

LETTERS OF GOLD

From the House of the Divine Will

Issue No. 21

April, 1998

ANNOUNCING THE THIRD FIAT OF GOD

*The Recall of the Creature to the Order, the Place,
and the Purpose for which it was created by God*

"That which I say to you about my Will is but the development of our Decree, made from all Eternity in the Consistory of the Most Holy Trinity, that Our Will must have Its Kingdom upon the earth; and our decrees are infallible; no one can impede Us from effectuating them. As was the Decree of Creation and of Redemption; so, too, the Kingdom of our Will upon the earth is our Decree." –
(Jesus to Luisa Piccarreta - Oct. 2, 1938)

Jacksonville Center for the Divine Will Expands Operations

Archbishop Carmelo Cassati Gives New Approvals to Luisa's Books on Our Lord and Our Lady

In connection with the 50th Anniversary of Luisa's death, which was highly celebrated last year on March 4th, Archbishop Cassati has issued his own Nihil Obstat to two of the original books which Luisa wrote in obedience to her Church appointed Confessors. These books are:

1. **"The Hours of the Passion of Our Lord Jesus Christ"** This powerful and touching book on the sufferings of Our Lord has been the instrument of many conversions and the deepening of love for Our Lord in the souls of men, women, and children all over the world. It was first published in 1915 by Blessed Hannibal Di Francia, founder of the Rogationist Fathers of the Sacred Heart and the Daughters of Divine Zeal. Subsequent editions were published in 1916, 1917, and 1924—all with the Imprimatur, required in those times. [Another edition was published in 1934, but was edited and modified; and, therefore, was not in the original form as Luisa had written it.]

Now, the Church, through Archbishop Cassati, has given a new approval (in 1997) to this book, which is currently being published and distributed in Italy.

Note: This same book, translated into English from the same original approved by Archbishop Cassati, has been distributed by the Center for the Divine Will in Jacksonville, Florida, and will continue to be distributed with his express permission.

2. **"The Virgin Mary in the Kingdom of the Divine Will"** This is another incredible book written by the hand of Luisa Piccarreta, which is a series of 31 and more lessons taught to Luisa by Our Lady on how to begin to live in the Divine Will in imitation of the Blessed Virgin Mary. Interestingly, when Archbishop Cassati gave his own "Nihil Obstat" to this book in 1997, it was the first time this book would be published in Italian in its original, unaltered version! [The 1932, 1933, and 1937 editions had been altered.]

Note: This same original version of "The Virgin Mary in the Kingdom of the Divine will" had already been translated into English. It has been and, with Archbishop Cassati's express permission, will continue to be distributed by the Center for the Divine Will in Jacksonville, Florida.

Australia and New Zealand Receive the Good News of the Reign of the Divine Will

It all began in July of 1997. John Haffert had invited Tom Fahy from Florida and Kevin Morley from Melbourne, Australia, to attend the Lay Apostolate Foundation meeting in New Jersey. Kevin soon learned about Luisa Piccarreta and her writings on the Kingdom of the Divine Will. This led to an invitation to visit Australia. Plans were finalized in December, and Fr. Brian Mead of Vermont made arrangements to join Tom Fahy to speak on behalf of the Divine Will.

Tom went to Modesto, California, for a scheduled conference on the Divine Will for the weekend of January 22nd. This conference was endorsed by Bishop Montrose, who attended the Saturday session. While his Excellency was there, one of the foremost detractors of Luisa Piccarreta arrived with his literature and had to be escorted away by the security guard.

Fr. Brian Mead arrived in San Francisco from Vermont to join Tom Fahy, enroute to Australia.. The flight took over 13 hours! We crossed the International Date Line and arrived in Sydney. From there we flew westward to Melbourne, where we were met by Kevin Morley, who took us to the Chestnut Hill Marian Lodge, owned by Kevin and his wife, Marie, and which serves as a Catholic retreat center.

Fr. Mead and I presented a weekend retreat on the Gift of the Divine Will to a packed house of enthusiastic attendees. Here we met Fr. Petrouskas, a genuine admirer of Luisa's writings and two very docile and humble souls, Barry and Vari Whateley of Melbourne, who would accompany us on a considerable portion of our engagements throughout the eastern and southeastern regions of Australia. Kevin Morley was our very efficient host and van driver. Kevin also has another excellent trait. He likes my jokes! I like his, too. The Whateleys rode along with us and fulfilled the office of book and tape sellers at the various venues.

On Sunday, Fr. Mead and I gave a conference in Melbourne at Sacred Heart Church, where we had an opportunity to meet one of the distinguished guests, Fr. Maher, S.J., a strong supporter of Luisa's writings and who has ordered 1000's of her books for distribution throughout Australia.

From Melbourne, Kevin and the Whateleys took Fr. Mead and me by van northward to the city of Wagga Wagga, NSW. We spent two nights there, giving conferences. Wagga Wagga is a good sized town, which has the appearance of a good ol' southern town in the United States. Before leaving, we spent some time with some of Mother Teresa's sisters who had attended our conferences.

From Wagga Wagga, we traveled to Albury for an afternoon conference. The following day we made our way south, traversing the Blue Mountains of eastern Victoria enroute to an afternoon conference in Cowarrs. But before we could pass from the mountains, we arrived at bend in the road at a remote location, named on the map as Fisherman's Rest. In the middle of the road was a giant crane and crew attempting to extricate an overturned, semi-truck with tandem trailers. This situation cost us close to three hours' time. But when we finally got to Cowarrs, a tiny dot on the map, most of the people were still waiting for us; and it turned out to be a productive session on the Divine Will. Late that night we arrived back in Melbourne at Kevin's Chestnut Hill Marian Lodge; and we hadn't yet seen one kangaroo or koala bear!

By now Fr. Brian and I had gotten to know one another pretty well. I am so pleased to say that Fr. Mead is an ideal son of the church. He is 100% with the Pope, the Church, and, of course, Jesus and Mary. He has a noble bearing and presents very well before an audience, with excellent teaching skills. He speaks from the heart, and knows his doctrine. Although he is learned and has masters and doctor degrees, he is humble—a most necessary virtue to even be considered a theologian, according to

St. Thomas Aquinas. It was a great joy to travel with Fr. Brian, who did a great job explaining Luisa's doctrine to the many people we met in Australia.

Well, Father and I now travel by plane from Melbourne to Brisbane, where we were hosted by a wonderful couple, Bill and Regina King. We gave a weekend retreat in Brisbane. One of the attendees was an Aborigine lady, I am glad to say. On Monday, we went by car to Toowoomba, invited there by Bishop William Morris, who has suffered many difficulties from a certain woman in his diocese who heads a false cult in that region, which is condemned by the Australian episcopacy. This cult leader is an archenemy of Luisa and speaks every manner of evil against her on the Internet and wherever she goes in her travels around the globe. What a contrast with the heroically, saintly Luisa, who never spoke evil of anyone!

