

LETTERS OF GOLD

Issue No. 31

From the House of the Divine Will

September 2000

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)

Understanding the Nature of God and the Purpose of Human Existence

Let us start with a quotation from St. Lawrence of Brindisi, who died in 1619. He had lived in the same region of Italy as did Luisa—the region known as La Puglia. [For me this is personally interesting. As an U.S. Air Force Navigator in 1963, my very first arrival on Italian soil was at Brindisi in the region of Luisa's La Puglia. Years later, checking my old flight logs, I discovered that I had landed there on April 23rd, which is Luisa's birthday!] —Now for the quote from St. Lawrence:

God is love, and all his operations proceed from love. Once He wills to manifest that goodness by sharing his love outside Himself, then the Incarnation becomes the supreme manifestation of his goodness and love and glory. So, Christ was intended before all other creatures and for his own sake. For Him all things were created and to Him all things must be subject, and God loves all creatures in and because of Christ. Christ is the first-born of every creature, and the whole of humanity as well as the created world finds its foundation and meaning in Him. Moreover, this would have been the case even if Adam had not sinned. —*St. Lawrence of Brindisi*

We see several interesting things from these words of St. Lawrence. We say that God is Love; and by this we understand that his Divine Nature is LOVE—an active, giving, communicating, and sharing Love. In fact we see that since this Love is his Nature, then it follows that God "can't help" but love!! Below, we shall see how this fact of Divine, Giving, Sharing Love results in human existence, not by absolute necessity but by the compelling "need" of Divine Charity; and this resulting human existence was divinely purposed to share actively in God's own Nature.

Continuing our insight into St. Lawrence's words, we see the supreme manifestation of God's goodness is the Incarnation and that Christ was intended before all other creatures and that He is the first-born of every creature. This leads to some most wonderful and mighty conclusions. We are taught by the Church that Mary was redeemed and preserved from sin in view of the foreseen merits of Christ the Redeemer. In certain passages of the writings of the Servant of God Luisa Piccarreta, extracted and published in Italian in the 1930's, Our Lord tells Luisa: "In our Fiat (i.e., that of the Holy Trinity) where past and future do not exist, there is held ever present the Incarnation of the Word; and the Divine Fiat conceived Mary and incarnated Her in the very Incarnation of the future Redeemer." So, penetrating into the Mystery of Eternity, we can understand that all things (except sin) connected with creatures take place first in Christ, even though He entered the realm of time subsequent to many of these events. This brings up an interesting thought. It seems that the humanities of Adam and Eve were created in anticipation of

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(The House of the Divine Will is a private home. The editor of this newsletter is Mr. Thomas Fahy)

the Humanity of Christ, formed at his Incarnation in time. Yet, his Incarnation was ever present in the ambience of Eternity; and this would seem to have allowed for Adam and Eve, in the beginning of human existence, to participate in the Divine Nature through Christ, for no one can share the Trinitarian Life without first 'going through' the Humanity of Jesus. And it seems that in the beginning Adam and Eve participated in the Divine Nature to a very exalted degree, fulfilling the Purpose of Human Existence.

Divine Love within the Trinity is an eternal, infinite, uninterrupted and torrential conflagration of Divine Charity. The Father, loving Himself, begets eternally the total and perfect image of Himself—God the Son, manifesting and communicating all that He is to his Son. The Son reciprocates totally. This total mutual manifestation and communication of God to God is God!—is the Holy Spirit!

Now we shall speak of the “Three Problems” of Divine Charity! These so-called “Problems” are wonderful “Problems” for without them there would be no reason for human existence or the Lord’s Prayer for the Father’s Kingdom to come.

The first of these “problems” of Divine Charity is God’s Trinitarian and insatiable desire to express Himself outwardly, to give Himself to some other intelligent being. The mystics speak about this Great Need of Infinite Goodness. They are astonished in the realization of this unheard-of Mystery that the Eternal God, infinitely happy in Himself, finds happiness in giving Himself outside of Himself. This is a very great and wonderful mystery. So this first “problem” of Divine Charity is simply this: In the beginning there were no other beings to whom God could vent Himself outside of Himself. He would have to create another being!

