

*The Cenacle of My Will for December 10th*



*The Church has provided us with all the graces needed throughout her history to bring us to this point in history of which we have the culmination of the expression of our faith in the words given to the Servant of God Luisa Piccarreta. There are so many saints that have expressed the beauty, significance, and miracle of the Incarnation of Christ too many to list, but we will begin with a few words coming from the Marian Movement of Priests, with teachings given for Her priest sons to Father Steffano Gobbi. These quotes are taken in part from a document that is posted below.*

*It reads:*

*On 8 September 1997, our Heavenly Mother said: (#599 bc)*

*“... Round about my cradle, all Paradise gathers in exultation, because the Most Holy Trinity is receiving its greatest glory. The Heavenly Father contemplates with pleasure the masterpiece of his love, which from all eternity He had decreed in the plan of his divine wisdom. The Word rejoices because He can at last see that creature whom He Himself has prepared as Mother for his birth in time. The Holy Spirit exults, because I am possessed by Him as his sacred and inviolate temple for his divine plan.*

*Round about my cradle, there gather all the heavenly spirits, because they contemplate in the little child just born, she who is destined to become their Queen. And they compose sweetest harmonies of songs and lights, which fill my soul with joy and cause my Heart to tremble, this Heart which has hardly begun to give forth its first throbs of love”.*

*The descent of the Holy Spirit upon Mary, and the overshadowing of God's power, make us recall the phenomenon of the luminous cloud which covered the tent of meeting when the people of Israel crossed the desert. “In this way, the Temple which is full of the Lord's glory is an image of Mary's womb which is inhabited by the Holy One, the Son of God. At the moment of the Incarnation, the Virgin Mary assumes the likeness of the new tent of meeting, God's dwelling place among men”. (M.C.C.)*

*The Immaculate Heart, the masterpiece of the Holy Spirit*

*The Virgin Mary is a creature, of course, but she has never existed outside of the Holy Spirit. In fact, the Spirit made Our mother's entire life his own, right from her conception. Here lies a mystery: the mystery of the presence of a Divine Person in a creature who is totally enfolded within that Divine Person down to*

the very roots of His Divine nature, forever. On 30 June 1984 we read: (#290 bcd)

*“If you venerate my Heart, you give praise to the Most Holy Trinity, which receives its greatest glory in it, because it has made of this, my heavenly garden, the place of its divine delight.*

*In it the Father is reflected with joy, the Word is placed therein as in a precious cradle, and the Holy Spirit burns with the purest light of his divine love. If you venerate my Immaculate Heart, you also give praise to your heavenly Mother, because within it is enfolded the mystery of my predilection and of the privileges of grace with which I have been adorned by God. And thus, you also venerate my singular privileges of the Immaculate Conception, of the divine motherhood, of the bodily assumption into heaven, of the fullness of grace and of perpetual virginity. Through the way of my Heart, enter in so that you may understand and delight in the divine masterpiece which is your heavenly Mother”.*

*The Second Vatican Council said: “Redeemed by reason of the merits of her Son and united to Him by a close and indissoluble tie, Mary is endowed with the high office and dignity of being the Mother of the Son of God, by which account she is also the beloved daughter of the Father and the temple of the Holy*

*Spirit. Because of this gift of sublime grace she far surpasses all creatures, both in heaven and on earth” (Lumen Gentium, 53).*

*She wants to bring about in us the same relationship that she has with the Third Person of the Most Holy Trinity: (#193 j-n) “I offer you to the glory of the Holy Spirit. He communicates Himself to you to bring you into the very heart of the divine life and to transform you into burning flames of love and zeal, in order to shed his most pure light everywhere. And seeing you in the motherly arms of his Spouse, who is reproducing her image in you, He is drawn to come down in fullness upon you and to communicate Himself to you just as He communicated Himself to her. Thus, the Holy Spirit is being given to you increasingly as a gift by the Father and the Son. In the temple of my Immaculate Heart, I offer you all today to the glory of the Most Holy Trinity. She wants to bring about in us the same relationship that she has with the Third Person of the Most Holy Trinity: (#193 j-n) “I offer you to the glory of the Holy Spirit. He communicates Himself to you to bring you into the very heart of the divine life and to transform you into burning flames of love and zeal, in order to shed his most pure light everywhere. And seeing you in the motherly arms of his Spouse, who is reproducing her image in you, He is drawn to come down in fullness upon you and to*

communicate Himself to you just as He communicated Himself to her. Thus, the Holy Spirit is being given to you increasingly as a gift by the Father and the Son. In the temple of my Immaculate Heart, I offer you all today to the glory of the Most Holy Trinity.