Father and I had to leave right away by car to go back to Brisbane where we would be met at mid-night by friendly Tony Kesane, who would take us to his lovely home in Gold Coast, where he and Mrs. Kesane treated us royally the following day. We had breakfast by their swimming pool, located beside a beautiful river. Across the river, above a grove of trees, we saw hundreds of gigantic bats flying around chasing insects. Then they would alight in the trees to hang in the sun all day. That day, Fr. Brian and I finally got to see kangaroos and koala bears. But, guess where? In an outdoor zoo. Well, better than nothing! I got to fulfill a life-long dream also. I got to see a Tasmanian devil!

That evening, we caught a plane to Sidney. In Sidney we were met by Mr. and Mrs. Jonathan Leach, and a most friendly lady named Bernadette Salame, who is very excited about the reign of the Divine Will. We toured downtown Sidney the next day, and then, on the following day, traveled by bus to the nation's capital, Canberra. Kevin Morley and Barry and Vari Whateley met us there. They had driven the van all the way from Melbourne to help us with the Conference in Canberra.

We spent the night in Canberra; and the next day Kevin Morley and crew drove us back to Sidney for a weekend retreat, where we had the largest crowd in Australia—about 300 people. The very orthodox pastor had been hit with the anti-Luisa literature coming out of the United States. But, after attending some of the retreat sessions, he was completely at ease about Luisa's doctrine.

On Monday, Kevin, Barry, and Vari headed back on a 10-hour drive to Melbourne in Kevin's van. Fr. Brian and I flew to Adelaide for more conferences. We were met by Wally Szachnowicz, who took us to his nice home where he and Mrs. Szachnowicz let me stay. Fr. Mead would go to the Passionist monastery, where the most humble, Fr. Theophane would care for him. We presented a two day conference at the Passionist monastery church; but Fr. Brian Mead had to leave the morning of the second day to return to his parish in Vermont. I stayed on that day and then left the following day for Perth on the West Coast of Australia, whose shore is on the Indian Ocean.

In Perth I was hosted by Mr. and Mrs. Howard Blizzard the first night and by Columban Missionary, Fr. Philip Carey, who I consider to be one of the most humble Priests on earth. I also got to meet Joe and Yolanda Nardizzi, who provided some of my meals. Two conferences were given in Perth; then I was headed all the way to New Zealand with a few hour's lay over in Melbourne where the Whateleys provided me a place to get a couple of hours' sleep

When I arrived in Auckland, New Zeal, I was met by Francis Yuen, who is Chinese but grew up in Malaysia. Francis took me to his home where Mrs. Yuen had prepared a most enjoyable buffet supper with several friends who had brought some of the food, including fresh venison.

I would stay with the Yuen family for two nights (I had to take my shoes off when entering the house). Francis had arranged to have two evening conferences on two separate nights at Sacred Heart Church in Auckland. The conferences seemed to go very well. While in Auckland, Francis introduced me to his Pastor, Fr. Mueli, who, I hear, has taken a real interest in Luisa's writings. Here is another humble Priest in spite of the fact that he has something like 15 academic degrees.

I departed for Los Angeles. The flight was over 11 hours. Due to crossing the International Date Line, I had the unique opportunity of experiencing the Ash Wednesday fasting and abstinence rules twice. When I arrived in Los Angeles, Divine Providence arranged things for me to press on home right away to Jacksonville, changing planes in Houston.

Final Remarks: Actually, many people in Australia, had already heard of Luisa and her writings before Fr. Mead and I came there. A lot of this advance knowledge can be attributed to the efforts of Fr. Maher, S. J. The people of Australia are very friendly and seem more docile and humble than the people of the United States, generally speaking. —Well, that's our story.

Tommy Canning's Painting of the Scene: "Anima Aiutami!"

Tommy Canning is a holy and very docile young man from Clynder, Scotland. God has given him a very special, artistic talent which even surprises him. Never any formal training for Tommy. His gift for creating most beautiful and realistic pictures of things pious and sacred was infused in him by his Creator as a gift to humanity in our times. He and his talents are becoming recognized little by little. He has already been commissioned to do paintings of the famous "Divine Mercy" image and to do drawings and paintings for the "Voice of Padre Pio" magazine.

Fr. Michael Adams and I met Tommy Canning during a retreat on the Writings of Luisa at Dalmally, Scotland, in April of 1997. Several months later, Fr. John Brown and I met Tommy at the same location on the occasion of another such retreat. We all were so impressed with Tommy and the incredible detail and realism of his artwork that we invited him to come to America for a visit. During his stay of five months Tommy created in oils a most wonderful scene described in Luisa's writings—a scene which has come to be called "Anima Aiutami!"—which in English is interpreted: "Soul, Help Me!"

The Story of the "Anima Aiutami!" Scene

One day, at the age of 17, and after having to endure most fierce attacks from the devils for three and a half years, young Luisa was sweeping the living room floor in the little apartment where her family lived. While doing her sweeping, holy Luisa was meditating on the Passion of Our Lord, her mind and soul considering most vividly the so sorrowful and heartrending scenes of Jesus' agonizing struggle towards Calvary for the love of mankind. Beginning to feel faint for so great an identification with Jesus' most holy suffering, Luisa made her way to the balcony overlooking the narrow street in front of the building where her family lived. She sensed that perhaps the fresh air from the balcony would revive her from her oncoming faint.

As Luisa took in a breath of fresh air, she gazed below. But instead of the usual morning scene of people going to and from the market place in that year of 1882, Luisa saw a most horrifying scene. It was a scene of a large crowd of angry people, who were cursing, jeering, and taunting a man. They had ropes on him to yank him along as he fell, bruised and bleeding, under the grievous weight of a heavy cross of wood—a cross representing the weight of the sins of the world due to the human will morally separated from the Divine.

As the agonizing Lord, gasping for breath and fading from loss of his precious Blood, passed before Luisa, who was gazing at Him from that balcony above. He looked up at her with pleading eyes, and He calls out to her: "Anima Aiutami!!" [Soul, help Me!!]

Padre Pio and Luisa Piccarreta

I begin this account by forgiving those who have distorted the truth in the press and the others who have tried to entrap those who have related a true human story, which God Himself has arranged for his Glory and the benefit of his children.

At age 22, Luisa Piccarreta was confined permanently to bed in Corato from 1887 (the year Padre Pio was born) until her death in 1947 just short of her 82nd birthday. Padre Pio, for almost his entire Priestly life, never left the Monastery of Our Lady Grace in San Giovanni Rotundo, except when he went into town to vote during public elections. I say—never left his Monastery—except by bilocation. Padre Pio is well known for his gift of bilocation; and there are plenty of accounts of his having been seen in various places during his life, giving spiritual and even corporal aid to others.

