

LETTERS OF GOLD

From the House of the Divine Will

Issue No. 37

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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)

TOM & KATHY FAHY AND THE DIVINE WILL
—OUR STORY — PART TWO (SEE PAGE 3)

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The Gift of the Divine Will

Some Thoughts on The Divine Will and Human Will
Operating in Unity to Fulfill The Lord's Prayer

The new Catechism of the Catholic Church, in paragraph 521, states: **"Christ enables us to live in Him all that He Himself lived and that He lives it in us."** This is a very profound statement issuing from the Magisterium of the Church! The depth of meaning contained in those words is truly unfathomable, because the life of Christ is a perfect unity of the human and divine lives lived out in one Divine Person. Truly did Jesus do the Will of his Father as It is done in Heaven. This manner of life is something exclusively his own, and no one could ever live Life in this manner unless Christ Himself were to live that Life in another. But this is precisely what Jesus wants to do. With all his Heart, more so than is possible for a creature to understand, Jesus longs to live his Life in us. But his Life is above all a Divine Life, because it is animated and directed by the very Will of his Divinity, which is the same as that of the Father Himself.

We have learned in the past century, through the Church approved writings of several holy persons that it is possible for a creature to live one sole life with God. St. Maximilian Kolbe points this out very clearly in his theology on the relationship between the Holy Spirit and Mary. Blessed Dina Belanger, Ven. Conception Cabrera, and especially the Servant of God Luisa Piccarreta bring to the attention of the Church in a remarkable way that creatures, even though conceived with original sin, can actually come to live one sole life with Jesus. This is astounding! But true.

Think about it: Jesus told us that when we pray, to pray like this: "Our Father... Thy Will be done on earth as in Heaven..." The will is the animator and director of all our activity. The will is the immediate principle of life. To do the Father's Will as in Heaven, one would have to possess the Life of Heaven; and the Life of Heaven is none other than the Life of the Father's eternally operating and life producing Will.

So we might ask: If the God-man Jesus naturally had two wills, a human will according to his Humanity and the other Divine according to his Divinity, and He possessed both within his one Divine Person, how is it then that a mere creature, having by nature only one will, a human will, be able to live one sole Life with Jesus, whose life is a Divine Life, and do the Father's Will in the same manner as did Jesus?

All things are possible with God; and the Catechism tells us that Christ enables us to live in Him all that

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

He Himself lived and that He lives it in us. So let us look at some pertinent aspects of the interior operations of Jesus, because his interior operations are the primary forum for us to imitate in order to do the Will of the Father as It is done in Heaven.

From the explanations taken from various Councils and Synods, we see that the divine and human wills of Christ worked harmoniously, united together in an uninterrupted, unconfused, inseparable, undivided, and mutually concurring manner. We also see that the two wills are distinct, unchanged in substance, and not combined in a way that either will becomes something else than what it is. When the mystics used the terminology of fusing one's will with the Divine, their meaning is not of forming a composite will, which is neither human nor divine, but of uniting and diffusing one's will in the Divine Will. When this takes place, and only by God's initiative and the creature's correspondence to this initiative, the qualities of the Divine are communicated to the human, which therefore becomes transformed and deified. This takes place in the soul's being, but what about the acts of the soul?

Jesus speaks to Luisa about the soul's acts being transformed from mere human acts into divine acts. In Volume 14, Jesus tells Luisa about his great desire to give birth to all his human acts done in the Holiness of the Eternal Will and make a gift of them to creatures. He says,

As they are given, my acts will transform the human acts of creatures into divine acts. These will adorn creatures with the most splendorous and multifaceted beauty. They will enable creatures to live with the Life of my Will. They will give creatures the worth, the effects and the good which my Will possesses.

In Volume 15, Jesus says to Luisa,

In as much as the soul performs its acts in my Will, so it acquires new divine light because my Will, by nature, is light; and whoever lives in It has the ability to transform his thoughts, words, works, and all that he does into light.

