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LETTERS OF GOLD

From the House of the Divine Will

Issue No. 38

June 2002

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)

Oh, Happy Days! From afar I salute you!

For you shall give so much glory to my Church and
so much honor to that God who is its Head!

(Luisa: Volume #3, November 1, 1899)

[Jesus to Luisa] "My daughter, look in what a pitiful state my Church finds Itself! Those very persons who should sustain it, faint away and with their works cast it down; they strike it and go so far as to defame it. The only remedy is for Me to make so much blood be shed so as to form a bath with it, to be able to wash that putrid mud and heal the deep wounds. Wherefore healed, strengthened and beautified in that blood, they might be instruments capable of maintaining it stable and firm..."

[Luisa] "...After this, I saw the bloody massacre that was made of those persons who were below the column. What a horrible catastrophe! Very small was the number of those who were not victims. The enemies' boldness went so far as to attempt to kill the Holy Father!

But afterwards, it seemed as though that shed blood and those bloody, torn victims were the means to render those who remained, strong, in such a way as to sustain the Column without letting it waiver any longer.

Oh, what happy days arose after this! Days of triumphs and of Peace. The face of the earth seemed renewed; the said Column acquired its prime luster and splendor.

Oh, happy days! From afar I salute you! For you shall give so much glory to my Church and so much honor to that God who is its Head! !" [This is what Luisa was given to see 103 years ago!]

I apologize for the long delay in publishing this 38th Issue of "Letters of Gold."

Please see also the Supplement Section and other items included with this issue.

A special Communiqué from the Archdiocesan Office responsible for Luisa's Cause is included in the Supplement and should be read with care.

House of the Divine Will

4451 Iroquois Avenue

Jacksonville, FL 32210

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

The following article is for the Serious-minded Lovers of the Divine Will.

* It is taken from a yet unpublished Handbook for Living in the Divine Will, *
wonderfully and prayerfully woven together by a holy man, living the hermitical life.

Being Faithful and Attentive: The Divine Attitude

It is good to begin at the heart of the matter. What does it really take to live in the Divine Will? To progress in It? And to come to possess It? Above all it takes *attentiveness*. By far, there is no phrase that Jesus repeats more often throughout the Book of Heaven than "*be attentive*." Therefore, from the start, be aware that you must learn to always be attentive to the Divine Will no matter what you are doing, even if you're doing the most ordinary things:

If the creature had to give Us only what is spiritual, he could give Us very little. But in giving Us also his little natural acts, he can keep giving them to Us always, and We are in a continuous relationship. The union between Us and the creature is never broken. All the more so, for the smallest things are always at one's fingertips, within reach of the little and the great, the uneducated and the learned . . . Breathing, moving, attending to one's personal needs is proper of everyone, and these things never cease. If they are done to love Me, to let the life of the Divine Will be formed in them; this is Our triumph, Our victory and the purpose for which We created them.

(Vol. 36: May 17, 1938).

For and In Jesus: The Divine Attitude

Therefore, whatever your daily duties, little by little you must learn to always do them **for** Jesus and **in** Jesus. This is what it means to be attentive to the Divine Will. In this way whether you are driving a car, cutting the grass, changing a diaper or typing on a keyboard, your actions will have a divine value. To do everything **for** Jesus means to do everything with the **pure intention** of pleasing Jesus alone. Jesus says:

*. . . purity in deed is so great that he who acts **for** the sole reason of pleasing Me does nothing else but send forth light in all his works. He who does not act rightly, even in the good that he does, does not do anything but spread darkness.* (Vol. 3: April 25, 1900). [Emphasis added to all quotes].

But Jesus also says:

*The soul which is truly mine must not live only **for** God but **in** God. You must try to live **in** Me, for **in** Me you will find the vessel of all virtues, and by walking in their midst, you will be nourished with their perfume so much so as to be full as from a meal. Then you, yourself, will do nothing else but send light and Heavenly perfume. Because to live **in** Me is the true virtue; it has the power to give to the soul the same form of the Divine Person **in** Whom she makes her residence, and to transform her into the very divine virtues in which she is nourished.*

(Vol. 3: July 9, 1900).