Setting aside these supernatural phenomena, it is clearly impossible for Padre Pio and Luisa to ever have met in a normal and corporal manner, or for him to have ever administered the Sacrament of Confession to her. Certainly, none of the authorized promoters of Luisa's Cause have ever stated that Padre Pio and Luisa met one another or that Padre Pio had confessed Luisa; nor have these authorized promoters ever said that Luisa and Padre Pio corresponded. It was only recently discovered by a biographer of Luisa that she did, in fact, write him one letter. This will be discussed below.

So, what is it that some of the authorized promoters of Luisa's Cause have said about the relationship between those two holy souls? What follows is a story of Divine Love; and it is a true story.

Frederico Abresch was an atheist. He was Jew from Germany who had moved to Milan, Italy, where he practiced medicine. He and his wife were unable to have children; so, having heard about Luisa Piccarreta who lived in southern Italy, he went to visit her. He was curious as to whether the healing powers that were attributed to her might be able to benefit him and his wife. At that time, Mr. Abresch had not heard of Padre Pio.

When Abresch met Luisa, she recommended him to Padre Pio and spoke to him about Padre Pio's saintly and mystical qualities. So Abresch went to San Giovanni Rotundo and stood in the passageway where the men were allowed to wait for Padre Pio to pass on the way from his cell to offer Mass. When Padre Pio passed by, he made an unfavorable remark to Abresch, which pained his soul. Abresch was disillusioned and returned to see Luisa, who later persuaded him to return to see Padre Pio. On his second visit to San Giovanni Rotundo, Abresch received the very same treatment again from Padre Pio. Once more, pained and disillusioned, this time Abresch decided to return home to Milan; but his encounters with Padre Pio would not leave him alone; so, eventually, acting upon interior compulsion, he would go back to San Giovanni Rotundo.

This time, things changed dramatically. As the story goes, as Abresch arrived upon the piazza in front of the monastery, Padre Pio opened the door to the monastery church and beckoned to Abresch in a most friendly manner. As Abresch came forward, the two embraced, and Padre Pio said, "You are now ready." and asked him if he would like to become a Catholic and be baptized. Abresch said, "Yes!" After his baptism, Frederico and his wife moved to San Giovanni Rotundo, where Frederico opened a catholic bookstore, which he named Casa Abresch. In his bookstore, he carried books of Luisa's writings, of course, because he had now become very enamoured with them and would eventually become one of the early experts on Luisa's doctrine. He also became Padre Pio's personal photographer, and his photographs of this holy man can be seen in many of the books on Padre Pio.

Naturally, Frederico became a spiritual son of Padre Pio, who would be the one to intercede efficaciously with God so that the Abresches could have a son, whose name would be Pio, and eventually become Mons. Pio Abresch of the Vatican, where he is today.

Now, Luisa's doctrine on the Divine Will, given directly to her by Our Lord Himself is most

beautiful and compelling. So, quite naturally Mr. Abresch wanted to form a prayer group for persons in San Giovanni Rotundo to study the sublime teachings found in Luisa's writings. Therefore, Abresch and several other townspeople each, individually, approached Padre Pio for his approval to form such a prayer group, which he did give to each individual. One of these fortunate persons is Andrianna Pallotti, a great niece of St. Vincent Pallotti, who founded the Pallotine Fathers. Andrianna was a spiritual daughter of Padre Pio for 28 years.

Andrianna is still alive and is very likely the principal person in San Giovanni to whom one would go to inquire about Luisa Piccarreta. She owns a large house right adjacent to the Monastery of Our Lady of Grace, and her house, which has a private chapel blessed by Padre Pio, is totally dedicated to the Kingdom of the Divine Will. In fact, Padre Pio once told Andrianna that her home would one day become a house of the Divine Will. Andrianna has also built a separate meeting hall behind her house for conferences on the Divine Will, where several such conferences have been held in recent years, including the Italian National Conference on the Divine Will held last Fall in October of 1997.

Many of Mr. Abresch's talks on the Divine Will were recorded on tape and are extant today.

Being, also a spiritual son of Luisa Piccarreta, Abresch had a considerable amount of correspondence with her. Sometimes, Luisa would end her letters to Frederico, asking him to recommend her to Padre Pio's prayers.

Once there were some persons from Corato in San Giovanni Rotundo to see Padre Pio, who remarked to them, "Why did you come to see me? You have Luisa in your own town."

One day Mr. Abresch asked Padre Pio why he didn't preach about the Divine Will from the pulpit. Padre Pio replied, "That is not my mission. It's the mission of an angel in Corato."

Padre Pio and Luisa did not correspond directly, but according to Luisa's biographer, Luisa did write Padre Pio one letter. She wrote him at the time of a very bitter persecution against her. When Padre Pio received her letter, he is reported to have remarked: "Saints are made, but woe to those who make them!"

Highlights of the Year 1997

In 1997, the 50th anniversary of Luisa's death was celebrated with great fanfare in Corato, with 100s of visitors from all over the world. [Also, there were liturgical celebrations in Corato on her 51st anniversary, March 4, 1998.]

In 1997, Archbishop Cassati gave new approvals to **"The Hours of the Passion of Our Lord Jesus Christ"** and to **"The Virgin Mary in the Kingdom of the Divine Will."**

The Archdiocesan Tribunal responsible for Luisa's Cause of Beatification made considerable progress in carrying out its many duties, including the gathering of testimonies and submitting Luisa's writings for review by an independent theological commission. However, there is still a considerable amount of work to be done before the Cause can be submitted to the Sacred Congregation for the Causes of the Saints. We hope that this will come about this year.

In November of 1997, the Third International Congress on the Writings and Spirituality of the Servant of God, Luisa Piccarreta, was held, with the endorsement of three archbishops, in Rome, Georgia. This was a most successful Conference, attended by 28 Priests and 1100 laity. The simultaneous children's conference was also an outstanding success. Immediately following this marvelous, spiritual event, there began a series of major attacks against Luisa, her writings, and her promoters.

200 Central American Seminarians Learn about Luisa

Fr. Carlos Massieu, who has studied and taught the doctrine of Luisa Piccarreta for many years, gave a series of retreats and conferences to enthusiastic audiences in Central America and the Caribbean, this past February and March. These meetings had been scheduled for quite awhile and had the permission of Archbishop Cassati. In one of the locations where Fr. Carlos spoke, 200 seminarians had the benefit of Fr. Carlos' beautiful explanations of various mysteries of the Divine Will which Our Lord explained to Luisa during her extraordinary and holy life, while confined to bed by the Hand of God.