Fr. Carlos Massieu, expanding upon a passage from Volume 19 of Luisa's Diary, offers an analogy, which we will paraphrase as follows:

Suppose you are speaking before a small group of people gathered closely together in large room. Because you have a soft voice, some of the people in the small group have to strain their ears to hear you. They hear you speak of your love for God. Soon someone enters the room and brings you a microphone attached to an amplifier and a loudspeaker. You continue to speak in your normal soft voice about your love of God, but now you direct your voice into the microphone. Something new has been introduced. Your speech has been transformed by the sound equipment. You are still speaking as usual, but now your voice is heard loudly and plainly by all. Not only that, your voice is heard easily throughout the entire large room. Seventy or so people have come into the room since you began speaking. They all hear you clearly because of the transformation that has taken place in your speech due to the sound equipment.

Suppose that someone else comes into the room and attaches a device with a transmitter to the sound equipment which broadcasts a signal with your speech through the air to millions of people around the world who have receivers to pick up your transmitted voice. Going further, suppose that NASA has installed receiver/transmitters on all the planets of our solar system. These receiver/transmitters pick up your voice coming to them at many times the speed of sound and transmit these signals with your voice to outer space, eventually arriving at other galaxies in the Universe. [Consider also how the Internet works.]

You did your part of speaking softly with your natural voice, capable of being heard by only a few people in close proximity; yet, due the transformation taking place through the addition of certain equipment, your speech about your love of God is heard all over the world and even transmitted throughout the Universe.

Just try to imagine, if you can, what divine, infinite, and eternal transformation takes place in your speech when the Divine Will unites with your will, imparting its divine characteristics to yours as you speak of your love of God and in all else that you do!!! All creation will broadcast to God your love for Him. And how is this? It is because the Divine Will circulates through all that exists, preserving everything in existence and

supplying the prime movement to all motion. With the Gift of the Divine Will, God invites the soul's will to unite with His and flow with His through all created things, co-participating with the Divine Will in the preservation of all things and supplying their prime movement. At the same time that the human will is flowing with the Divine Will doing with God what He does, the soul becomes the musical voice of all things created, speaking in them and from them words of love, adoration, praise, gratitude, and glory to the Blessed Trinity, much to their great delight! And this is just a taste of "Thy Will be done on earth as in Heaven"!

Tom & Kathy Fahy and the Divine Will—Our Story

Part Two

(continued from Issue #36)

In **Part One**, we covered our life together and on behalf of the Divine Will from years 1962 to 1987.

November of 1987 brought my ailing mother from Maryland to live with us in our rented house in Jacksonville, FL. Soon, she thought it wise for us to buy a house, and she was willing to pay the larger part of the cost. This was a great gift of God's providence, for we would not have been able to buy a decent house on our own.

On January 1, 1988, I wrote my mother a long letter about the Kingdom of the Divine Will. I felt a special operation of the Holy Spirit within my soul while writing that letter. Years later I would use that letter as the first 12 pages of text of the introductory book, "The Kingdom of the Divine Will." The remainder of 1988 was involved in work, caring for my mother, studying Luisa's writings and giving a few talks on her spirituality, and conducting our Divine Will prayer groups, which had been going on for several years.

In March of 1989, I injured myself in connection with the building of a deck for my mother on the back of our home. I had to remain home for a while and, therefore, had a lot of time with my mother. On the last day of April she died at St. Vincent's hospital. I cried for 12 days over the death of my beautiful, so wise and charitable, and long-suffering mother. I made the proper arrangements, and Kathy and I had the privilege of driving her body in its casket to Maryland to be buried at my Father's grave site. En route, we stopped at Fayetteville, NC, for the night. The next morning, we found two white geese beside our station wagon, as if standing guard over my mother's body. The geese wouldn't move until we backed out of our parking space to resume our journey to Maryland. During her last days, my mother had been fond of observing the waterfowl near our home and had embroidered ducks on some pillows for our sofa.