The second of these wonderful “problems” of Divine Goodness is that any being to be created must not only have intelligence but must have sufficient capacity to receive the infinitude of blessings, favors, graces, benefits, beauties, harmonies, joys, gifts, delights, and happiness that God wants to give! Otherwise, God would be frustrated, so to speak, in satisfying his Nature—to give completely, without limit.

The third problem of Divine Charity is that this being, that God should create, would have to have the capability of reciprocating with God this continuous, torrential outpouring of Divine Charity in the same manner as God the Giver—proportionately and justly to his Divine Benevolence, in a relationship of true Friendship.

But in the beginning there are no other beings. Only God—One Being in Three Divine Persons of the same Essence, Substance, and Nature.

The Divine Solution to the Three “Problems” of Divine Charity: [Here we will talk about Man being the solution, as it is manifest that the Word would become Man and not an Angel, and that the He would become man whether or not sin entered the world.]

God creates another being. He creates Man!—to his own Image and Likeness. The Image of God in this man is his human intellect, human will, and human memory.

But to give this human receptacle of Divine Charity the necessary capacity and ability to satisfy His Total Giving Nature of Divine Love, God bestows upon his creature His Own Likeness, His Own Self, His Own Will, and His Own Life, enabling Adam to be a *little God* with an expanding capacity to receive almost without limit and the ability to reciprocate divinely, proportionately, justly, and fully.

GOD IS GIVER / HIS CREATURE IS RECEIVER

RIRR – Fulfilling the Purpose of Human Existence:

Expanded from Letters of Gold #29

R. = RECOGNIZE

The Divine Trinity has loved you as long as God has been God, for all Eternity, with a Divine and Infinite Love, in an all consuming Fire of Divine Charity. They have loved you in this unimaginably wonderful manner before time began, before you came into physical existence, all through your earthly journey; and They will continue to love you this way forever and ever, for all Eternity.

Holy Trinity is absolutely everywhere, and there is no place where They do not exist. They are in every atom, every part of every atom, in the molecules formed by these atoms, creating, conserving them, and supplying their prime movement at every instant with Divine Charity just for you; and They love you in every thing, in every form and substance that these atoms and molecules compose at every instant, from every direction, within and without you, with a Fiery, Infinite, and Eternal Love.

At this very instant They are loving you in a delirium of Love from every cell of your bones, your arms, your legs, and flesh; from every organ of your body, constantly creating your very heart and lungs, your every breath and heartbeat with Infinite Love, always saying with their Divine and Tender Speech: "I love you! I love you! I love you! I love you!" They are loving you in the prime movement of your every thought, your every word, your every action, even when you are offending Them. From distant galaxies; from the stars, moon, and sun; from the fishes, the birds, from every animal and plant, from the air you are breathing, from the oceans, rivers and streams, from the mountains, valleys, deserts and plains, from the ground you walk on, from the chair you sit in, from the floor you stand on, from the walls surrounding you, from the sky, the clouds, from everywhere there comes to you the constant, unending torrent of the Divine and Infinite "I love you! I love you! I love you! I love you!..."

Your Dear God is pleading and longing with bated breath for you to RECOGNIZE this Sweet, Enchanting Conflagration of Love coming to you from everywhere, from every direction, from every place, within and without you at every single instant.

I. = INVITE

Now that you have taken a few moments to recognize the Immensity of Eternal Love coming to you from every direction, from within and without you, at every instant, you must immediately INVITE the Trinity of Divine Charity to invade and flood all your activity, your thoughts, your words, your actions with their Divine Will, Life, and Love, filling your life and your soul with their own Beauty and Holiness, their Goodness, Graces, Gifts and Favors, their Blessings, Charms, Sweetness and Peace, their Delights and their Joys.

R. = RECEIVE

No sooner than your dear soul indicates the barest movement of desire to make this invitation, your God goes into an ecstatic delirium of Divine Joy and instantly floods your actions, your thoughts, your words, your every movement with his Divine and Eternal Will, Life, and Love and with all the Attributes and Perfections of his Godliness. He has waited all your life; He has waited for countless centuries, He has waited through Eternity to fulfill his precious ideal, his overwhelming and compelling need of Divine Charity to vent his very Nature, his Eternal Volcano of Love in you, his very own creature. RECEIVE this torrential ocean of fiery Love with the most profound gratitude. Make use of the Divine Life which floods your being and tell your Creator, who is in the center of your heart, a Divine "I thank You! I thank You! O my Father!"