Jacksonville Center for the Divine Will Expands Operations

With Archbishop Cassati's express permission, we are continuing to distribute our current, rather large inventory of publications of Luisa's writings; and we are in the process of expanding our apostolic work as follows;

We have acquired a large inventory of color prints and pictures of Luisa based on some excellent oil paintings of Luisa in two of her classic poses. We also have the original oil paintings from which the prints were made. These color prints range in size from wallet and postcard sizes all the way up to large, wall sizes; but we only have a few of the large, wall size prints. Additionally, we have black and white prints. All these prints are of the very best, professional quality.

Another, most exquisite and finely detailed oil painting, the "Soul, Help Me!" scene, which took five months to accomplish by Scottish Artist, Tommy Canning, is being reproduced in beautiful color prints for the benefit of those who love Luisa.

We believe that these paintings, prints, and pictures of Luisa will be a silent witness to her extraordinary life and mission and will influence those who gaze upon them to want to know who she is and, perhaps, receive the grace to learn about the Kingdom of the Divine Will and come to live in It! Readers of this newsletter will be getting more information either with this issue or separate mailing.

The Center for the Divine Will has also begun to expand its inventory of books to include those of other publishers that teach about the Divine Will, Divine Providence, and related subjects, which will expand a person's understanding of God and his most Holy Will. I, personally, have gained an immense appreciation and understanding of the Divine Will over the years by reading these books in conjunction with Luisa's writings. We are starting with seven books published by the very orthodox TAN Publishers. Our suggested donations will usually be lower than the list prices offered by TAN. As we proceed, we will be expanding to other most helpful books from other publishers. One of these marvelous books from other publishers is about a late 19th Century and early 20th Century mother of nine children, Conception Cabrera de Armida, who would become the foundress or inspiratrix of five major religious apostolates, three of which were Religious orders. On March 25, 1906, she received a very extraordinary grace, so extraordinary that it has puzzled some theologians. Jesus called it the grace of graces, the Mystical Incarnation, which Our Lord told her was a much greater grace than mystical marriage.

Not only is Conception Cabrera being considered for canonization but also several of her spiritual directors, including Archbishop Luis Maria Martinez, who also was granted the grace of the Mystical Incarnation, March 25, 1927. I, have benefited immensely from her doctrine which is elucidated by Fr. M. M. Philipon, O. P. in the book "Conchita," and I urge anyone interested in intimate Union with the Holy Trinity to read and study this book.

I am also very pleased we will be carrying a most special and profound book about Our Lord's priests, which Jesus inspired Conception Cabrera to write. The simple title is "To My Priests."

Trial and Opportunity

As many, if not most, of you know, the past several months have brought us many trials. The same God, who blessed us with all the favorable circumstances for the promotion of His Kingdom, has permitted a certain amount of tribulation, especially since the beautiful International Conference in Rome, Georgia, last November.

But, we must look at these trials as opportunities to cooperate with Jesus and Mary in their work to transform our souls, which can not take place without suffering. For me, the suffering from the many attacks against Luisa, her writings, and the promotion of her doctrine, has given me an occasion to be more mindful to deny my human will and trust in the Divine Will, which can and will overcome every obstacle. At the same time, the Divine Will can bring about a transformation of our souls by our docilely cooperating with the designs of God and allowing the meekness and humility of Jesus to be communicated to our essence for His Glory.

All of us at the Center for the Divine Will want to make a statement of gratitude to all of you who have been calling and writing us to extend your spiritual support. We are very, very appreciative of the Masses, sufferings, sacrifices, prayers, and the various other forms of spiritual offerings which you have done for us. When we see and hear of so many great sufferings which others are enduring in their own lives, the trials we have experienced of late seem almost insignificant. So, we thank the good God for everything; and we thank each of you, eternally.

Once, when Luisa's mind was crowded with thoughts about how will it ever be possible for the Kingdom of the Divine Will to be established on earth, Jesus explained it to her something like this:

He spoke about a farmer who had to work very hard with dry, hard, and crusty earth. His great labors did pay off, however, at harvest time, with abundance. Jesus told Luisa that the same will happen with the Reign of the Divine Will on earth. He said that times, persons, and circumstances change, and what today seems dark, tomorrow will be seen white, because many times things are seen according to the predispositions which persons have, and according to the long or short view which minds perceive.

Jesus went on to tell Luisa that the trials and difficulties serve as wood and fire to cook the harvest. The sacrifice of the fire of one's own will can cook the harvest, converting it into the sweetest food to be fed to our brothers and sisters. Our Lord went on to relate to Luisa that if He had paid attention to the things which were said about Him and to the contradictions of the truths which He manifested while on earth, He would not have formed the Redemption or made known his Gospel. Even though those who opposed Him were the most gifted, the noble part, those who had studied the scriptures and who had taught the religion to the people, He let them say what they wanted and supported with love and invincible patience their continued contradictions and the sufferings they gave Him, making use of these things as wood to burn and consume Himself upon the cross for love of them and for everyone. And then He told Luisa many consoling things about the fulfillment of the Lord's Prayer: Not to worry—the Kingdom will certainly come.

Please see the enclosed flyers which lists our new items.

The new books are excellent, and the pictures are all of high quality in vibrant color.

We are offering **"The Virgin Mary in the Kingdom of the Divine Will"**
For the suggested donation of **\$4.50** (reg. \$7.50) through June 15, 1998.

†

Fiat

Feast of Our Lady of Guadalupe, December 12, 1997

The Truth Concerning the Cause of Luisa Piccarreta

—Response to the Paul Likoudis Article (the Wanderer 12-11-97)—

By Thomas M. Fahy

As I begin this response, and having prayed for the assistance of God the Holy Spirit, I would like to make a statement concerning the Protocol of the Catholic Church as it concerns the process of Beatification and Canonization of the Saints. After that I would like to remind readers of the teaching of the Catholic Church regarding the Eighth Commandment of the Decalogue.

Statement of Fact: The Catholic Church has approved the Writings of Luisa Piccarreta. None of Luisa Piccarreta's original writings were ever condemned by the Church or placed on the Index of Forbidden Books. Any statement or insinuation to the contrary is false, as will be demonstrated later in this report. Those theologians and censors who have been commissioned by the Church at various times to evaluate Luisa's writings have declared that there is nothing in them contrary to Catholic teaching concerning Faith or Morals. The only reason that the Catholic Church is re-evaluating Luisa's writings at this time is due to the simple fact that as of November 20, 1994, the Church is formally considering the Beatification and Canonization of the Servant of God, Luisa Piccarreta, Third Order Dominican.