Now to do everything **in** Jesus is to give up your own ways, and to do everything in the same manner and with the same attitude that Jesus would do it, thus allowing Him the pleasure of doing the work in you. Jesus explains:

*In living **for** God, the soul can be subjected to troubles, bitterness, and to being fickle, to feeling the weight of the passions, to interfering in earthly things. But living **in** God . . . no. It is entirely different, because the main thing in being able to say that a person lived **in** another person should be that he had left his own thoughts and even took those of the other, as well as his style, his own tastes and even more. He had left his own will to take up the will of the other. Thus, in order that a soul may live **in** the Divinity and dwell there, she must leave everything that is her own, that is, deprive herself of everything, leave her own passions; in a word abandon everything to find everything **in** God.* (Vol. 3: July 10, 1900).

Peace is a Sign

It becomes clear, therefore, that to do continuous acts in the Divine Will you must be constantly attentive to maintaining the *divine attitude* of doing everything **for** and **in** Jesus. One important sign of this divine attitude is the peace you will experience when you are abandoned (accepting all that happens within or without as God's Will), and self-forgetful (concerned not with your own interests, but only those of Jesus). Without this abandonment and self-forgetfulness, you will become disturbed when things don't go the way you planned or desired (and this shows that your human will is acting). Being thus disturbed, you lose your peace, and you retreat from the Divine Will. Jesus explains:

...to act in God and not to leave the boundaries of peace is all the same. Therefore if you observe a little disturbance, it is a sign that you are exiting a little from within God, because to act in Him and not to have perfect peace is impossible. Furthermore the boundaries of peace are endless; rather, in everything that belongs to God...all is peace. (Vol. 3: June 17, 1900).

...the true sign for knowing if a soul lives in my Will is in all that which happens, in anything, it happens in peace. This is because my Will is so perfect and holy that It cannot produce even the shadow of disturbance. Hence, if in contradictions, mortifications, and bitternesses, one feels disturbed, he could say he is in the shadow of my Will and not within It, he feels his own will as master rather than the Divine. (Vol. 8: July 17, 1907).

And once when Luisa had spent an entire day disturbed, late at night, after she had calmed down, Jesus appeared and said to her in sorrow:

My daughter, today, with your disquiet, you have prevented the Sun of my Person from rising within you. Your disquiet is a cloud between you and Me, and it prevents the rays from descending into you. If the rays do not descend, how can you see the Sun? If you knew what it means to prevent my Sun from rising, and what a great evil it is for you and the entire world, you would be very careful to never again become upset! It is always night for those souls that are upset; the sun never rises. For tranquil souls, instead, it is always day: my sun wants to rise at any hour whatsoever; the soul is always ready to receive the good of my coming.

And then, disquiet is nothing else than a lack of abandonment in Me. I want you to be so abandoned in my arms that you need not be concerned about anything; I will take care of you and protect you from everything. You cost Me a lot; I have put much in you. I alone have rights over you. So, if the rights are my own, your care will be all my own. So be at peace and do not fear. (Vol. 13: October 18, 1921).

Be convinced then, how important it is to always be disposed to the Divine Will by keeping *attentive* and at *peace*. For the Divine Will only *"unfolds Its Acts according to the dispositions that are shown It."* (Vol. 20: March 13, 1927).

The Actual Act

As a way of keeping attentive to the divine attitude throughout the day, Jesus has given us the *"Actual Act."* But these Actual Acts must not become mere words, something external. For then, while saying the formula of the Actual Act, you would remain in the state of operating in your own will. No, the Actual Act is designed by God to help the soul enter into and maintain the *interior disposition* of the divine attitude. Luisa explains this in these words:

To enter into the Divine Will, above all it is necessary for me to forget myself, my will, my interests — which for me no longer exist — and to preoccupy myself only with the interests of Jesus. That everything of mine disappear, and that in the Will of Jesus, the Love, the Prayers, and the Reparations of Jesus Himself become mine. Thus, everything that is his, becomes mine. His Will, too, is mine; and since in the Divine Will there are all goods, past, present, and future; thus all these goods too become mine.

To live in the Divine Will is to live on all that Jesus possesses. But the 'all' does not consist of a formula. It was said to me that the soul must enter into the Divine Will at the cost of whatever sacrifice, when God asks it, and the greater the sacrifices to enter into the Divine Will, the more perfect will become the transformation and the acquisition that she will make. Consequently, to practice entering into the Divine Will with repeated formulas and with repeated intentions in all acts, even minimal, in so far as one can, is acceptable to God, and is a setting out toward this Divine transformation whereby the creature lives and operates in the Divine Will. (Vol. 12: March 23, 1921).