R. = RETURN

The Holy, Blessed, and Divine Trinity is Giver. This is their role—to Give! Your role is to receive. You are the creature of the Divine Giver, and you must receive. This is your part in the Mystery of His Will. But there is more. Your God, your Father, the Author of your life most ardently desires an equality of love from you, his beloved creature. He longs for an exchange of love proportionate to his outpouring of Divine Charity. He yearns for you to make use of the Divine Will, Life and Love that now floods your being to RETURN to Him all those Divine Things that He has just given you; but He wants and yearns for a continual, unending cycle of reciprocal Charity. He to give; you to Receive and Return. But first you must Recognize and Invite. Oh, happy creature you are!—fulfilling the Divine Purpose of your existence!

Letter from a Priest in Naguillian, Philippines – August 19, 2000

Dear Brother Thomas,

...I keep reading the books of Luisa for myself, and I also read and comment on them in my conferences to the Sisters. We hope that at the Father's time we will receive the grace to be absorbed in the adorable Divine Will. We also pray for the beatification of Luisa Piccarreta. My health problems do not allow me to go out for long trips. ...So it will not be possible for me to partake in the International Conference no matter the great loss I will have to put up with.[i.e. the one on the "New and Divine" holiness in November, sponsored by the John Paul II Institute of Christian Spirituality]. There is still another reason: my hearing loss. ...Yet we will do our best to be (spiritually) present at the conference with our love and prayer for all the happy participants. O.K.?

—Father J. T., SVD

Letter from a Carmelite Nun - Cornwall, England – Postmarked August 31, 2000

Dear Mr. Fahy,

My Prioress has very kindly given me permission to write you with regard to the writings of Luisa Piccarreta. I have listened to your tapes several times and also tapes by Tony Hickey here in England. ...I am currently on Volume 12 of Luisa's writings, and I try to do the Hours of the Day of the Divine Will [likely reference to the 'Pious Pilgrimage of the Soul']. However, I find that very few people in this area know about these messages [Luisa's writings] and I was wondering if there was any way that they could become better known. ...Would it be possible to let me have a list of books and tapes currently available at the Centre? [The Center in Jacksonville, FL]...I am quite sure there are many Carmelite Sisters in England who would be most interested to know more about the gift of the Divine Will. ...We believe here the Triumph of Our Lady will manifest itself this year 2000. ...

Sincerely in the Hearts of Jesus, Mary, Joseph & Luisa,

—Sister M.E.T.

Jesus Speaks to Luisa about the Birth of Mary Queen of Heaven

[These passages correspond to extracts published in Italian in 1937]

"Blessed daughter of my Will, the birth of my Heavenly Mamma encloses all marvels; all prodigies united together. But, do you know that She, the pure one, the holy one, the beautiful one, the Immaculate was not born alone—no, but together with the heavenly Baby my Divine Will was born in Her, already conceived and enclosed in Her to form Its operating and growing Life in the gracious Baby. My Will enclosed Itself to be born together, to make use of the organ of the celestial Creature to operate and form Its Divine Life. This was a prodigy that only Eternal Love, Divine Wisdom and Power could work. It was not only life that was given nor only freedom from original stain; this would have been nothing to our Power. What caused astonishment and called the attention of everyone was my Will that was being born in the world together with Her.

"The Heavens and earth were shaken and placed themselves at attention. They felt a mysterious force—that same force that dominated them and conserved all Creation. It was our same Will which moved everything and put Itself and all Creation at the service and disposition of the newborn Infant. Therefore, this birth of my Will together with Her was the origin that called all the other prodigies to be centered in Her. Where my FIAT reigns, there is no good that It does not enclose nor prodigy that it does not accomplish. It wants to make a venting of Its Love and Power by forming Its operating Life and placing there what is Its own for however much is possible for a creature to contain. Therefore, admire and thank our Supreme Being that It goes to such extremes of love toward this newborn Baby as to make our Will be reborn in Her..."

Does the Catholic Church Condemn Luisa Piccarreta's Writings?

Stephen Patton, M.A., J.D.