In recent months there have been flagrant violations of Church Protocol concerning the matter of Luisa's Beatification by certain parties in the United States of America. The Holy Father himself would never violate the Protocol of the Church regarding the Canonization of the Saints. In brief, this Protocol requires that the Congregation for the Causes of the Saints give permission to the Ordinary of the diocese, where the candidate for sainthood lived, to begin the Process of Beatification. This permission from the Congregation for the Causes of the Saints must also include the "Non Obstare," which means that the said Congregation, after having consulted with all the other Vatican Congregations, finds nothing objectional from the point of view of the Vatican concerning the Process of Beatification from going forward. This aspect of the Protocol was fulfilled by an official letter from Angelo Cardinal Felici to Archbishop Carmelo Cassati on March 28, 1994. (Archbishop Cassati is the Ordinary of the diocese where Luisa lived.) Cardinal Felici's letter, with the Protocol number printed at the top, stated that he was pleased to send Archbishop Cassati the required permission and "Non Obstare" for the initiation of the Cause of Beatification of the Servant of God, Luisa Piccarreta, Third Order Dominican. Luisa Piccarreta, incidentally, was given the designation of Servant of God back in 1948, one year after her death, by the Archbishop of her diocese.

*Additional Supplement 1
to # 21*

Archbishop Cassati, by decree dated November 19, 1994, officially opened the Cause of Beatification of Luisa Piccarreta on November 20, 1994, Feast of Christ the King. Hundreds of people from 17 nations witnessed the historic event, many of them from the United States of America; and Fr. John Olin Brown, an American Priest ordained and incardinated in the Archdiocese of Trani under Archbishop Cassati, was appointed as Secretary of the Tribunal for the Cause of Luisa's Beatification.

Now back to the Protocol. Church Protocol mandates that the President of the Diocesan Tribunal for a Cause of Beatification, be the only official judge of the candidate's virtue and the only official judge concerning the doctrinal and moral correctness of the candidate's writings. No one, not even the Holy Father, would dare to usurp this right and duty of the President of the Diocesan Tribunal. After the Diocesan Tribunal has done all the investigations required by Canon Law, and has completed its work, the documents are sent to the Congregation of the Causes of the Saints at the Vatican. At that time the Vatican will continue the process for a final determination of the candidate's worthiness for Beatification. Meanwhile, the Diocesan Tribunal stays in effect until Rome pronounces.

Reply to Specific Points in Mr. Paul Likoudis' Article

Now, my replies to certain points of Mr. Likoudis' article:

1. The New Age Movement, which was invented by Satan to undermine the authentic fulfillment of the Lord's Prayer: "Thy Will be done on earth as in Heaven" is the antithesis (the direct opposite) of the teachings contained in Luisa's writings. In essence, the New Age Movement can be said to be the fires of Hell mimicking the True Light of God with untruths in order to sow confusion with that which regards Divine Truths.
2. Surrendering one's will to the Divine Will is the constant, Catholic teaching of all recognized Spiritual Writers of the entire history of the Church.
3. The term "cult," used by Mr. Likoudis, who appears to have a grossly prejudiced attitude, is obviously a term used to cast mud on something he has absolutely no understanding of. In the same vein, I spoke to one of the Editors of another Catholic newspaper and was told that proper journalism mandates that news writers contact the persons who are the object of such speculative criticism in order to learn their point of view, so that the truth can be more objectively discerned. Mr. Likoudis certainly never contacted me, and I am sure the same holds for all the rest of us whose good name he has defamed so rashly.
4. The accusation of ancient pagan beliefs and heresies, holds no water whatsoever. Every such accusation has always met defeat when Luisa's writings are examined under the rules of exegesis. [Exegesis means exposition, interpretation,

explanation, and clarification.] Here we are speaking of exegesis of spiritual writings such as Scripture or the writings of Catholic mystics. I do not believe that Mr. Likoudis felt it would help his attack if he mentioned that Luisa's writings have already been approved by the Church with the Imprimatur; and some have several Imprimaturs, as well as Nihil Obstats, from highly qualified men who have read the body of her works in her native language in conformity with the rules of proper exegesis. The only reason they are being re-evaluated by the Official Church at this time is because Luisa is now up for beatification.

5. None of these qualified men who were commissioned by the Church, and accompanied with the graces which go with such commissions, have found anything gnostic, or elitist in Luisa's writings, or anything contrary to Faith and Morals. Concerning those men and women, whom God has destined to live in the final times, and the sanctity He has determined to give in those times, one should read what Saint Louis De Montfort has to say about this, as well as various passages of Scripture. They also should hear what Pope John Paul II has been saying!

Pope John Paul II only last May spoke of a "New and Divine Holiness" for the Third Millenium of Christianity, quoting—guess who?!—Blessed Fr. Hannibal Di Francia, who was Luisa's most important Confessor and the church appointed censor of her writings and who granted the Nihil Obstat to the first 19 of her volumes, before his death on June 1, 1927. He was beatified by the present Pontiff on October 7, 1990.

Pope John Paul II has also stated that the Third Millenium of Christianity will bring the Church her greatest glory! And not only that, in his letter to the bishops of Europe in November of 1991, he stated: "The Spirit of the Lord has not finished speaking... Not everything has been revealed, and that which will be has not been manifested. Man is still being approached by the Spirit (cfr. I Jn. 3,2: Gaudium et Spes, 41). So, let ourselves be guided by this Spirit."

6. Those who believe that the only significant event to come after Pentecost is the final coming of Christ in glory on the last day simply do not believe the constant Tradition of the Church expressed every minute of the day, all over the world, in the Lord's Prayer (and prediction) that the Father's Kingdom would come, and that His Will would be done on earth as in Heaven. After the end of the world, it will not be possible for the Father's Will to be done on earth as in Heaven. It is the common teaching of the recognized spiritual theologians that in Heaven souls **possess** God. To possess God is to possess his Will, and that is the very basis of how God's Will is done in Heaven! Then the two wills, the Divine and human, work together in perfect harmony as the whole body of Luisa's writings teach, little by little, according to the beautiful pedagogy of Our Lord, Who taught Luisa.