I offer you as a sign of reparation, as a sign of motherly supplication and as a sign of perfect glorification, that God may receive this poor straying humanity and, through the great power of his merciful love, come to the aid of the world, purified by your reparative offering. Thus, by the Spirit of the Lord, the whole face of the earth will be renewed”.

#521 (mn) “Come, Holy Spirit. Come at the voice of your well-beloved Spouse who calls You. I am the heavenly Spouse of the Holy Spirit. As, through a singular design of the Father, I have become true Mother of the Son, so also have I become true Spouse of the Holy Spirit. The Holy Spirit has given Himself to my soul by an interior and true spousal union, and of this has been born the divine fruit of the virginal conception of the Word in my most pure womb. The Spirit cannot resist the voice of the Spouse who calls to Him. And so, unite yourselves, each and all, to me, my little children, in invoking today the gift of the Holy Spirit. Let your supplication become the prayer of these last times. Let your prayer be habitual, repeated frequently by you, because it has been taught to you and is being passionately demanded of you by your

heavenly Mother: 'Come, Holy Spirit, come by means of the powerful intercession of the Immaculate Heart of Mary, your well-beloved Spouse.'”

“(#226jk) “Today I invite you all to enter into the cenacle of my Immaculate Heart in the expectation of receiving in fullness the Spirit of Love which is given to you as a gift by the Father and the Son. My Immaculate Heart is the golden doorway through which this divine Spirit passes to reach you. And so I invite you to repeat often:

“Come, Holy Spirit, come by means of the powerful intercession of the Immaculate Heart of Mary, your well-beloved Spouse.””



<https://mmp-usa.net/holy-spirit/>



*The soul to her Celestial Mother:*

*Celestial Mama, Your poor daughter has extreme need of You. Since You are my Mother and the Mother of Jesus, I feel the right to be near You, to place myself at Your side, and to follow Your Steps in order to model mine. O please! Holy Mama, give me Your hand, and take me with You, that I may learn to behave well in the different actions of my life.*

*Lesson of the Queen of Heaven:*

*Blessed daughter, how sweet is your company to Me. In seeing that you want to follow Me in order to imitate Me, I feel refreshment for the Flames of Love that devour Me. O! Yes, having you near Me, I will be able to teach you more easily how to Live of Divine Will. While you follow Me, listen to Me.*

*As soon as I became Mother of Jesus and your Mother, My Seas of Love Doubled, and unable to contain them all, I felt the need to pour them out, and to be the first Bearer of Jesus to creatures, even at the cost of Great Sacrifices. But, what am I saying—Sacrifices? When one really Loves, Sacrifices and Pains are*

refreshments; they are reliefs and outpourings of the Love that one possesses. O! My daughter, if you do not experience the Good of Sacrifice, if you do not feel how it brings the Most Intimate Joys, it is a sign that the Divine Love does not fill all your soul, and therefore that the Divine Will does not Reign as Queen in you. It alone gives such Strength to the soul as to render her Invincible and Capable of bearing any pain.

Place your hand upon your heart, and observe how many voids of love are in it. Reflect: that secret self-esteem, that becoming disturbed at every slightest adversity, those little attachments you feel to things and to people, that tiredness in good, that bother caused in you by what is not to your liking, are equivalent to as many voids of love in your heart; voids which, like little fevers, deprive you of the strength and of the desire to be filled with Divine Will. O! How you too will feel the Refreshing and Conquering Virtue in your sacrifices, if you fill these voids of yours with love.

*My daughter, give Me your hand now, and follow Me, because I will continue to give you My Lessons.*

*So I departed from Nazareth, accompanied by Saint Joseph, facing a long journey, and crossing mountains to go visit Elisabeth in Judea, who, in her advanced age, had miraculously become a mother. I went to her, not to make her a simple visit, but because I Burned with the desire to bring her Jesus. The Fullness of Grace, of Love, of Light that I felt within Me, pushed Me to bring, to Multiply—to Increase a hundredfold the Life of My Son in creatures.*

*Yes, My daughter, the Love of Mother which I had for all men, and for you in particular, was so Great, that I felt the Extreme Need to give My Dear Jesus to all, so that all might Possess Him and Love Him. The Right of Mother, given to Me by the Fiat, Enriched Me with such Power as to Multiply Jesus as many times as there are creatures who want to receive Him. This was the Greatest Miracle I could perform: to have Jesus ready to give to whoever desired Him. How Happy I felt.*