I had been appointed executor of my mother's estate, which had been placed in a 'living trust.' There were four of us who were her heirs as I had three sisters. One of my long-prayed-for desires was to have more time to study and promote Luisa's spirituality. With the interest income from my portion of the inheritance, I would be able to quit full-time employment with the Navy and work part-time, allowing more time for my fondest and greatest interest: the knowledge of the Divine Will made known in Luisa's "Book of Heaven." Kathy was content to remain working. Our daughter was now in graduate school. So, I began to work part-time in my own business as a home inspector. I also obtained a residential contractor's license for added credentials, although I never had any real desire to do residential contracting.

Our lives in the 1990's.

1990: Kathy continued her secretarial work for the Army Corps of Engineers. I did home inspections, studied and promoted Luisa's spirituality, traveling more and more. In August Br. John Olin Brown left the community of Priests in Italy, who had also set up a base near Orlando, Florida. He left for reasons of conscience, I was to learn later. I attended a conference on the Divine Will near Orlando in November.

1991: Things were generally the same for most of 1991, but, in September, Fr. Michael Adams left the same community of Priests. He left from the location near Orlando. He, too, left for reasons of conscience, but I did not learn of his departure for quite a while. This now makes three significant

members who left for reasons of conscience. I did attend the annual conference in November near Orlando; but things in general did not seem completely proper.

1992: In various and painful ways, Our Lord and Our Lady began to completely detach me from the community of Priests whom I had supported in so many ways over the past 19 years. They had been my chief source of information on Luisa and her doctrine. On one occasion, while alone, I experienced the pain of the loss of God. For the first time I had a real understanding of the pain of loss suffered by the condemned souls in Hell. It was awful beyond description. The closest analogy for describing it would be like being sent out into the farthest and darkest reaches of outer space, with no one knowing or caring that you existed and God turning his back to you, wanting nothing whatever to do with you.

Br. John Brown had gone to Corato and was invited to attend the seminary there. Fr. Michael met his Bishop in Civitavecchia, who gave him permission to live and work in Corato if Archbishop Cassati would accept him, which he did. In July I contacted a Monsignor in the Sacred Congregation for the Causes of the Saints for an appointment with him in September. The purpose of the appointment was to talk about Luisa and ascertain whether I could personally promote Luisa and her spirituality. In September, I did go to Italy; I went to Corato first and spent three weeks with Fr. Michael Adams. I also visited Luisa's bedroom and translated part of Volume 19 while sitting beside her bed. I had started this translation in February and was able to finish it in September. While visiting Corato, I took a trip to Rome to keep my appointment at the Sacred Congregation for the Causes of the Saints. The result of my visit was that I was told that I was free to promote Luisa and her spirituality!

Back in the United States, two close friends in Georgia, with whom I had been working on behalf of Luisa, were waiting for me to inform them of the news of my meeting at the Sacred Congregation for the Causes of the Saints. When I did return, being very busy with immediate local affairs, I delayed somewhat to inform my friends. Mysteriously, and very painfully for me, these friends decided to part company with me, have no ties with Corato, and go their own way. The younger of them made some incredibly serious mistakes upon following his own way. I have no ill feelings towards these men, but wish they would place themselves in a good relationship with church authority.

In all of this reporting of our story, I do not want readers to think that I have always been admirable in my own conduct or have not made my own mistakes. I have had to wrestle with a choleric temperament during my life, which regrettably has caused hurt to others, in spite of myself. I have not been without plenty of matter for the Sacrament of Penance.

In the period of late 1992 and early 1993, as I recall, at a time of considerable tension, I offended God by repeating a negative story I had heard about someone. I repented heartily for this mistake, wrote a letter of apology and delivered the apology in person to the other party. I even had thoughts of doing more than this, but God sent an 'angel' to my home in the person of a Priest Canon Lawyer, who was on vacation. He counseled me strongly never to contact that person or those around him again. A few years later, God would allow me to suffer tremendously from very grave violations of the Eighth Commandment against my name and reputation by another party, someone to whom I had given much favorable assistance. Some persons seem to believe that violations of the Eighth Commandment are of little consequence; but the reality is far different! I have been greatly impressed by Blessed Dina Belanger's statement that she never feared God's judgment as she could not recollect ever having willfully judged anyone.