Human Weakness Supplied For

Having seen then what the divine attitude truly consists of, it becomes apparent that it is not always easy to maintain. Luisa complained of this:

My Love, many times it is difficult to always have this divine attitude.

Jesus replied: My daughter, what the soul cannot always do with her immediate acts in Me, she can supply with the attitude of her good will. Then I will be so pleased by her, that I will make Myself a vigilant sentinel of her every thought, of her every word, of her every heartbeat, etc. Moreover, I will place them as retinue inside and outside of Myself, looking at them with so much love as fruit of the good will of the creature.

When [however] the soul, merging herself in Me, makes her immediate acts with Me, I then feel Myself so greatly attracted to her that I do together with her that which she does; and I change her action into Divine. I keep track of everything and reward everything. Even the smallest things, as well as a single good act of the will, do not remain unrewarded in the creature.

(Vol. 12: March 28, 1917).

So, even when, because of human weakness, you lose your attentiveness or become unable to maintain perfect peace — and thus lose the divine attitude — Jesus is still pleased with the attitude of your good will. And though your immediate acts then cease to be acts done in his Will, the good news is that, if you have firmly committed yourself to live in his Will and have not taken this commitment back, this human weakness does not cause you to lose the Life of the Divine Will that Jesus has begun forming in you, as the following passages illustrate:

...I understood the holiness, the beauty, and the greatness of living in the Divine Will. Then I thought to myself: Living in It seems a hard thing to do. How can the creature possibly reach that point? Human weakness, the often painful circumstances of life, unexpected encounters, the many problems that leave you at a loss — don't they all hold the creature back from living in this holy state that requires the greatest attention?

And my sweet Jesus, resuming his words with an unspeakable tenderness as to make my heart burst, added:

'My little daughter of my Will, my concern and my continuous longing to have the creature live in my Will are so great that, when the creature and I have agreed with firm decision that he must live in my FIAT — that is my Will, the first one to make the sacrifice is Myself.

To attain the goal of having him live in It, I place Myself at his disposal. I give him all the graces, light, love and knowledge of my Will, so that he will feel the need to live in It. When I want something and he quickly accepts to do what I want, I see to everything. And when he doesn't do It because of weakness or circumstances, not through lack of will or through negligence, I will make up for him and do what he was supposed to do. I turn over to him what I've done as though he had done it himself.

My daughter, living in my Will is Life that I have to form — it is not virtue. And life needs motion and continual acts. If this were not so, there would no longer be life. At best, it could be a work, which does not need continual acts, but not life.

Therefore, when because of unintentional indisposition or because of weakness the creature does not do what he should, I don't cut off the life. I continue It. And perhaps in that same indisposition there is also my Will, which permits those weaknesses. Therefore the creature's will continues to mingle with Mine.

And then, along with everything, I look at the agreement we entered into, the firm decision we made as opposed to any contrary decision. In view of this I continue my commitment to make up for what the creature lacks. In fact, I double the amount of graces. I surround the creature with new love and new stratagems of love, so he may become more attentive. I awaken in his heart the utter need to live in my Will. This need is for his own good, for it may make him aware of his weakness. He will then rush into the arms of my Will and beg Me to hold him close so he may always live with It.' (Vol.36: September 5, 1938).

My good daughter, take courage and don't be afraid. I won't leave you nor can I leave you. The chains of my Will link Me to you inseparably. And then, why are you afraid that you will leave my Will? When you entered It, there was a firm and decisive act of wanting to live in It. So, too, in order for you to leave It, another firm and decisive act would be needed. (Vol. 36: October 26, 1938).

When your Attentiveness Fails

Considering how difficult it is to be continually attentive to maintaining the divine attitude (and that it could take years to obtain this grace — which is the grace of continual prayer), these passages are a great comfort. How much Jesus loves you! How much He longs for you to live in his Will! Yet, this comfort mustn't ever cause you to become lax. Remember, attentiveness is the key to living in the Divine Will, and when your attentiveness fails Jesus says:

Though you are in my Will, its as if you were in a place where you don't care to do what's right for you to do, what's appropriate for you to do in order to adorn my Will, direct It and lavish on It everything you can. Being thus troubled in my Will, you're not concerned with receiving my creative and operative act. So neither can I give it to you nor can you receive it. You remain at a sort of standstill. (Vol. 36: October 26, 1938).