7. The videos promoted by the Center for the Divine Will are primarily to help persons to become aware of what God is doing through Luisa and her writings. The writings are necessary for those souls who want to understand what she wrote.
8. THE VATICAN NEVER, EVER PLACED Luisa's volumes on the Index of Forbidden Books. After an intense persecution of Luisa in the 1930s during the reign of Pope Pius XI, who had Padre Pio condemned, three OTHER works, originally written by Luisa, BUT EDITED and CHANGED by her last confessor, Fr. Benedetto Calvi, were placed on the Index without an explanation of what was in error. (Cardinal Ratzinger's Office was fully aware of all this when they agreed with the other Vatican Congregations that there was no reason to impede the opening of Luisa's Cause of Beatification and Canonization.) This also happened to the unedited and unchanged Diary of Blessed Sr. Faustina about the Divine Mercy, which was condemned by the Church for 19 years. Subsequently, the original version of those books by Luisa (and these originals were never on the Index) have been published with Imprimaturs and Bishop's approvals in various languages.
9. This type of thing has happened often in the history of the Church. St. Gregory the Great's writings were burned in Rome. St. Thomas Aquinas' writings were violently opposed by Cardinals in the Vatican, and his writings were burned in Paris. St. John of the Cross, who in many cases uses the same language of Luisa, and sometimes perhaps more astonishing language, was thrown in Jail and beaten and almost starved by his own Order. The Spanish Inquisition was determined to have him excommunicated; and even after his death (like poor Luisa) the hatred against him and his writings was so intense that certain persons almost persuaded the Spanish Inquisition to have him condemned posthumously, and they violently objected to his being canonized. When the Spanish Inquisition failed to condemn him and his writings, an attempt was made to get the Roman Inquisition to condemn him, but this failed when one humble defender of St. John of the Cross, under the influence of the Holy Spirit, gave an eloquent defense of St. John's sublime writings on mystical union with God. Now, St. John of the Cross is recognized as Doctor of the Church in the realm of Mystical Theology. Very possibly, in more tranquil times of the future, Luisa will be recognized as Doctor of the Church.
10. Concerning CUF, an organization which undoubtedly has good intentions, my contact with them has led me to hold that they are woefully short on understanding the concept of union with God and the true purpose of human existence. I had an experience in February of 1993, where I gave a lecture to a CUF group on the life and spirituality of Sr. Cecile de Rome of Canada, whose childhood name was Dina Belanger.

I had been studying her spirituality for 17 years. When I finished that lecture to the CUF group, you would think I was worse than Adolf Hitler. I was verbally "tarred and feathered." And an inquisition almost began against me. I got help when I

called Jim Likoudis (then President of CUF) to help stop this inquisition. ONE MONTH LATER, Dina Belanger was made BLESSED Dina Belanger by Pope John Paul II !!

11. The spiritual legacy of Blessed Dina Belanger is almost identical in numerous ways to that of Luisa Piccarreta. Just listen to these passages from her VATICAN APPROVED writings:

Jesus to Dina: "I wish to absorb you, my little spouse, to such a degree that I shall exist in your place with all the Attributes and Perfections of My Divinity.

"I wish to deify you in the manner that I united My Divinity to My Humanity in the Incarnation.

"The degree of holiness that I desire for you is My Own Holiness, in its infinite plenitude, the Holiness of My Father realized in you by Me."

Dina explains her state: God has absorbed my being entirely; annihilated in Christ, I live by Him in the adorable Trinity, the life of Eternity; and He, Jesus takes my place on earth.

Jesus to Dina: "The greatest joy a soul can give Me is to let Me raise it to the Divinity. Yes, my little spouse, I feel an immense pleasure in transforming a soul into Myself, in deifying it, in absorbing it entirely in the Divinity."

"As it is I who act in you and by you, hence forth you shall be called Jesus; but whenever you commit any fault or blunder, that will come from your own action, then you shall be called Cecile." [Cecile was her professed name as a Religious of Jesus-Mary. She once remarked that she had no fear of God's Judgment, because she had never judged anyone.]

Comment: It seems reasonable to me that those who have undertaken on their own to publicize their objections to the spiritual concepts contained in Luisa Piccarreta's writings would also strenuously object to the above passages from the writings (done under obedience to authority) of Blessed Dina Belanger. Likewise, I feel that they would also object to the writings of the Servants of God, Conception Cabrera de Armida and Archbishop Maria Luis Martinez about the gift of the Mystical Incarnation which they received from our Lord in this century. These writings also harmonize perfectly with those of Luisa Piccarreta. Let's look at a passage from the writings of Conception Cabrera de Armida, foundress of 5 major religious apostolates.

She asked Jesus what He was working in her soul, wondering if it was the Mystical Marriage of wills. Jesus replied: "Much more than that. Marriage is a form of more external union. The grace of incarnating Me, of living and growing in your soul, never to leave it, to possess you and to be possessed by you as in one and the same

substance, without obviously, you giving Me life; rather it is I, who communicate to your soul in a compenetration which cannot be comprehended: it is the grace of graces.

"There you have a mystic union, one that is greatest and most sublime, the greatest that can ever be. It is a union of the same nature as that of the union of Heaven, except that in Paradise the veil which conceals the Divinity disappears, but since the Divinity never separates Itself from Me, the union, the intimate encounter of nothingness with All is the same thing."

Again, concerning the CUF "fact sheet" cited by Mr. Likoudis, which I haven't seen, but which he quotes in his articles, it would most certainly seem very rash for CUF to state that Luisa's writings contradict Catholic teaching, when imminent Italian theologians who have studied Luisa's writings meticulously, have arrived at the certain conclusion that her writings contain nothing contrary to Faith and Morals. Not only were the first 19 of her writings officially approved in 1926 with the then required Nihil Obstats and Imprimatur, and the remaining volumes also given the Imprimatur later; but, in 1997, Luisa's writings were once again evaluated and approved by an independent theologian, assigned by the Postulator of Luisa's Cause, and who is the director of the Pontifical Institute of Southern Italy at Molfetta. This highly esteemed theologian, Fr. Antonio Resta, stated that he had worked long and diligently with scrupulous attention to every detail and found the writings of Luisa **free of all doctrinal and moral error**. He also remarked that he was very impressed with the precision of Luisa's use of terms, especially by someone with practically no formal education and social exposure. And, finally, Fr. Resta said the experience of evaluating her writings greatly enhanced his own spiritual life.

I truly believe that CUF would be outraged at the teachings of St. John of the Cross and many other sainted mystics, should they ever be exposed to them. For example St. John of the Cross spoke of how the movements of the soul, who is very closely united with God, are divine. And that is a very mild statement of his compared to some others he taught. St. Mary Magdalen of Pazzi was told by God the Father, when speaking of the fire of Divine Love, the following: "...the soul is so consumed by this fire that instead of being human, it becomes entirely divine, transformed into Me and made one thing with Me through Charity." I don't think CUF and the other detractors of Luisa Piccarreta's writings would feel very comfortable with that statement from St. Mary Magdalen of Pazzi, for the simple reason that the language of great mystics doesn't seem to fit their understanding of our Creator and the purpose of our existence.

Personally, I would be very, very happy if these persons, and all those who are having trouble with Luisa's writings, would come to understand the torrential Love of our Father in Heaven and how much He wants us to share in His Life. I truly believe if they would prayerfully expose themselves to the writings of the mystics, they would find a most beautiful language of Love which would dispose them to great graces. Maybe "The Mystical Evolution" by Fr. Juan G. Arintero, O.P. would be very helpful.