July 12, 2000

Do you remember the old saying we all learned in grade school, "Don't believe everything you read"? It stands as true today as ever. Beginning in the fall of 1997 many people read a few articles in the American Catholic press that misled them to believe that the Catholic Church condemns the writings of the Servant of God Luisa Piccarreta. As a result, many who had found great treasures in her spiritual writings stopped reading them. Others unleashed a firestorm of abuse toward those who continued to read them. All of this has been quite unjust, because it simply is not true that the Catholic Church condemns Luisa's writings. Catholics are free to read them. Here's the complete story.

The Vatican's 1938 Condemnation

In their attempts to show that the Church condemns Luisa's writings, her critics point out that in 1938 the Vatican placed three books associated with her name on what was known as the Index of Forbidden Books. This was a serious matter to be sure. But the complete picture includes some important facts that Luisa's critics routinely avoid mentioning.

1. The 1938 condemnation had nothing whatsoever to do with Luisa's 36 volume spiritual diary, known as "Book of Heaven," which is her most important work. This work of 40 years, containing the overwhelming weight of her spiritual doctrine on the Divine Will, was never placed on the Index. This is especially significant because in 1938 Vatican officials not only knew about this exhaustive work, they also had the actual, original volumes in the Vatican archives! If they had ever wanted to "condemn" this work of Luisa, that would have been the time. But they didn't. And so, no taint of condemnation has ever been upon the most important thing that Luisa wrote. In fact the official, Church appointed censor, gave the *Nihil Obstat* to the first 19 volumes of the "Book of Heaven" after examining them intently in their original Italian language over a period of 17 years, prior to his death. The archbishop who appointed this censor gave his handwritten *Imprimatur* directly on those original manuscripts.
2. Regarding the three books that were placed on the Index in 1938, two of them had several other editions. The condemnation was limited only to one, officially mentioned, specific edition of each of those two books. Other editions of these same two books have been published with full ecclesiastic approval, even as late as 1997. The third work was a compilation of edited extracts from Luisa's writings, which has never been reprinted.
3. The Vatican itself *abolished* the Index of Forbidden Books in 1966. This means that it no longer has any binding effect on Catholics. In abolishing the Index the Vatican advised Catholics still to be "on guard" about all the books that were on the Index, but also told us that from that point forward, regarding these books, "the Church trusts in the mature conscience of the faithful." In a word, there was no longer any "condemnation." This clearly means that, as to these three books attributed to Luisa, Holy Mother Church now tells us, to paraphrase, "You're perfectly free to read them. Just be careful; I trust you."
4. Actually it would be pretty hard for us to read any of these three books anyway, even if we wanted to. Why? Because none of the condemned editions are in print, not even in the Italian

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original. *Every* book of Luisa's writings that is currently in print, at least in English and by the Center for the Divine Will, has been translated only from versions fully approved by the Church.

Luisa's critics might reply that all that's fine, but the fact remains that three of the works, even if not all of them, were once placed on the Vatican's Index and never specifically taken off. They take this to mean that there is still some lingering Vatican disapproval of her and her writings. Some even take it as a lingering "condemnation," despite the Vatican's own clear language to the contrary in 1966. But is there really any lingering disapproval of any kind by the Vatican? It seems from an official statement by the Vatican in 1994 that the answer is no.

The Vatican's 1994 *Non Obstare*

Before a bishop can begin an investigation for any person's Cause of Beatification he must first obtain permission from the Vatican, otherwise known as the Holy See. The Congregation for the Causes of Saints grants this permission on behalf of the Holy See only after consulting all the other appropriate Curial offices of the Vatican to determine whether there are any objections to the candidate's cause proceeding.

Following this requirement the Most Reverend Carmelo Cassati, Archbishop of Trani-Barletta-Bisceglia, the archdiocese in which Luisa died, sought permission from the Vatican to proceed with her Cause. By way of an official letter dated February 24, 1994, the Congregation for the Causes of Saints declared, "on the part of the Holy See the NON OBSTARE for the opening of the Cause of Beatification of the Servant of God Luisa Piccarreta."

The meaning here is certain: No office of the Holy See, including the Congregation for the Doctrine of the Faith which issued the original 1938 condemnation, considered that condemnation to present an impediment for Luisa Piccarreta being declared a saint. In other words, the Holy See does *not* now consider that what Luisa contributed to the three books they originally placed on the Index, much less anything else she wrote, contains anything against faith and morals. If they thought otherwise, they would have objected to the diocese proceeding with what would amount to a hopeless Cause.