*How I wish that you too, my daughter, in approaching people and in making visits, would always be the bearer of Jesus, capable of making Him known, and yearning to make Him Loved.*

*After several days of travel, finally I arrived in Judea, and solicitously I hastened to the house of Elisabeth. She came to meet Me in feast. At the greeting I gave her, Marvelous Phenomena occurred. My Little Jesus exulted in My Womb, and fixing on little John in the womb of his mother with the Rays of His Divinity, He Sanctified him, gave him the use of reason, and made known to him that He was the Son of God. And John leaped so vigorously with love and with joy that Elisabeth felt shaken. She too, touched by the Light of the Divinity of My Son, recognized that I had become the Mother of God; and in the emphasis of her love, trembling with gratitude, she exclaimed: "Whence comes to me so much honor, that the Mother of my Lord should come to me?"*

*I did not deny the Highest Mystery; rather, I humbly confirmed it. Praising God with the song of the Magnificat—Sublime Canticle, through which the Church continuously honors Me—I*

*announced that the Lord had done Great Things in Me, His Handmaid, and that because of this, all peoples would call Me Blessed.*

*My daughter, I felt Devoured with the Desire to pour out the Flames of Love that Consumed Me, and to reveal My Secret to Elisabeth, who also longed for the Messiah to come upon earth. A Secret is a need of the heart, which irresistibly is revealed to persons who are capable of understanding each other.*

*Who can ever tell you how much good My Visit brought to Elisabeth, to John, and to their whole household? Each one remained Sanctified, filled with Gladness, felt unusual Joys, and comprehended things unheard-of. And John, in particular, received all the Graces that were necessary for him, to prepare himself to be the Precursor of My Son.*

*Dearest daughter, the Divine Will does Great and unheard-of things wherever It Reigns. If I worked many Prodigies, it was because It had Its Royal Place in Me. If you let the Divine Will Reign in your soul, you too will become the*

*bearer of Jesus to creatures—you too will feel the  
Irresistible Need to give Him to all.*

*The soul:*

*Holy Mama, how I thank You for Your  
Beautiful Lessons. I feel that they have such  
Power over me as to make me yearn  
continuously to Live in the Divine Will. But so  
that I may obtain this Grace— come, descend  
into my soul together with Jesus; renew for me  
the Visit you made to St. Elisabeth and the  
Prodigies You worked for her. Ah! Yes, my  
Mama, bring me Jesus—Sanctify me. With Jesus  
I will be able to do His Most Holy Will.*

*Little Sacrifice:*

*To honor Me, you will recite the Magnificat  
three times, in thanksgiving for the Visit I made  
to St. Elisabeth.*

*March 8, 1921 Volume 12*

*With Her love, the Virgin called the Word to  
incarnate Himself in Her womb. With her love,  
and by fusing herself in the Divine Will, Luisa  
calls the Divine Will to have life on earth within  
her.*

While praying, I was fusing all of myself in the Divine Will, and my sweet Jesus came out from within my interior, and throwing His arm around my neck, told me: "My daughter, with Her love, with Her prayers, with Her annihilation, my Mama called Me from Heaven to earth, to incarnate Myself in Her womb. You, with your love, and with your continuous dissolving of yourself in my Volition, will call my Will to have life on earth within you; and then you will give Me life in other creatures.

However, know that as my Mama called Me from Heaven to earth inside Her womb, since the act She did was a unique act, which will never be repeated again, I enriched Her with all graces. I endowed Her with so much love as to make Her surpass the love of all creatures united together. I gave Her primacy in the privileges, in the glory - in everything. I could say that the whole of the Eternal One reduced Himself to one single point, and poured Himself upon Her in torrents, in immense seas; so much so, that all remain below Her.

As you call my Will into yourself, this too is a unique act, therefore, for the decorum of my Will which must dwell in you, I must pour in you so much grace, so much love, as to make you surpass all other creatures. And since my Will has supremacy over all, and is eternal, immense, infinite, I must communicate this to the one in whom the Life of my Will must have Its beginning and completion, endowing and enriching her with the same qualities of my Will, giving her supremacy over all. My Eternal Volition will take the past, the present and the future; It will reduce them to one single point, and will pour them into you. My Will is eternal, and wants to have life there where It finds eternity; It is immense, and wants life in the immensity; It is infinite, and wants to find infinity. How can I find all this, if I do not pour it in you before?"