Shortly after my counseling from the Priest Canon Lawyer (Fr. C. P., who was later shot and killed by a robber while walking in the neighborhood of his parish church), a new life opened up for me in the promotion of the glorious spiritual doctrine contained in the writings of Luisa Piccarreta. Most of the readers of this newsletter know in general most of what has happened in the promotion of the Reign of the Divine Will in the last 8 years. Therefore, I will undertake to present the history of the last eight years in brief.

In June of 1993, I published the first edition of a newsletter by the name, "Letters of Gold." I was still working part time as a home inspector, making about \$700 per month, and Kathy continued her job with

the government. We had practically no resources and had to depend entirely on God's Providence expressed through the generosity of others for this budding apostolate on behalf of the Kingdom.

Soon, the "Letters of Gold" attracted quite a bit of attention to Luisa and her writings. We were doing basically everything by hand. In the beginning, we made copies of most of our publications at Kinkos, or Office Depot, or at a print shop. In October of 1993, we were able to buy a copy machine with money donated to us. Shortly after that, Kathy suggested I go to our Church bazaar. Within five minutes I spotted a binding machine for \$25! It originally had cost \$2000. I took it home and it worked! Now we could really get Luisa's volumes out to those who were calling and writing us. They were not professional looking (they were 8-1/2" x 11"), but the content was there. It was desirable to produce some of our publications in smaller size, so we bought a \$29 paper cutter and cut the pages to the smaller size, and then hand collated them for binding on our binding machine. This is the way we did things for a couple of years until we were able to have our publications done professionally.

1994 would prove to be a remarkable year in our lives. In April, on Holy Saturday, Archbishop Cassati of the Archdiocese in Italy where Luisa had lived, received a letter from the Sacred Congregation for the Causes of the Saints permitting him to initiate the Cause of Beatification of the Servant of God Luisa Piccarreta! The Vatican authorities had issued their 'non obstat' that there was nothing to impede this cause from going forward.

In May of 1994, we decided to incorporate our operation as a not-for-profit organization. We were still working out of our home, however. It was also in May that I had some wonderful, spiritual experiences. Kathy and I went to the Trappist Monastery in Conyers, GA. That night I prayed for a long time, with much sincerity, about my choleric temperament, which had offended a friend. The next morning God arranged for a mystic member of the Trappist community to speak with me. This encounter was totally unexpected. He told me what I had done at a certain very young age that had contributed to this weakness of mine. I knew exactly what he meant. He also consoled me, by explaining to me the reason why God has allowed me to remain with that weakness. This unexpected but very much appreciated counsel brightened my day considerably.

Then two days later, at a grotto in the hills of southern Tennessee, a rather special person spontaneously said to me, "Oh, I have a message for you from the Virgin Mary. It is in my bible." (He stored his bible and prayer book, etc., in weather-proof, metal box at the grotto to preserve them from the weather.) He got out his bible and pulled out a salmon colored card with the message for me. I was very happy, but decided to read it later in private. I did so and was considerably consoled. Part of the message told me that I would receive a major sign in the month of July (1994) and that it would have a significant effect on my life and ministry.

Due to the private, spiritual dynamics between my soul and God over the past few days, I felt very sure that this prediction would come to pass, whatever it was. Kathy and I went about our regular duties, shipping books everywhere, waiting peacefully to see what the predicted sign would be. At the end of July, I stopped to reflect on the message of Our Lady to me and what might have occurred as the predicted sign. Then, we realized what it was. It had happened very gently. It was a visit from a stranger, who came to us in mid-July. The stranger was a lady, who had recently experienced the death of her husband, who had abandoned her life to God, had quit her employment, and had just heard about Luisa Piccarreta and her writings. The stranger, who came to us and began right away to fulfill the prediction received from Our Lady, was Ann Ellison. Yes, this certainly was the fulfillment of Our Lady's prediction. Most of you probably know Ann. She is now the Directress of the House of Sanctification in Spain. Her story would take many pages to relate. So we won't present it for now.