And in another place He says:

Be attentive, therefore, because when your actions don't flow in my Will, it is as if the sun stood still in its path, and when your are distracted it is as if clouds covered the sun and darkness came over you. Nevertheless, when distractions are involuntary, one strong and decisive act of your will to return to my Will is sufficient to put the sun back in motion and with a swift breeze send the clouds on their way, thereby making the sun of my Will glow more magnificently. (V14, 3-16-22)

Attentiveness: The Road to Possession

Attentiveness is therefore the road that must be constantly traveled to come to the full possession of the Gift of the Divine Will. Until then, this Gift can be considered yours only "at intervals and on loan" which you must ask for whenever you wish to use it, as Luisa illustrates with these examples:

Suppose I was given some money of gold that had the virtue of multiplying to as much money as I wanted; oh, how rich I could make myself with this gift. Instead another receives the same gift on loan for an hour in order to execute an action and then has to return it quickly; what a difference there would be between the riches I possess by the gift and that of the one who received it on loan!

Or, if I was given the gift of a light that never fades; thus, by night and by day I am in safety and always have the good that comes from possessing that light which no one can take away from me. It becomes a part of my nature, giving me the light of knowing good in order to do it, and the evil of fleeing from it. Thus, with the light, given to me as gift, I scoff at everyone: at the world, at the devil, at my passions and even at myself; therefore, this light is for me a perennial fountain of happiness. It is without arms, yet it defends me; it is without voice, yet it teaches me; it is without

hands and feet, yet it directs my way and makes itself a safe guide in order to bring me to Heaven....On the other hand, someone else, when he feels the need, must go and ask for this light; therefore, he does not have it at his disposition. Since he is not in the habit of looking at things together with the light, he does not possess the knowledge of what is good and what is evil, and then, does not have sufficient strength to do good and avoid evil. So, not possessing the light and continuous light, in how many deceptions, dangers and narrow ways does he not find himself? What a difference between one who possesses this light as his gift and one who must ask for it when he has need of it... (Vol. 18: December 25, 1925).

In the end, by perseverance in attentiveness to the point of keeping the divine attitude continuously, you will come to finally possess the supreme Gift of the Divine Will:

...first I want to see that the soul truly wants to do my Will and never its own, that it is ready to sacrifice anything to do Mine, and that in all it does, it asks Me always, even on loan, the Gift of my Volition.

When I see that it does everything with the loan of my Volition, I give It to the soul as a gift because, by asking for It again and again, it has formed the empty space in its soul in which to put the Celestial Gift. (Vol. 18: December 25, 1925).

Summary of the Importance of Attentiveness

The key to living in the Divine Will is attentiveness to It, even in the most ordinary things. Attentiveness means striving to constantly keep the **divine attitude** of doing everything **for** and **in** Jesus. Doing everything **for** Jesus means doing everything with the pure intention of pleasing Him alone. Doing everything **in** Jesus means giving up your own ways and doing things in the same manner and with the same attitude Jesus would do them. One sign of this divine attitude is the **peace** you experience when you are abandoned to God's Will and forgetful of self. To help you maintain the divine attitude, Jesus has given you the "Actual Act." Even so, the divine attitude is difficult to constantly maintain. Fortunately, when you lose it through human weakness (and not by deliberately choosing to do your own will), although your immediate acts cease to flow in the Divine Will, the Life of the Divine Will that Jesus has begun forming in you continues. However, you must always strive to be as attentive as possible, because when you lose your attention you remain at a standstill, unable to receive the operative act of the Divine Will. Attentiveness is the road to possession. Until the Gift of the Divine Will is fully possessed, It must be considered yours "at intervals and on loan," and so it must always be asked for. By persevering in attentiveness to the point of constantly keeping the divine attitude — which is continual prayer — you will come to finally possess the Divine Will as your own.

A Final Exhortation to be Attentive

My child, do not lose time, because every time you occupy yourself with yourself, you lose one Act in my Will; and if you knew what it means to lose one single Act in my Will...! You lose a Divine Act — that Act embraces everything and everyone, and which contains all the goods which are in Heaven and on earth; more so, since my Will is a continuous Act which never stops Its course, nor can It wait for you, when you stop with your fears. It is more convenient for you to follow It in Its continuous course, than for It to wait for you, when you place yourself on the way in order to follow It. And not only do you lose time, but having to appease you and to raise you from your fears in order to place you on the way of my Will, you force Me to deal with things that do not regard the Supreme Volition. Your very Angel who is near you, remains on an 'empty stomach', because every act you do in It, as you follow Its course, is one more unexpected beatitude which he enjoys being near you; and it is a redoubled Paradise of joys which you offer him, in such a way that he feels happy of his destiny of having you in his custody. And since the joys of Heaven are communal, your Angel offers the unexpected beatitude he has received from you — his redoubled Paradise, to the whole Celestial Court, as the fruit of the Divine Will of his protected one. All make feast and magnify and praise the Power, the Sanctity, the Immensity of my Will. Therefore, be attentive; in my Will one cannot lose time — there is much to do. It is to your advantage to follow the Act of a God, which is never interrupted. (Vol.19: February 28, 1926).