The irony is that those who insist that the Holy See still "condemns" or even "disapproves" Luisa's writings are contradicting the obvious meaning of the Holy See's own official statement in 1994.

A Similar Case: Blessed Padre Pio

Does the fact that the Holy See does not "condemn" Luisa or her writings mean that they "approve" them beyond the approvals given by her archdiocese? Not necessarily. Sometimes, officially speaking, the Holy See is just "neutral" about such matters. And in some instances, over time the Holy See changes its mind. The case of Blessed Padre Pio presents a good illustration.

Early in the twentieth century this holy but sometimes misunderstood friar was silenced by Pope Pius XI and forbidden to receive visitors. His ministry was, in a word, "condemned." Eventually the ban was lifted, and he was allowed once again to minister to penitents. Furthermore, after his death the Holy See eventually declared the "Non Obstare" for his Cause of Beatification to proceed. But none of this yet amounted to their outright, official "approval" of him or his ministry. They just became officially "neutral." As far as the Vatican was concerned, Catholics could take Padre Pio or leave him.

But that all changed when Padre Pio was declared Venerable in 1997. By papal decree Padre Pio's virtues were henceforth to be held by all Catholics as heroic. Furthermore, Catholics were definitively assured that none of Padre Pio's writings contained any matter against faith and morals. In a word, he was finally, officially, "approved" by the Catholic Church.

From the Vatican's viewpoint Luisa's sanctity and her writings are presently in the same sort of "neutral" category. The Catholic Church does not yet officially give them her full "approval," but neither does she "condemn" them. As far as the Vatican is concerned, it is with Luisa Piccarreta now as it was with Padre Pio before he was declared Venerable; Catholics are free to take or leave her and her writings.

Indications of Official Catholic "Approval"

Since she has not yet been declared "Venerable" there is nothing that yet amounts to formal Vatican "approval" of Luisa's writings. But there are certainly favorable indications about them from the lower, diocesan level of Catholic authority. These indications should, at the very minimum, help Catholics be confident that they are not out of line with the Church if they read and enjoy her writings.

1. First is the mere fact of Luisa's Cause of Beatification. Bishops typically will only put forward a candidate if he or she has a clear history of being an exemplary Catholic in every way, most especially in obedience and submission to the Church and her teachings. There is no question about either in Luisa's case. The historical record shows that she wrote her spiritual diary only in obedience to her bishop and the priests he assigned to her; she would never have written it otherwise. Moreover, she submitted everything she wrote to their continuous review and censorship.

2. In 1926 the first 19 volumes of Luisa's spiritual diary, as mentioned above, were published with the *Imprimatur* of Archbishop Joseph Leo and the *Nihil Obstat* of Blessed (Fr.) Hannibal Di Francia. These are official statements from the Catholic diocese in which a book is published certifying 1) that it is being published with the permission of the local bishop and 2) that there is nothing in it contrary to faith and morals. They are given as reliable guides to the Catholic faithful. Since they have never been removed, Catholics may still rely upon them. Now, some special mention should be made of Blessed Hannibal Di Francia's approval.

Blessed Hannibal Di Francia and Luisa's Writings

In addition to being appointed by Bishop Leo to be the censor of her writings, Blessed Hannibal Di Francia was also Luisa's extraordinary confessor for 17 years. Not only did he find nothing contrary to Catholic faith or morals in her writings, he, a priest widely renowned for spiritual discernment, also found them to be of immense spiritual value. His published letters to her indicate his deep appreciation for her spiritual doctrine, and his dedication to promoting it.

American critics who have recently written that Luisa's writings contradict the Catholic Faith, in effect pit their opinions against Blessed Hannibal's. "His opinion is not infallible," they might say. But let's not forget, neither is theirs. And think for a minute - Blessed Hannibal knew Luisa personally and interpreted what she wrote only in the context of both her cultural background and her life as a whole. Who among her critics can claim the same? Blessed Hannibal also read every word of her spiritual diary (until his death in 1927) in the Italian original, and not just a

few selected, translated passages. Who among her critics can claim the same? With all of these factors in mind, whose opinion, Blessed Hannibal's or theirs, is probably more *reliable*?