In November of 1994, John Olin Brown was ordained a Priest on the evening of November 19th. The very next evening, on the Feast of Christ the King, Luisa's cause of beatification was officially opened, and the now Father John Brown was appointed as secretary of her cause! Both events were attended by hundreds of people, several dozens of whom had come from the Americas. Fr. John's ordination was a dramatic ceremony, punctuated by the intervention of a possessed woman, who made her way in to the sanctuary area,

while Fr. John was prostrated before his bishop. The possessed woman began protesting in a screaming, diabolical voice against his ordination, saying that he would be sending all the devils back to hell! Yes, there was quite a commotion! The police escorted her away and the beautiful pageantry began once again.

Early next morning, Fr. John in a very private ceremony, assisted by two other Priests, celebrated his first Mass. He celebrated it on Luisa's bed in her bedroom. The bed had to be raised up to accommodate this tall, just ordained, Texan Priest. Kathy and I were invited to this Mass, and I had the privilege of being Fr. John's altar server. Later, that Sunday morning on the Feast of Christ the King, Fr. John offered his first public Mass.

That evening, an overflow crowd attended the ceremonies of the opening of Luisa's cause. I was selected to make the first presentation of gifts to the Archbishop as part of the ceremonies. It was quite an event. Living relatives and acquaintances of Luisa were present. I remember the Archbishop remarking over and over how He and his clergy were so surprised that Luisa was better known and more loved in the United States than she was in Italy.

On Tuesday, a large group of pilgrims, who had come for Fr. John's ordination and the opening of Luisa's cause, made a pilgrimage to San Giovanni Rotundo, where Bl. Padre Pio had lived, died, and is buried. I was in the choir loft with several pilgrims on that afternoon. Then, suddenly an "impossible" chain of events began to unfold! It would take several pages to relate what happened. I believe Padre Pio must have been directly involved from Heaven. The result of this "impossible" chain of events (I compare it to a bowl of spaghetti suddenly being straightened out into a single, very long noodle) was my being invited to Archbishop Cassati's office in Trani and appointed as authorized representative of Luisa's cause particularly for the English speaking people. My primary duties, spelled out in the official letter of authorization, were to collect funds for Luisa's cause, to collect writings of Luisa, and other effects of her life on behalf of the cause. I was also given, privately, other responsibilities to carry out on behalf of the Archbishop and the postulation for her cause.

In that morning, before the events of that afternoon in San Giovanni Rotundo, I introduced Ann Ellison to Fr. John Brown. He invited her to remain in Italy to help Sr. Assunta and the Association Luisa Piccarreta in Corato. Ann would also spend considerable time in San Giovanni Rotundo helping Adrianna Palotti at her 'House of Prayer for the Reign of the Divine Will' next door to the monastery where Padre Pio had lived and is buried. Ann had wonderful experiences in Corato (her first duty was to scrub the floor in Luisa's apartment!) and San Giovanni over the next several months, which gave her special training for the years ahead. In June of 1995, she would return to Jacksonville, Florida, to help Kathy and me with the production and distribution of Luisa's writings in English.

In the spring of 1995, my heart was moved to help a Priest in his forties, who was about to be assigned to work at a nursing home by his Bishop. He begged for my help and I wanted to help him, especially since he had a great interest in Luisa and a following of laity also greatly interested in Luisa. He told me he would be willing to work without pay for our organization based in Jacksonville if I could use my influence with the Tribunal for Luisa's Cause to obtain a position for him in some capacity on behalf of that cause. I did what I could and several weeks later after negotiations with his diocese and favorable letters to them on behalf of this Priest, I signed an agreement with his Diocese, which allowed him to work on behalf of Luisa's cause and be paid a small salary from our organization. We took a leap of faith as we had little funds to work with; and since he had said he was willing to work without pay, there were times when his monthly checks were delayed due to the exigencies of the moment. Actually, I was surprised at the relative ease with which this agreement had taken place, and I had some undercurrents of doubt in my soul about this having been a wise thing to do. Through the center in Jacksonville, we received several invitations to make presentations in America and English-speaking Europe. Even though this Priest lived over a thousand miles from Jacksonville, we did much traveling together, giving presentations on the Divine Will, staying in the same homes, and having meals together on these trips.