Thoughts on the Dynamics of Living the Gift of the Divine Will

By the very fact of our created existence, we are totally dependent on God who is more united to our soul than our soul is united to our body. We depend upon Him for being created and conserved in existence. He provides the continuous prime movement for all of our activity. (For it is God who works in you both to will and accomplish, according to his goodwill.—Phil 2.13.) Thus the Divine Will is always acting in us and giving us natural grace to keep us living, acting, breathing, thinking, etc. At any time God could add supernatural grace upon this natural grace. He has even chosen to do so. He can and does give us actual grace to help us dispose ourselves to the reception of Sanctifying Grace, which is given normally through the sacramental system and the cross, in accordance with our disposition.

God can also operate with us in our acts and flood our acts with his own Divine Essence, Life, and Qualities, such as Light, Beauty, Wisdom, Power and Love. (The Kingdom of God comes without observation. —Lk 17.20.) All these Divine Qualities are integral with His own Real Life emanating eternally from his Divine Will. If God chooses to invade our acts in this way, then the acts of the soul are transformed and divinized in the Real Life of God. These acts are truly divine. And since the human will is the unfailing depository of all activity and experience of the creature, the soul itself is deified and participates immediately and abundantly in the Divine Nature, without losing its own nature, according to its capacity, which is potentially ever expanding to the farthest boundaries possible to creatures.

The two wills, human and divine, cooperate in the production of these acts. The human will concurs and flows in the Divine Will and allows It to operate freely in these acts; and the Divine Will forms Its Divine Life in them. And since these acts are *lives*, filled with Divine Life, and not merely works, they multiply to the infinite, penetrate everywhere, embrace all eternity, and speak forever of love, adoration, praise, glory, and gratitude to the Most Blessed Trinity. The Divine Goodness is so pleased that It gives possession of the Divine Will to the creature to be its will in common with God. Then the creature can say that the Divine Will is “our Will” and no longer only that of God alone, to the Blessed Trinity’s great delight.

But for God to operate in this way in the creature’s soul a certain disposition is required on the part of the creature. Among other disposing graces received through Mary, the divine mandatar, the necessary grace is to have an awareness of what the Divine Will is doing constantly and everywhere in Creation, to recognize, love, esteem, and appreciate what It is doing in both the material and spiritual orders of things. Then, with union of intentions produced from this awareness, we invite the Divine Will to operate freely in our souls; and we unite with It to do everything together—God does with us what we do and we give Him the paternal joy of doing with Him what He does!

Intention: The Soul of our Actions

God does not look at the external action of the creature but at the intention, which forms the life of the action. The intention is like the soul of the external action, which serves as a veil to the intention. In a similar way is the soul’s relation to the body. It is not the body that thinks, speaks, palpates, works, and walks; but it is the soul that gives these actions their life, their motion. Thus the body is the veil of the soul. It covers the soul and acts as its carrier; but the vital part, the action is of the soul.

Such is the intention, true life of our actions. If we call the Divine Will as life of our minds, the beating of our hearts, the action of our hands, and so on, we will form the life of the intelligence of the Divine Will in our minds, the life of Its action in our hands, and Its divine step in our feet. If we do this in all that we do our acts will serve as veils to the Divine Life that is formed in the interior of our acts through our intentions.

But what is this intention? It is our wills appealing to the Divine Will. This empties our wills of themselves, forming the space in our acts to give place to the action of the Divine Will. By thus making a veil of our wills, they hide within their actions, even the most ordinary and natural actions, the extraordinary action of God. On the outside are seen common actions; but if the veils of our human wills are removed, found within is the operative virtue of the divine action. This is what forms the sanctity of the creature, not the diversity of actions or noisy works, rather the ordinary common life, with the necessary actions from which we cannot exempt ourselves. These are the veils that can hide the Divine Will and provide the place where God abases Himself to become the hidden Actor of his own divine action.