Understanding Archbishop Cassati's Moratorium on Public Promotion

In January 1998 Archbishop Carmelo Cassati, then the archbishop in charge of Luisa's cause, asked for a moratorium on public promotion of her spirituality. He did this to restore the tranquility and respect proper to the process of Luisa's Cause. He also mentioned the "poor or - exaggerated explanations of her writings" that had sometimes been given by some of her promoters. He emphasized that it "is the task of those who explain her doctrine to others... to reconcile it with the teaching of the Church," and that "a period of time for reflection" would be helpful in this regard. I wish to bring out two matters regarding his wise request.

1. Archbishop Cassati did not question the doctrinal correctness of Luisa's original writings, only the manner in which some of her promoters had explained them. This is certainly prudent advice. We must be careful to interpret and "promote" even Scripture itself only in harmony with Church teaching. A spirituality as profound as Luisa's needs the same kind of care.
2. Specifically in response to Archbishop Cassati's request to "reconcile (Luisa's doctrine) with the teaching of the Church," on February 11, 1999 the Center for the Divine Will published a detailed treatise I had written entitled "The Orthodoxy of Luisa Piccarreta's Writings: A Response to Certain Doctrinal Objections." It was a point-by-point rebuttal of each critic and organization that had published negative opinions about Luisa.* With the hopes of engaging an open theological dialogue that would be helpful to everyone concerned, I mailed copies to each one of them. In the seventeen months since then I have received scarcely any response.

Summary: The Catholic Church Allows Us to Read and Enjoy Luisa

I have shown in this short paper that the Catholic Church does not condemn either Luisa Piccarreta or her writings. There is absolutely no doubt that the Vatican's current, official position is *neutral*. This is evidenced most especially by the fact that six years ago Holy Mother Church allowed, and She continues to allow, Luisa's Cause of Beatification to proceed.

The Archbishop promoting Luisa's Cause is doing so in strict accord with Canon Law and in complete harmony with Rome. This includes a careful and comprehensive review of Luisa's writings by competent, independent experts in theology.

Catholics should know once and for all that published opinions of critics are just that – opinions. They are not binding upon the consciences of Catholics. They do not represent the authority of the Catholic Church. We are free to disagree with them. In short, this is a matter that is open for discussion in the Catholic Church. And so...

If anyone claims or implies that the Catholic Church condemns Luisa Piccarreta or any of her writings, he is either intentionally or unintentionally a purveyor of falsehood.

* "The Orthodoxy of Luisa Piccarreta's Writings: A Response to Certain Doctrinal Objections" may be obtained for a suggested donation of \$5 from the Center for the Divine Will.

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**Good News from New Archbishop in Charge of Luisa's Canonization
and
Answers for Clearing up the Confusion**

Archbishop Carmelo Cassati, who, with Vatican approval, opened the Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta in 1994, retired on January 26, 2000. He was immediately succeeded by Archbishop Giovanni Battista Pichierri, who has demonstrated his great favor for Luisa, saying that she will help us from Heaven in our work for her Cause. He said that we should not be discouraged but take heart in the fact that the Church is intensifying its work towards her canonization. He realizes that the doctrine contained in her writings is very profound and therefore the Church is taking the necessary steps to harmonize everything with the Deposit of the Faith. "Don't be discouraged," he said; and he asked for prayer for Luisa's Cause.

**The Following Questions and Answers Should Clear up Some of the Confusion
about Various Things Regarding Promoting Luisa and Her Writings:**

1. **Q. Has promotion of the name of Luisa and her writings been stopped?**
 A.No. Although Archbishop Cassati, in his letter of January 1998 to the authorized promoters at that time, asked for a moratorium on Public Conferences and new printings [of her writings], he did not request a cessation of unadvertised, private promotion or of prayer groups studying Luisa's writings, nor of newsletters about Luisa and her doctrine. In his letter he even spoke about future Centers of promotion of Luisa.
2. **Q. Is it still O.K. to obtain or distribute Luisa's writings?**
 A.Until now, only those writings which were in print as of January 1998. Specifically, Archbishop Cassati gave permission to the Center for the Divine Will in Jacksonville, Florida to continue the distribution of its inventory of Luisa's writings, which happened to be very large at that time. Understood was that, with certain exceptions, no reprintings would be done without permission when stocks gave out. Persons are entirely free to obtain the writings of Luisa which are still in print and give them away if they wish.
3. **Q. There were some Public Conferences on Luisa during the several weeks following Archbishop Cassati's letter. Wasn't this improper or disobedient?**
 A.Archbishop Cassati authorized the fulfillment of those Conferences which had already been advertised and prepared prior to his letter.
4. **Q. Does the Center for the Divine Will in Jacksonville, Florida have an Internet Web Page promoting Luisa?**
 A.The Center the Divine Will has never had such a Web Page. Many people think that one of the Web Pages promoting Luisa belongs to the Center for the Divine Will. This is a mistaken idea. Years ago, before Archbishop Cassati's letter, we encouraged someone else to form such a Web Page. We do not endorse making copies of any new printings of Luisa's writings or posting them on the Internet.
5. **Q. Some individuals and organizations are giving conferences and retreats on the Divine Will or other very elevated spiritual themes which closely relate to the Divine Will. Isn't this against the wishes of Archbishop Cassati? Isn't this just another way of getting around the restrictions on Public Presentations of Luisa's doctrine?**