In the summer of 1995, our center in Jacksonville was still in the beginning stages of distributing our books—not for sale—but for a suggested donation. We gave discounts to religious and even gave books

away free when the recipients were very poor or had current financial problems. Since we had very little capital, our strategy was to do fund-raising for initial printings with professional printing companies. By trial and error and consulting with other Catholic book publisher as well as observing the retail prices of Catholic books in general, we came up with a schedule of suggested donations for our books, which, considering the quality of the materials of the books and especially the content, we felt was very appropriate and usually less in amount than the prices of similar sized Catholic books. After raising funds for initial printings, we would then invest the proceeds from the books in second editions, etc. This strategy seemed to work very well. We used this strategy for all the books that we planned to publish; therefore, we were regularly asking for funds to support the initial printings. After using some printing companies, we were fortunate enough to locate a printing company with lower costs to us. We considered this to be God's Providence as this would allow us extra funds for the organization, which was granted tax-exempt status in January of 1996. With the hoped-for extra funds we would be in a position to undertake various projects which would be beneficial for the Reign of the Divine Will.

When we started the Center, no one had a salary. But when I was appointed as authorized representative for Luisa's cause, a benefactor gave us some funds so that I could draw \$700 per month, which would allow me to work full time for the promotion of Luisa's cause and her spirituality. This income was projected to last approximately three years. In the fall of 1995, we submitted an application with the IRS for tax-exempt status. Since there were only three members of the board of directors, we decided to expand the number to five. I asked the Priest, who had been traveling with me, if he would be willing to be nominated as a member of the board. I made the same request of a lay friend of this Priest who lived in his general area. They both accepted.

The IRS approved our tax-exempt status in January of 1996. This made it illegal for any of the members of the corporation to take any of the moneys of the corporation for private use, except a reasonable salary. At the time, there were three regular workers, one volunteer worker, and the Priest. No one received a salary except me (\$700/month), and the Priest. Even though Kathy was still working for the government, she was considered a regular employee of the center because she worked so many hours. Ann Ellison worked full time for no salary; but she was living with Kathy and me. Another lady worked part-time for no salary.

In December of 1995, the first International Conference on Luisa's spirituality was held in Costa Rica. About 400 attended, mostly from the United States. The president, the postulator, and the secretary of Luisa's cause came from Italy. It was a very happy occasion.

January of 1996 brought some very wonderful and joyful news. Cardinal Ratzinger was going to release the original writings of Luisa from the archives of the Sacred Congregation for the Doctrine of the Faith to the tribunal for Luisa's Cause! Fr. John Brown called me from Corato with the news. I relayed the news to the Priest I was working with, I called Fr. John back and asked if we could be in Rome, while he and Fr. Michael Adams were photocopying the original volumes, which had been stored in the archives of the Sacred Congregation for the Doctrine of the Faith for 58 years. Fr. Carlos Massieu of Mexico and Mrs. Machado of Miami were also notified. We all met in Rome and Fr. John was able to arrange for all of us to work on the copying of those most holy and precious writings. The project took four days. We had a lot of trouble with the copy machines. Finally, I suggested we buy a new copy machine, and we got the cash from our little account in Jacksonville by means of our credit card at a nearby bank.

The drive back to Corato with the photocopies of Luisa's original writings was glorious. Just as we entered her province of La Puglia, God presented us with an extraordinarily magnificent rainbow. Luisa's writings were coming back home! Arriving in Corato, they were given over to the postulation of her cause.