So, as our bodies hide our souls, our wills veil God, hide Him and form by means of our ordinary actions the chain of the extraordinary actions of God in our souls. Therefore, we must be attentive and call the Divine Will in everything we do. If we do this, the Divine Will will never deny us Its act to form in us the fullness of Its sanctity, for however much it is possible to a creature!

Keep the foregoing articles. Study and apply them for the Glory of God and your sanctification!

News and Commentary:

We have been receiving phone calls about some parties in the USA making claims that they are now something of a formal extension of the “**Pious Association Luisa Piccarreta...**” in Corato, Italy. These claims were made once before, in 1997 by an American Priest, to the anger of the Archbishop of Corato. Sr. Assunta, the president of that association, recently informed another Priest, who inquired about these rumors, that she has no idea what these Americans are talking about. She said she doesn’t even have the authority to permit such a thing. Even if she did, says the inquiring Priest, the local bishop in the USA would have to approve any such formal extension.

The pious association in Corato was canonically established in 1987 by Archbishop Carrata and Sr. Assunta Marigiliano. The Archbishop of that archdiocese, by virtue of his office, is the ecclesiastic head of that association, and must approve any plans to extend the association beyond that archdiocese. I have recently received notice from the Archdiocesan Office of Trani that they do not recognize (i.e.,officially) any other association anywhere, which is connected with the promotion of Luisa and her spiritual doctrine.

In September of 1992, I was formally inducted into the “Pious Association Luisa Piccarreta...” in a special ceremony in the chapel below the quarters where Luisa lived. I have never made any claims of being an extension of that association. I have received the “Luisa La Santa” newsletter of that association over the years. It is published in Italian. Visitors to Corato often sign the register at the Association Office to be what might be termed “associate members” and subscribe to the newsletter. Our center in Jacksonville, which has supported the Corato association, will be glad to forward your name to Sr. Assunta.

A special **Communiqué** from the Tribunal for Luisa’s Cause has been recently issued. Please see the special bulletin with a copy of this comunique, enclosed separately with this issue of **Letters of Gold**.

The Center for the Divine Will has received several letters, over the last few years, from the Archbishop of the Archdiocese of Trani or from his Vicar General on various matters. Invariably, these letters always praise the Center for the Divine Will in Jacksonville for its obedience and loyalty to the Archdiocese of Trani and to the Tribunal for Luisa’s Cause. The current Archbishop, Mons. Pichierri, in a personal meeting that I had with him, highly praised the **John Paul II Institute of Christian Spirituality**, saying, “This is just what the Church needs.” [The Institute was founded in 1998 for very noble purposes.]

The **House of Sanctification** in Spain, is having unbelievable successes in its mission to inform and sanctify others in the context of Pope John Paul II’s words of 1997 that the Holy Spirit wishes to enrich Christians with a “new and divine” holiness at the dawn of the Third Millennium!! Those who go there feel a heavenly presence. Lives are transformed and untold blessings fall from heaven upon those who visit this beautiful **House of Sanctification**. We give thanks to God and to all those who have given their support to this House of great destiny.

If you haven’t already heard, **The John Paul II Institute of Christian Spirituality** will be holding its **Fourth International Conference** on the “**New and Divine**” Holiness of the **Third Millennium** at the Radisson Hotel on the St. John’s River in **Jacksonville, FL [November 14 -17, 2002]**. Last year, someone remarked, “How can you possibly improve on such a conference!” This year’s conference will have some incredible speakers. We have invited Fr. Slavko Sudac, the stigmatist Priest from Croatia, Mother Nadine Brown, Fr. D’Ascanio (founder of the White Army), Msgr. John James (known for his extraordinary gifts in the confessional), Fr. Stephen Valenta, Matthew Kelly of Australia, and other great (even surprising) speakers, including specialists on the “**New and Divine Holiness...**” Call us at **904-389-7313** for all the details!!

Communiqué:
Position of the Diocesan Process for the
Cause of Beatification of the Servant of God
Luisa PICCARRETA
(1865-1947)

On April 15, 2002, the **Diocesan Commission for the Cause of Beatification of the Servant of God "Luisa Piccarreta"** met to take into account what the Diocesan Postulation has accomplished to date.

It is considered opportune to share the following, which updates the procedural course.