[Over]

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- A. Quite the contrary!! The Divine Will is the most fundamental theme of Christianity! No one can go to Heaven without doing the Divine Will. Anyone speaking correctly about the Divine Will should be highly praised. Archbishop Cassati asked for a moratorium on Public Presentations of Luisa Piccarreta's special and unique revelations about the Divine Will. Several other 20th Century holy persons have also had very lofty insights about the Divine Will, which have even been approved by the Vatican. Some of these insights are similar to Luisa's. Some seem even identical to some of Luisa's. It is absolutely permitted to speak publicly on these ecclesiastically approved doctrines on the Divine Will even if they have concepts in common with Luisa's.
6. Q. **Why did Archbishop Cassati request a moratorium on Public Presentations of Luisa's writings?**
 A. Among many possible reasons, he asked for such a moratorium in order to provide a tranquil atmosphere for those appointed by the Church to carry out their work on behalf of Luisa's Cause. Certain parties, mostly in the United States, raised such an outcry against Luisa's sublime, mystical doctrine, in spite of the various, authentic Church approvals, that it became necessary to tranquilize the atmosphere, allowing Luisa's Cause to proceed along its ordinary course.
7. Q. **I read that Luisa's doctrine amounted to the heresy of Quietism. Is that true?**
 A. Since the 1920's, none of the many theologians appointed by the Church to review Luisa's writings ever arrived at such a conclusion. Precisely the opposite is obvious.
8. Q. **Did Luisa claim to be equal to the Blessed Virgin Mary?**
 A. No. Of course not. Luisa was born with Original Sin and often spoke about her defects and weaknesses. Her writings probably exalt Our Lady more than any others in Catholic history.
9. Q. **What about the 1938 condemnation?**
 A. The 1938 condemnation had nothing whatever to do with Luisa's 36 Volumes of the "Book of Heaven." Following a campaign of persecution against Luisa during the 1930's the Holy Office confiscated one edition of the "Hours of the Passion of Our Lord Jesus Christ" and one edition of "The Virgin Mary in the Kingdom of the Divine Will." The one edition of these two works as well as a compilation of extracts from Luisa's writings edited by Luisa's last Confessor, with his own prefaces and appendices, were placed on the Index, which was abrogated by Pope Paul VI in 1966. All other several editions of the "Hours of the Passion of Our Lord Jesus Christ" and "The Virgin Mary in the Kingdom of the Divine Will" with several imprimaturs even as late as 1997 have never been disapproved in any way and are highly recommended for reading. Pope St. Pius X and Blessed Padre Pio both enthusiastically recommended the "Hours of the Passion." **Read Stephen Patton's paper, "Does the Catholic Church Condemn Luisa Piccarreta's Writings?"**
10. Q. **When will Luisa's Cause go to Rome?**
 A. God alone knows. Meanwhile, we all would do well to spend our time learning and applying the marvelous doctrine discovered in Luisa's writings and pray fervently for the Coming of the Kingdom. This will bring a wonderfully new and most happy era for the world.

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Please consider the eternal benefits for your soul that may result from the International Conference on the "New and Divine Holiness" of the Third Christian Millennium to be held in Jacksonville, Florida, in November. Enclosed is the information you need about this Conference. Find out, among many other wonderful things, how to fulfill the purpose of your existence and how to do a "transtemporal Rosary."

Thomas M. Fahy

July 12, 2000

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