselves, taken by admiration: ‘Who is she who is carrying the whole cortege of the divine works before the Divinity, and with the power of the Divine Fiat which*

*she possesses, she overwhelms us all, and makes us ask for a Kingdom so holy? No one has had this power, no one until now has asked for the Kingdom of the Fiat with such power and empire. At the most, some have asked for the glory of God, some for the salvation of souls, some for the reparation of many offenses – all things which refer to the external works of God. But asking for the Kingdom of the Divine Will is about His internal works, the most intimate acts of God, and the destruction of sin. It is not just salvation, but divine sanctity in the creatures; it is liberation from all evils, spiritual and corporal; it is transporting the earth to*

*Heaven so as to make Heaven descend upon earth.' Therefore, asking for the Kingdom of my Divine Will is the greatest, the most perfect, the holiest thing; and this is why, reverently, all answer your echo, and in the Celestial Fatherland resounds the beautiful harmony: 'Fiat Voluntas Tua on earth as It is in Heaven'.*"

## **Volume 24 - May 30, 1928**

*I was doing my round in the Divine Fiat, gathering the whole Creation together, to bring It before the Supreme Majesty as the most beautiful homage, the most profound adoration and the most intense and*

*extensive love for the One who had created It. It seemed to me that there was nothing more beautiful I could bring to my Creator than the magnificence and the continuous prodigy of His own works. Then, while I was doing this, my beloved Jesus, moving in my interior, told me: "My daughter, no homage is more beautiful and worthy of Our adorable Majesty than offering to Us Our own works. As you go around in the Creation, you gather Our divine army to send it to Us as Our glory and as the fierce army which asks with insistence and violence for the Kingdom of the Divine Will. Therefore, as you go around, you place the Divine Fiat in front of each created*



*thing, as a noble and divine flag, and with their tacit speech they ask with divine strength for the Kingdom of my Will upon earth. Oh, how beautiful it is to see the whole Creation bannered all over with the Divine Fiat! From the smallest to the greatest thing, they all possess the flag of the Fiat placed by my little daughter. They really look like a formidable army; and waving their noble flag with authority, they ask with repeated petitions for what they possess – the Kingdom of my Will upon earth.”*

**Volume 25 - October 7, 1928**

*My Jesus, Life of my poor heart,*

*You who know in what bitternesses I find myself, come to my help! Overwhelm the little newborn of your Divine Volition into your flames, that You may give me, again, the strength to be able to begin another volume, and your Divine Fiat may eclipse my miserable will, that it may have life no more, and your Divine Will may take over, and It Itself may write, with the characters of Its light, that which You, my Love, want me to write. And so that I may make no mistake, act as my prompter; and only if You commit Yourself to accepting to be my word, thought and heartbeat, and to lead my hand with yours, can I make the sacrifice of returning to write what You*

want. My Jesus, I am here, near the Tabernacle of love. From that adored little door which I have the honor to gaze at, I feel your divine fibers, your Heart palpitating, emitting flames and rays of endless light at each heartbeat; and in those flames I hear your moans, your sighs, your incessant supplications and your repeated sobs, for You want to make your Will known, to give Its life to all; and I feel myself being consumed with You and repeating what You do. Therefore I pray You, while You gaze at me from within the Tabernacle, and I gaze at You from within my bed, to strengthen my weakness, that I may make the sacrifice of continuing to write.

## Volume 27 - October 24, 1929

*...So, one who lives in Our Divine Will is the repeater of Our works, because just as nothing in the Creation has been dispersed of what was created, so is everything of Redemption in act of arising continuously. But who gives Us the spur? Who gives Us the occasion to move Our founts in order to renew Our works? One who lives in Our Will. By virtue of It, the creature takes part in Our creative strength, therefore she can make everything rise again to new life. With her acts, with her offerings, with her supplications, she moves Our founts continuously, which, moved as though by a pleasant*

*breeze, form the waves, and overflowing with Our acts, multiply and grow to infinity. Our founts are symbolized by the sea: if the wind does not agitate it, if the waves are not formed, the waters do not overflow outside and the cities do not get wet. The same with Our founts of Our so many works: if Our Divine Fiat does not want to move them, or if one who lives in It gives no thought to forming any breeze with her acts, even though they are filled to the brim, they do not overflow outside to multiply their goods for the good of creatures.*

**Volume 28 - February 22, 1930**

*I am always prey to that Divine Fiat which knows how to conquer sweetly and strongly. With Its sweetness It draws me in an irresistible way; with Its strength It wins me, in such a way that It can do with me whatever It wants. Oh! Holy Will, since You conquer me, O please! let it be so that, with your own strength and sweetness, I may win You; and surrendering to my continuous supplications - come to reign upon earth, form your sweet enchantment to the human will, and let everything on earth become Divine Will.*

**Hours of the Passion - Seventeenth Hour**

*"My child, courage, do not miss anything of what I suffered. Be attentive to my teachings. I have to redo man in everything. Sin has removed the crown from him, and has crowned him with opprobrium and with confusion; so he cannot stand before my Majesty. Sin has dishonored him, making him lose any right to honors and to glory. This is why I want to be crowned with thorns – to place the crown on man's forehead, and to return to him all rights to every honor and glory. Before my Father, my thorns will be reparations and voices of defense for many sins of thought, especially pride; and for each created mind they will be voices of light and supplication,*

*that they may not offend Me.*

*Therefore, unite yourself to Me, and pray and repair together with Me."*

## **Hours of the Passion - Prayer to Disarm the Divine Justice**

*Oh my Jesus, I can no longer stand it! I unite myself to your supplications, to your pains, to your suffering Love! Give me this Heart of yours so that I may feel your own thirst for souls consecrated to You and, with my heartbeats, return to You the love and the affections of all of them. Permit me to go around to everyone and place your Heart in them. And, by its contact, may the cold be warmed, the tepid*



*shaken, the wayward called back; and may the so many Graces rejected, return to them. This Heart of yours is suffocated by the pain and by the bitterness of seeing that the designs that You had upon these consecrated souls, because of their incorrespondence, were not realized; and that so many other souls which, through them, were to have Life and salvation, suffer the sad consequences! But I will show them your Heart so embittered for their sake.*

*I will hurl darts of fire from your Heart into them, and I will present to them all of your supplications and all of your sufferings for them. It is not*

*possible that they not surrender to You, and thus they will return repentant to your feet; your loving designs upon them will be re-established, and they will be in You and around You no longer to offend You, but to make reparation to You, to console You and to defend You.*

## ***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<sup>\*</sup> 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.



July 3,1963 - Her mortal remains were definitively laid to rest in the Church of 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)

\* Pious Association Luisa Piccarreta Little  
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*Come Holy Spirit, Come  
Supreme Will,*

*down to reign in Your  
Kingdom on earth*

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