1. On the 20th of November 1994, His Excellency, Most Reverend Mons. Carmelo Cassati established the diocesan Tribunal for the process of the Cause of Beatification of the Servant of God Luisa Piccarreta.
2. In January of 1996, the Congregation for the Doctrine of the Faith conceded to the Archbishop, Mons. Cassati, permission to photocopy the original manuscripts of Luisa Piccarreta, which had been interdicted on July 13, 1938. These manuscripts are for the exclusive use of the Diocesan Postulation of Trani, which has the duty of preparing the "typical edition" of the diaries and all the writings, published and not yet published, by the Servant of God.
3. On February 2, 1998, the same Mons. Cassati established the Diocesan Commission, "Servant of God Luisa Piccarreta" and "The Diocesan Office for the Cause of Beatification of the Servant of God Luisa Piccarreta" with duties described by appropriate statute.
4. The activity of the Postulation is intense, having gathered the testimonies about the theological and moral virtues of Luisa Piccarreta. The opinions of the theologians are uniform. Said opinions will form a part of the "positio" that will be presented to the Holy See at the moment in which the diocesan process will be concluded.
5. The Diocesan Commission of the Servant of God Luisa Piccarreta helps the Postulation through an office of its own, which has its seat with the Archdiocese of Trani-Barletta-Bisceglie and Nazareth, at Beltrani, 9, Trani (Bari-Italia). The office (n.3) maintains collaborative relationships with the Association of the Divine Will of Corato, established on the 4th of March 1987, by His Excellency Most Reverend Mons. Giuseppe Carata, with its own statute and directive.
6. The Archdiocese of Trani has never recognized any other association* or prayer group.
7. Many requests have arrived at the Postulation from Italy and above all from America about wanting to publish and diffuse the writings of the Servant of God. To all, punctually, our reply has been that this is not possible, the typical edition of all the writings of Luisa Piccarreta not having yet been readied for publishing.

Supplement to #38

8. On April 23, 2002, the anniversary date of the birth of Luisa Piccarreta, the Association of the Divine Will located at Sesto S. Giovanni (Milan), by signature of its president, Mr. Andrea Magnifico, has donated by private contract, the proprietary rights and use of the writings and effects of Luisa Piccarreta to the Archdiocese of Trani-Barletta-Bisceglie. These have been placed in the hands of the Archbishop "pro-tempore" His Excellency Most Reverend Mons. Giovan Battista Pichierri. Such proprietary right of the Association of the Divine Will at Sesto S. Giovanni (Milan) was derived through the legitimate heirs of the Servant of God Luisa Piccarreta by private contract.
9. The Archdiocese of Trani accepted this donation with the condition placed by Andrea Manifico that the publishing house of Mr. Gamba Francesco, seated in Verdello (Bergamo) have the exclusive right of printing and diffusing the writings of Luisa Piccarreta, according to the agreement already stipulated by him with Mr. Gamba.
10. The Postulation has given the mandate to various theologians to obtain a judgment about the orthodoxy of the writings of Luisa. This is a very demanding and exhausting work that requires time and has not yet been carried through.
11. Unfortunately, writings of Luisa Piccarreta have been published and diffused by the initiative of groups and associations without taking into consideration the typical edition that we do not have ready yet and without any approval from the Archbishop of this Diocese.

This precipitous stampede compromises the work of the Postulation that must rigorously respect the canonical procedure sanctioned by the Congregation of the Causes of the Saints.

Consequently, the Diocesan Commission and the Postulation, sole subject responsible for the diocesan cause of the Servant of God, forewarns by standards of law, whoever publishes or prints the writings of Luisa Piccarreta without authorization of the legal representative, the Archbishop "pro-tempore" of the Archdiocese of Trani-Barletta-Bisceglie.

12. Each center or prayer group diffused throughout the world must, by rule of the Code of Canon Law, be authorized by the Bishop of the place where it has residence and must feel itself subject to his ordinary responsibility as guide.
13. Each association or prayer group that is inspired by the Divine Will, according to the thought of Luisa, is presently invited to put themselves in constructive contact with the Postulation, considering that Luisa Piccarreta has always professed her fidelity to the doctrine of the Church and submitted herself with docility to the discernment of the diocesan pastors. Consequently, whatever is interpreted differently from the sense of the Church and the Magisterium is not attributable to the Servant of God Luisa Piccarreta.
14. On October 14, 2002, in Trani, there will be a conference for studying the Servant of God applicable to those who will be invited.

