

## Norms for Divine Will Cenacles

Since devotion to the Divine Will is part of the Church's early Tradition, it is sound Catholic devotion. The first 19 volumes of the Servant of God Luisa Piccarreta present devotion to the Divine Will in a more explicit form, and the Church assures us of this in its having officially sealed them with its "Nihil Obstat" (by St. Hannibal di Francia) and "Imprimatur" (by Bishop Joseph Leo).

When the Catholic faithful gather together in Divine Will Cenacles to deepen their spirituality, it is befitting that they maintain the Divine Will as their central spirituality. The reason? To remain pure in spirit and upright in intention as they journey ever-more deeply into the Divine Will. Certainly, other devotions may be addressed at these cenacle gatherings; they must not however digress from devotion to the Divine Will. Such devotions may include the Sacred Heart, the Divine Mercy, the Immaculate Heart, Fatima, Rosa Mystica, Medjugorje, the Marian Movements of Priests, and True Life in God, etc. While the Church has approved most of these devotions, others received simple or unofficial recognition from church authorities. For this reason, it is the responsibility of the Divine Will Cenacle leaders to remain focused on the Divine Will, and avoid misplacing the group's attention to other devotions, however holy and important they may be. Let us not forget Jesus words to Luisa: "Living in the Divine Will is the greatest gift that I could give."

To illustrate this principle, I refer you to the words from the Marian Movement of Priests moderator for the USA, Fr. Albert Roux: *"This time (of MMP cenacle gatherings) must never digress into a discussion of other topics, apparitions, messages or devotions which could impede Our Lady's work in the souls of those joining you. It is the request of our Blessed Mother that the cenacles remain pure in spirit, therefore we must respect the structure which has been laid down for the cenacle"* (taken from the brochure of guidelines for "Cenacles of the Marian Movement of Priests – religious and laity").

The Holy Spirit's gifts and Mary's messages to the different regions of the world – subject to the Church's discernment and judgment – testify to God's quest for unity in diversity. Since many modern prophetic revelations are regional and not universal, the Holy Spirit allows us the freedom to choose those devotions that best compliment our state in life and enhance our spirituality, while allowing others the freedom to do the same. Each cenacle has its purpose and spirituality. The spirituality of Divine Will Cenacle is to "Live" in the Divine Will.

As regards the invitation of speakers of various church-approved devotions, one must ensure that such devotions compliment or enhance the spirituality of Living in the Divine Will. So with a focused and upright intention, I encourage you to continue in the great work you have begun and strive to Live in the Divine Will. I am here to assist you spiritually and pray on your behalf before God's altars.

## Structure for Divine Will Cenacles

The Church is in the process of putting together a critical edition of Luisa's collected works along with necessary annotations and comments, which will take several years before it is ready for release. Since the Archdiocese of Trani must return to the Vatican in October 2005, all of Luisa's original writings (including the original volumes it withdrew from the Vatican in 2004), the Vatican will determine their authenticity, and decide whether or not they will be returned to the Archdiocese of Trani. If they are returned to the Archdiocese (which will take several years), the Archdiocese will, in turn, prepare them and release them to the public. If they are not returned to the Archdiocese, they will not be released to the public.

Therefore, during this interim pending Luisa's "critical edition," the faithful may draw from sources made lawfully available in print. However, it is important that the disseminators of these sources publicly acknowledge that they are "not" the critical edition, but temporary manuscripts (pro-manuscripts) pending the critical edition's release.

In June 2005, the Archbishop of Trani stated publicly that "all" of the pro-manuscripts or unofficial editions of Luisa's volumes made available to the public today contain errors. And this is a matter of concern to Vatican officials and to theologians in this period pending her beatification. For such errors have led several promoters and devotees, possibly in good faith, to misinterpret Luisa's writings (for more information on the teaching errors cf. the handout, "Modern Errors on Luisa Piccarreta and the Divine Will"). While the diffusion of Luisa's 'pro-manuscripts' is simply to allow the faithful to continue to be nourished by Luisa's spirituality, it is the task of only those theologians that are conversant in Luisa's theology and authorized by the local ecclesiastical authority "in writing" to instruct the faithful on the correct interpretation of Luisa's writings. In this way the faithful may continue to read Luisa's pro-manuscripts and remain in obedience to the teachings of the Church.

Since there is no official edition of Luisa's works, there are few norms guiding Divine Will Cenacles established for the purpose of growing in the Divine Will spirituality in accord with the teachings of the Church. The norms to observe at cenacles may be as follows:

- 1) Begin with the Trinitarian sign of the cross
- 2) Prayer of invocation to the Holy Spirit
- 3) Luisa's prayer of invocation to the Divine Will
- 4) Recitation of the Rosary with meditations on each mystery, with each mystery interspersed with a chant to God or to Mary.
- 5) Brief reading from Sacred Scripture
- 6) Reading of Luisa's pro-manuscripts accompanied by reflections from the group "in conformity with" the teachings of the Church.

Note: The archbishop of Trani's affirmation that all of Luisa's writings in circulation today contain errors does not forbid their reading, but alerts us to the dangers they contain. To avoid these dangers, the occasional errors and vagaries encountered in the pro-manuscripts may be presented to theologians that are conversant in Luisa's theology and authorized by the local ecclesiastical authority "in writing" to instruct the faithful on the correct interpretation of these passages (even via e-mail). If no authorized instructors are available, the group may then pass over those erroneous passages, knowing full well that Luisa's present editions in circulation have no guarantee of ecclesiastical authority.

- 7) Prayer of sanctification and restoration for the entire cosmos, otherwise known by Luisa as the Rounds in Creation.
- 8) Prayer of Consecration to the Divine Will
- 9) Conclude with a song and the Trinitarian sign of the cross.

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