In Chapter Two of Part One (#51) of the Catechism of the Catholic Church (referring to Scripture) we read: "It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will. His will was that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature. God, who 'dwells in unapproachable light,' wants to communicate his own divine life to the men he freely created, in order to adopt them as his sons in his only begotten Son."

Now, perhaps the thing most sad in Mr. Likoudis' article is his attack on the persons who are promoting Luisa's Cause. And especially sad is his flippant remark about Luisa herself, referring to her as "this cult's equivalent of New Age theosophist, Madam Blavatsky." All I can think of here is Jesus' words on Mount Calvary: "Father, forgive them for they know not what they do." Those of us who have had the good fortune to know intimately the life of Luisa Piccarreta, shudder at such insults against her. Luisa was the Victim Soul par excellent—and by her own free choice. The disasters she offset for humanity, by offering herself as the target of Divine Justice for the sake of her fellow man, astonished even the Angels. Jesus told her that if it wasn't for her, He would have destroyed the world for its so great wickedness. [Luisa who hated any form of recognition, had to write this under the strict obedience of Blessed Fr. Hannibal Di Francia.] Luisa would have preferred to have her tongue cut out in shreds rather than say anything disparaging about another human being.

Mr. Likoudis also referred to Luisa as an invalid. Certainly he knows that Luisa was mystically confined to bed by Our Lord Himself for almost 70 years, surviving only on the Holy Eucharist, due to the most intense sufferings of the physical and spiritual Stigmata she received from Jesus, after freely offering herself as a victim for the sins of mankind in our times.

I could now go on to comment about Mr. Likoudis' disparaging remarks about the Priests promoting Luisa's Cause, but his remarks don't merit comment. A true journalist, following the norms for journalists set forth in the Catechism of the Catholic Church, would have contacted those Priests or would have contacted Archbishop Cassati whom they represent, or even the Center for the Divine Will here in Jacksonville, FL. If he had done so, he would have discovered that everything was perfectly in order.

Speaking of the Center for the Divine Will, I was amazed to discover that it "owns an exclusive franchise to market Luisa's books". This was the first time such a notion ever entered my mind. Do Cardinal Ratzinger or Archbishop Cassati sell exclusive franchises? I don't think so. I wonder how much one of those franchises would cost? [Please excuse my humor here!]

Lastly, let me point out that we who are promoting the Cause of Beatification of Luisa Piccarreta have been heavily attacked since the incredibly successful Third International Congress on the Spirituality of Luisa Piccarreta which was held in Rome, Georgia, in

November of 1997, with the approval and blessing of three Archbishops. This Congress was magnificent. There were 1100 persons attending with 1000 affirming that they had made the Total Consecration to Jesus through Mary according to the formula of St. Louis De Montfort. There were 28 Priests in attendance. There were Theologians, Bible Scholars, and official representatives of the Cause of Luisa's Beatification.

The atmosphere was so appealing to the souls of these humble people that they thought they were experiencing a taste of Heaven. Many, many people felt that they didn't want to leave. We heard many praises from people who had been to many conventions, who said that this Congress was absolutely the best ever.

Several hundred of the attendees filled out questionnaires about how their spiritual lives had changed after taking to heart Luisa's writings. The testimonies would cause any decent person to break out into songs of joy. The testimonies were absolutely fabulous. I wish the Holy Father could read these testimonies, and all the bishops of the world. The raw, unedited compilation of these wonderful testimonies has been introduced to the Postulation of Luisa's Cause. "By their fruits you will know them!"

Wise persons have consoled us about all the attacks against us after that Congress, noting that the Enemy of God and souls is on the warpath.

Poor Jesus, Who so much wants His Father's will to reign on earth. Poor God the Father, Who wants so much to have all his children live in peace, in one fold and with one Shepherd. Poor Holy Spirit, Who wants so much to Renew the Face of the earth. Poor Mary, who wants so much for Her Immaculate Heart to triumph. Attached below are reflections on the Eighth Commandment from the Catechism of the Catholic Church. Professional journalists should particularly read those reflections as concerns the proper use of the Social Communications Media (#8 & 9).

May God bless all his children; and may his Kingdom come; and may his Will be done on earth AS in Heaven!

Thomas M. Fahy, President
The Center for the Divine Will
Jacksonville, Florida

[Addresses of Archbishop Cassati and the Postulator, Mons. Felice Posa, can be provided upon request.]

P.S. I realize that when God allows certain things to happen it is ultimately for his Glory and that good will eventually come of it. Having been involved in the patrimony of Luisa's writings for over 24 years, wanting nothing other than an end to the present evils of this world, and seeing so clearly that her writings provide the answers to true peace on earth—peace between God and his creatures, and peace among his creatures, my prayer is that everyone will see the immense good of Luisa's writings and will honor the Official

Church, letting her carry out her mission in tranquility according to the established protocols, and giving the benefit of the doubt concerning the good intentions of those whom the Church has authorized to promote the Cause of Luisa.

–A Commandment to Reflect Upon–
The Eighth Commandment:

“You Shall not Bear False Witness Against Your Neighbor”

The Catechism of the Catholic Church has the following passages concerning this Commandment:

1. “It is in accordance with their dignity that all men, because they are persons...are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth.”
2. “Truth as uprightness in human speech is called truthfulness, sincerity, or candor. Truth or truthfulness is the virtue which consists in showing oneself true in deeds and truthful words, and in guarding against duplicity, dissimulation, and hypocrisy.”
3. “In Justice, ‘as a matter of honor, one man owes it to another to manifest the truth.’”
4. “The disciple of Christ consents to ‘live in the truth,’ that is, in simplicity of a life in conformity with the Lord’s example, abiding in his truth.

Offenses Against the Truth

5. “By ‘putting away all falsehood,’ they are to ‘put away all malice and guile and insincerity and envy and all slander.’”
6. “*Respect for the reputation* of persons forbids every attitude and word likely to cause them unjust injury. He becomes guilty:
 - of *rash judgment* who, even tacitly, assumes as true, without sufficient foundation, the moral fault of a neighbor;
 - of *detraction* who, without objectively valid reason, discloses another’s faults and failings to persons who did not know them;
 - of *calumny* who, by remarks contrary to the truth, harms the reputation of others and gives occasion for false judgments concerning them.”
7. “Detraction and calumny destroy the *reputation and honor of one’s neighbor*. Honor is the social witness given to human dignity, and everyone enjoys a natural right to the honor of his name and reputation and to respect. Thus, detraction and calumny offend against the virtues of justice and charity.”

The Use of the Social Communications Media

7. "The means of social communication (especially the mass media) can give rise to a certain passivity among users, making them less than vigilant consumers of what is said or shown. Users should practice moderation and discipline in their approach to the mass media. They will want to form enlightened and correct consciences the more easily to resist unwholesome influences."
8. "By the very nature of their profession, journalists have an obligation to serve the truth and not offend against charity in disseminating information. They should strive to respect, with equal care, the nature of the facts and the limits of critical judgment concerning individuals. They should not stoop to defamation."