In June of 1996, we suddenly had a tremendous demand for her writings. Our marketing plan allowed for primary distributors in different countries and for bookstores to purchase our publications as well as direct orders from individuals. Before long, 200 bookstores, worldwide, were ordering Luisa's writings. People all over the world were being introduced to the spirituality of the Kingdom, for which the Church has been praying for 2000 years.

You can imagine the workload this placed upon our tiny crew of workers in Jacksonville, Florida. We worked practically day and night, perhaps 80 or more hours per week. Kathy put in long hours at our center after having worked all day at her job with the government and fixing supper. Naturally, with such worldwide demand, we finally were able to give some minimal compensation to Ann and Nancy. But, this surge of activity would not last long. In less than two years it would reverse course dramatically.

In November of 1996, the Second International Conference on Luisa's Spirituality was held in Dallas, Texas. The board of directors of our Jacksonville center came together one night in Dallas and agreed that Kathy be allowed to retire early from the government and work full time for the center in Jacksonville. She would have to be paid a small salary but my salary would have to be raised so that there would be an equitable income allowing us to maintain our home. Kathy began to work full-time in for the center in February of 1997.

1997 brought a great diffusion of knowledge of Luisa's spirituality throughout the world, through publications and conferences and pilgrimages. A lot of people began to support Luisa's cause and, as authorized representative, I set up a special bank account in a separate bank for deposits and transfer of funds to the Postulator. Some persons were exceptionally generous to Luisa's cause.

The highlights of 1997 were the celebration in Corato of the 50th anniversary of Luisa's death and the incredible, Third International Conference on Luisa's Spirituality in Rome, GA. But by now, with all the positive activity in regard to the Luisa and the advancement of the Reign of the Divine Will, Satan went on the attack with hurricane fury. Most readers of this report cannot even imagine the suffering and sorrows he brought upon the promotion of Luisa, her glorious writings, her cause, and the Reign of the Divine Will. Many of the attacks were public ones, but there were some very terrible and heartbreaking attacks away from the public eye, especially behind the scenes at the International Conference in Rome, Georgia.

On January 2, 1998, I sent a letter to Archbishop Cassati, President of the Tribunal for Luisa's Cause of Beatification, recommending a moratorium on public conferences about Luisa's spirituality. On January 22, 1998, the Archbishop issued a letter placing a moratorium on new printings of Luisa's writings and public conferences. He did this to protect Luisa's cause and to provide a more tranquil atmosphere for the work of the tribunal responsible for her cause. The Jacksonville center, immediately complied in full obedience not only to the 'letter of the law' but to 'the spirit of the law.' Archbishop Cassati also gave the Jacksonville center several permissions as follow-ups to his letter of moratorium, some of which we have not exercised. (We believe it is incumbent upon promoters of Luisa to be in union with proper authority.)

Spiritual writers recommend fidelity to inspirations, which God puts in our hearts. In the Spring, Summer and Fall of 1998, I responded to a continually manifested inspiration and founded the John Paul II Institute of Christian Spirituality as well as the House of Sanctification in Spain. The Institute's purpose was to make known to the Catholic faithful the very lofty spiritual doctrines of several holy men and women of the 20th century, which indicated an operation of the Holy Spirit to bring about a new era of holiness and happiness for the Church and the world. The various exemplars of these elevated spiritualities seemed to fulfill the Pope's published words about a "new and divine holiness" which the Holy Spirit wants to give the Church at the Dawn of the Third Millennium. The support for the Institute and the House of Sanctification has been tremendous, although now we are in real need of additional donations to maintain these unique and worthwhile undertakings.

The years 1999, 2000, and 2001 were times of reduced activity for the Jacksonville center in regard to public promotion of Luisa's spirituality, but times of great growth in the knowledge and understanding of her spirituality. This will pay great dividends later; for it is certain that the Divine Will will come to reign on earth as in Heaven. It is just a matter of God's time. On the other hand these past three years have been very fruitful in the public arena for the John Paul II Institute of Christian Spirituality and the House of Sanctification in Spain. The Conferences have been wonderful and the House's fruits incomparable!

Whew! I'm finished!!

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