On hearing this, I was frightened and terrified - if I wrote this, it is because obedience imposed itself - and I said: 'Jesus, what are You saying? You really want to confuse me and humiliate me to the dust. I feel that I cannot even tolerate what You are saying - I feel a

terror that frightens all of me.’ And He added: “What I say to you will serve to Myself; it is necessary for the Sanctity and dignity of my Will. I do not lower Myself to reside where I do not find the things that belong to Me. You will be nothing other than the depository of such a great good, which you must keep jealously. Therefore, pluck up courage, and do not fear.

## Rule of the Day

*Let us listen to the Rule of St. Benedict as a guiding light on our journey. The great monk is still a true master at whose school we can learn to become proficient in true humanism. “*

*Pope Benedict XVI, General Audience, April 9, 2008*

## CHAPTER 57

### On the Craftsmen of the Monastery

*Apr. 10—Aug. 10—Dec. 10*

*If there are craftsmen in the monastery, let them practice their crafts with all humility, provided the Abbot has given permission. But if any one of them becomes conceited over his skill in his craft, because he seems to be conferring a benefit on the monastery, let him be taken from his craft and no longer exercise it unless, after he has humbled himself, the Abbot again gives him permission.*

*If any of the work of the craftsmen is to be sold, let those through whose hands the transactions pass see to it that they do not presume to practice any fraud. Let them always remember Ananias and Saphira, lest*

*perhaps the death which these incurred in the body, they themselves and any others who would deal dishonestly with the monastery's property should suffer in the soul. And in the prices let not the sin of avarice creep in, but let the goods always be sold a little cheaper than they can be sold by people in the world, "that in all things God may be glorified."*

Commentary

There has been many a talented artist who has replied to an 'unreasonable' request with "don't you know who I am!?" It seems that most of the time this reply is a sign of arrogance, a display of egoic self-importance. This attitude has no place in any community that values humility and equality of personhood. Humility is that firm grounding in the reality of our lives as creature, a grounding we need if we are to truly make divine Love our home and expression. Equality of personhood challenges the human tendency to value some more than others simply because the some's gifts and skills are more highly valued. Personhood comes before giftedness. We are fully loved by God, all equally, because we exist. No great artistic skill from the some can change this.

If one of them becomes puffed up by skillfulness in the craft, and feels that they are conferring something on the monastery, they are to be removed from practicing the craft, and not allowed to resume it unless, after manifesting humility, they are so ordered by the prioress or abbot.

The guitarist Eric Clapton's grandfather, Jack, was a bricklayer and plasterer. In his early years Clapton would work at his grandfather's side on building sites. Clapton admired the way his grandfather worked at his craft. Clapton took the same attitude into his guitar practice. Both were a craft to be developed and expressed. The fact that one was done hidden away in dusty building sites and the other done on stage under the spotlight did not devalue, in Clapton's eyes, the work and example of his grandfather.

Anything done or created without the self-forgetfulness that comes with humility can invite too much attention on the artist. Any creative act, at its best, forms an unambiguous part of the ongoing creative act of Creation that flows from the love-life of God.

Any human act, when blooming with this self-forgetfulness from the heart, can reveal to us the joy and purpose, the fruitfulness and meaning that happens when love has no agenda except the expression of life itself. The message here is simple: turn from self-consciousness and bear love's fruit: life fully alive. In this we forget ourselves and rather become conscious participants of and in life, created co-creators (1) creating in and with God.

A card of thanks to a friend, a deed done for a stranger, a meal cooked, the bathroom cleaned, a nappy changed, a lover's caress, a picture painted, a book written, a symphony composed – all these things and much more, indeed every human action – when serving life – can explicitly and equally manifest the divine in life. Life in these moments can be experienced as mysteriously full.

Because the creative act of the artisan can, by its nature, tend towards self-absorption, this can leave creative action vulnerable to being appropriated by the ego. Therefore, the creative act needs a broader context, something or someone outside the artist for it to serve. For Benedict it first serves God, that the divine life may be in all things glorified (1Peter 4:11), that is, seen and worshiped. Secondly the creative act of the artisan can serve the monastery in the earning of a living. Creativity, in Benedictine spirituality, is grounded in God and in the realities of life.