The Roman Catechism, which resulted from the Council of Trent, has the following passages concerning the Eighth Commandment:

The Prohibition of Detraction

"Lying is not the only sin forbidden by this Commandment. There is likewise that detestable sin called detraction. Source of endless evils, this vice consists in defaming character, usually in some underhanded manner. The viciousness of the detractor is recognized in Sacred Scripture: "Him who slanders his neighbor secretly I will destroy" (Ps 101:5). And St. James warns us: "Do not speak evil against anyone, brethren" (Jm 4:11)

"Among those who share in the guilt of this sin are to be counted those persons who listen to detraction and do nothing to stop it. ...For if detraction had no audience, there would be no detraction."

"In the same category should be put all those who deliberately foment discord and actually find pleasure in stirring up enmities, and all the more so to the extent that the ones now hating each other were once the most cordial friends."

"The pastor [while instructing the faithful] should note, too, how important it is to avoid lying by avoiding talkativeness. There is a definite connection here. True silence of soul is a response in truth; whereas the person given to a lot of talking is inviting temptations to lie.

Commentary on Style of Communication:

It would seem that the style of a written or verbal communication of someone might often reveal whether or not what is being said is pleasing to God. When one speaks or writes in a vituperative, venomous, and demeaning style, with careless regard for the truth, with obvious bias and prejudice, then it would be very reasonable to suspect the sincerity of that person and to doubt of God's being pleased with what is being said.

Commentary on Exegesis:

Exegesis means exposition, interpretation, explanation, and clarification. Here we are speaking of exegesis of spiritual writings such as Scripture or the writings of the Catholic mystics. Proper exegesis requires that the exegete be qualified. He should carry out his task in humility and obedience to legitimate authority. This way God will give him the graces appropriate for his mission and he will not violate Church Protocol. In many cases, especially in the realm of Mystical Theology, the exegete (person performing the exegesis) should be well trained in that field. Normally it would be expected that the exegete have a licentiae or doctoral degree in Theology, with a good understanding of how to carry out the delicate task of evaluating the writings of mystics. The exegete should have a good working knowledge and familiarity with the language and dialect of the writer who is the source of the writings being evaluated. The exegete should know as much as possible about the social and environmental milieu of the writer. The exegete should study the entire body of the writing being examined and not draw conclusions from only a partial reading. [Luisa's "Book of Heaven" written only under absolute obedience to the Church, comprises 36 volumes.] The exegete should not involve himself in decontextualizing selected passages. This can lead to very erroneous conclusions as has often happened with heretics and the Bible. The Exegete should be a person of humility with a sincere, unbiased, and prayerful desire to know what it is that God wants to communicate to humanity. What true exegete would dare publicly contravene the Official Church by declaring false what the Church says is true?! Should a sincere person have a legitimate concern, it should be taken up privately with the Church authorities.

Remember, it has been the constant practice of the Church to walk slowly in making decisions in matters of reasonable doubt. Consider the attitude of Gamaliel of the Jewish Sanhedrin regarding the Apostles as they began their preaching in Jerusalem. Gamaliel said that if what they were doing was of men it would fail; but if it was from God it could not be overthrown. He exhorted the Sanhedrin to keep away from the Apostles and let them alone. We readily admit that some, if not all, who have been authorized by the Church to promote the spirituality of Luisa, sometimes make mistakes in their personal delivery to the public. This is human defect which, with God's grace, can be overcome.

We also realize that, from time to time, throughout the history of the Church there have been persons who have invented appealing but strange mystical spiritualities concerning the relationship between the activity of the human will and the Divine Will. Some of these such as Quietism were very popular for a while, but later condemned by the Church. In the case of Luisa Piccarreta, however, it is overwhelmingly clear that God arranged her life in such an extraordinary way that there would never be any question of errant inventions of defective reasoning. To know Luisa's life of suffering, absolute obedience, and desire to be hidden and unknown, one is compelled to see the finger of God here. Before long, we expect, a

major biography of her life will be available to the English-speaking world. This should give great glory to God.

Final Remarks: Pope St. Pius X was so impressed with "The Hours of the Passion of Our Lord Jesus Christ" by Luisa Piccarreta that he said they ought to be read while kneeling, because it was God speaking to us.

There is evidence that Padre Pio was reading this book when he received the visible stigmata in 1918. I wish I could provide the reader with more information on this, but I don't have it. Nevertheless, it is certain that Padre Pio authorized Mr. Frederico Abresch, whose son is now a Vatican Official, to form prayer groups and give lectures on the writings of Luisa in San Giovanni Rotondo. We have those conferences on tape.

Once Padre Pio spoke of Luisa as the Angel of Corato. He also made the comment, when she was being persecuted, "Saints are made, but woe to those who make them!" [Most readers will undoubtedly understand what he meant.]

Pietro Cardinal Pallazzini, who was Prefect of the Congregation of the Causes of the Saints for many, many years, and certainly knows what kind of person Saints are made of, is a great fan of Luisa and is writing a biography of her to be included in a book he hopes to publish.

ADDENDUM: December 18, 1997

On December 18, 1997, Rev. Cosimo Reho, Professor of Dogmatic Theology, tendered his theological evaluation of the writings of the Servant of God, Luisa Piccarreta, to the Diocesan Tribunal responsible for her Cause of Beatification. Rev. Father Reho has determined that the writings of Luisa Piccarreta contain nothing contrary to Catholic faith or morals.

His findings, therefore, concur with the findings of Rev. Antonio Resta, Rector of the Pontifical Theological Institute of Southern Italy, who submitted his report to the same Tribunal on June 2, 1997. He also found nothing in Luisa's writings contrary to Catholic faith or morals.

These two independently commissioned theologians have arrived at the same conclusion of other esteemed theologians who have evaluated Luisa's writings at previous occasions during this century. It should be recalled that Blessed Hannibal Di Francia, who was Luisa's extraordinary confessor for 15 years, and was appointed by the Church to be the censor of her writings, also, found nothing contrary to Catholic faith or morals and granted the "Nihil Obstat" to the first 19 of her Volumes in 1926, shortly before his death. Archbishop Joseph Leo granted the Imprimatur to those volumes, also in 1926.

The Official Theological review of Luisa's writings is not completed for the Diocesan Tribunal for Luisa's Cause according to Church Protocol. The Tribunal still has more work to accomplish prior to the Cause being formally presented to the Vatican's Sacred Congregation for the Causes of the Saints.

We hope to provide more information on the progress of Luisa's Cause of Beatification in the future.