15. The theme of the Conference will be communicated as soon as possible.

Trani, May 21, 2002

For the Diocesan Commission of the Servant of God Luisa Piccarreta—

Mons. Savino Giannotti, Vicar Generale

For the Diocesan Postulation of the Cause—Fr. Sabino Lattanzio, Postulator

Commentary

1. The Vicar General, Mons. Giannotti, wanted the above communiqué published.
2. Please note especially paragraphs 2, 6, 7, and 11, although all are important.
3. We are very heartened that, after so long a time, the Church has made an official statement concerning those things, which the Center for the Divine Will in Jacksonville has been saying all along. Because of our obedience and fidelity to the Archdiocesan Cause for Luisa's Beatification, Our Divine Lord has allowed us many opportunities to endure certain sufferings from parties here in America.
4. We have been stunned by the disobedience and cavalier attitude toward the Church authorities by those who have not only placed Luisa's writings on the Internet but even printed up copies of her volumes contrary to the wishes of the Archbishop responsible for Luisa's Cause. We are amazed at the excuses we hear from those who have downloaded or received these writings. It is also an error to use the excuse that the Internet is OK, since this is not actual printing on paper. The authorities responsible for Luisa's Cause are definitely opposed to this method of propagating Luisa's writings, which should have been obvious to any one sincere about the intentions of Archbishop Cassati's moratorium of 1998.

As most of you know, the Center for the Divine Will, has permission to distribute its inventory of Luisa's writings which were on hand at the time of the January 1998 moratorium. We have also received other permissions concerning the writings, most of which we have not exercised, for certain, noble reasons.
5. Thomas Fahy has permission to speak about Luisa and her spirituality to private groups and is willing to do so upon invitation. He has a lot to share.
6. ***Item 6 of the Communiqué** refers to the official recognition of Sr. Assunta's Association, which authority is limited to the Archdiocese of Trani and is subject to the Archbishop of that archdiocese. **Item 12 of the Communiqué** speaks of prayer groups. This is understood as formal, apostolic groups; not the informal prayer groups which most are.

Recently, I had the grace to read most of St. Faustina's diary on the Divine Mercy. I was very impressed by what she wrote on so many things, one of which was the subject of obedience. Jesus said to her, "The greatest works are worthless in my eyes, if they are done out of self-will, and often they are not in accord with my Will and merit punishment rather than reward."

On the next page is something in another vein from St. Faustina's Diary, which I have been moved to share with anyone who would like to make copies to use as the Holy Spirit may lead you. ➔

Visit to Hell

From the Diary of St. Faustina Kowalska of Poland (1905-1937)

Today, I was led by an Angel into the chasms of hell. It is a place of great torture; how awesomely large and extensive it is! The kinds of tortures I saw: the first torture that constitutes hell is the loss of God; the second is perpetual remorse of conscience; the third is that one's condition will never change; the fourth is the fire that will penetrate the soul without ever destroying it—a terrible suffering, since it is purely spiritual fire, lit by God's anger; the fifth torture is continual darkness and a terrible suffocating smell, and, despite the darkness, the devils and the souls of the damned see each other and all the evil, both of others and their own; the sixth torture is the constant company of Satan; the seventh torture is horrible despair, hatred of God, vile words, curses and blasphemies. These are the tortures suffered by all the damned together, but that is not the end of the sufferings. There are special tortures destined for particular souls. These are the torments of the senses. Each soul undergoes terrible and indescribable sufferings, related to the manner in which each has sinned. There are caverns and pits of torture where one form of agony differs from another. I would have died at the very sight of these tortures if the omnipotence of God had not supported me. Let the sinner know that he will be tortured throughout all eternity, in those senses which he made use of to sin.

I am writing this at the command of God, so that no soul may find an excuse by saying that there is no hell, or that nobody has ever been there, and so no one can say what it is like.

I, Sister Faustina, by the order of God, have visited the abysses of hell so that I might tell souls about it and testify to its existence. I cannot speak about it now (October 1936); but I have received a command from God to leave it in writing. The devils are full of hatred for me, but they had to obey me at the command of God. What I have written is but a pale shadow of the things I saw. But I noticed one thing: that most of the souls there are those that disbelieved that there is a hell. When I came to [i.e., apparently her soul's return to her body], I could hardly recover from the fright. How terribly souls suffer there! Consequently, I pray even more fervently for the conversion of sinners. I incessantly plead God's mercy upon them. O my Jesus, I would rather be in agony until the end of the world, amidst the greatest sufferings, than offend you by the least sin.

The three little shepherds of Fatima saw a vision of Hell in July of 1917. They said they would have died of fright had not the Mother of Jesus stood by them.