<https://theruleofbenedict.com/2015/05/08/chapter-57-the-artisans-of-the-monastery/>

### *History of Swiss Benedictine Monasteries in the US*



During the 19th century, a number of Benedictine monasteries had been founded in the United States by monks coming from monasteries in the German-speaking region of Switzerland. The fortunes of Roman Catholic institutions in Switzerland were turbulent, especially in the 19th century. All were dissolved as a consequence of the French Revolution in 1798, but were

restored by Napoleonic decree in 1803, with the exception of the Abbey of St. Gall, where the Prince-Abbot refused to make the necessary political concessions. The anti-monastic policies of the Swiss cantons, however, later brought about the dissolution of monasteries in Pfäfers (1838), Muri (1841), Fischingen (1848) and Rheinau (1863).

The outlook for Swiss Roman Catholics during the *Kulturkampf* was so bleak that the ancient Abbeys of Einsiedeln (pictured) and Engelberg began a program of establishing new monasteries in the United States, so that the remaining Swiss monasteries would have a refuge if they were all exiled. Those pioneer monks also were to serve the large number of German people who had

emigrated there. As their offshoots, these new communities remained a part of the Swiss Confederation of Benedictine monasteries.

By 1881 the number of such communities had grown that it was felt appropriate to separate them from the authority of the mother country. Accordingly, Pope Leo XIII authorized the creation of this congregation, under the patronage of **the Immaculate Conception of the Blessed Virgin** Mary. As you can see below, Subiaco is a foundation of St. Meinrad as our mother abbey, although the "grandmother" Abbey of Maria Enseideln adopted Subiaco in order to sustain it in the earliest years of our foundation.

Provided on this page are documents for the monasteries of the Swiss American Congregation. They include the primary constitution and statutes governing our monasteries, the most recently published Congregational Calendar (known as the ORDO) for our congregation, the Declaration of Benedictine Monastic Life (which provides a really nice overview of our way of life), and the detailed catalogue of our monasteries. Listed below are the respective foundations that had been formed by the two main Swiss Abbeys:

#### [EINSIEDELN, Switzerland](#)

##### [St. Meinrad \(1854\) St. Meinrad, Indiana](#)

- Subiaco (1878) Subiaco, Arkansas
  - Corpus Christi (dissolved 2002) Sandia, Texas
- [St. Joseph \(1890\) St. Benedict, Louisiana](#)
- [Marmion \(1933\) Aurora, Illinois](#)
  - [San Jose Priory and Seminary, Quetzaltenango, Guatemala](#)
- Blue Cloud (1950; closed 5 Aug. 2012) Marvin, South Dakota
- [Prince of Peace Abbey \(was St. Charles Priory; 1958\) Oceanside, California](#)

#### [ENGELBERG, Switzerland](#)

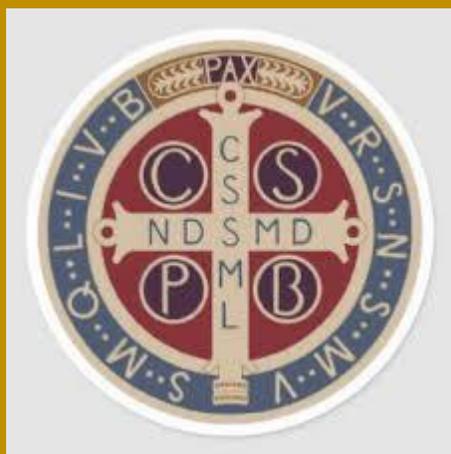
##### [Conception \(1873\) Conception, Missouri](#)

- [St. Benedict's \(1945\) Benet Lake, Wisconsin](#)
  - [Glastonbury \(1954\) Hingham, Massachusetts](#)
  - [Guadalupe \(1955; Olivetan, 1982-\) Pecos, New Mexico](#)
  - Monasterio Benedictino (1959) Morelia, Michoacán, Mexico
- Pius X (1951) Pevely, Missouri (dissolved)
- [Mount Michael \(1956\) Elkhorn, Nebraska](#)
  - St. Gabriel Benedictine Priory (2000; closed 18 Nov. 2007) Des Moines, Iowa

##### [Mount Angel \(1882\) St. Benedict, Oregon](#)

- [Westminster \(1939\) Mission, B.C., Canada](#)
- [Ascension Priory \(1965\) Jerome, Idaho](#)
- [Priory of Our Lady of the Angels \(1966\), Cuernavaca, Morelos, Mexico](#)

<https://countrymonks.org/swiss-american-history>



*Thy Kingdom Come!*