

International Cenacle of Divine Will Instructors

For the past several decades many of the Christian faithful have expressed a deep desire for sound theological guidance when reading the Divine Will writings that were revealed by Jesus and Mary to the Servant of God Luisa Piccarreta. During that time no effort put forth offered the faithful a unified and solid theological presentation of the doctrines contained in Luisa's writings that is consistent with Sacred Scripture, Sacred Tradition and Magisterial teachings.¹

In response to the cacophony of voices of unqualified instructors unfamiliar with the Church's perennial doctrine, many of whom misinterpret Luisa's writings, the Vatican issued documents on the "vocation,"² "duty,"³ ministry⁴ and "obligation"⁵ of Church-qualified theologians whose "theological authority" derives from the Church and from their scientific qualifications.⁶

By virtue of their ecclesial duty to assist the Magisterium and instruct the Christian faithful, "qualified theologians"⁷ are commissioned by the Church "to investigate and explain the doctrine of the Faith," "to preserve the sacred deposit of revelation, to examine it more deeply, to explain, teach, and defend it for the service of the People of God and for the whole world's salvation."⁸

Both the Magisterium and the theologian enjoy a "joint effort" that forms of a "coresponsible, cooperative, and collegial association." This association "preserves the personal and indispensable responsibility of individual theologians, without which the science of Faith

¹ "By 'ecclesiastical Magisterium' is meant the task of teaching that by Christ's institution is proper to the College of Bishops or to individual bishops linked in hierarchical communion with the Supreme Pontiff" (Congregation for the Doctrine of Faith, *International Theological Commission, the Ecclesiastical Magisterium and Theology*, Thesis 1, Libreria Editrice Vaticana, 1975).

² *Donum Veritatis, On the Ecclesial Vocation of the Theologian*, Joseph Cardinal Ratzinger, Art. 2, n. 6, Libreria Editrice Vaticana, 1990: "Among the vocations awakened in this way by the Spirit in the Church is that of the theologian. His role is to pursue in a particular way an ever deeper understanding of the Word of God found in the inspired Scriptures and handed on by the living Tradition of the Church. He does this in communion with the Magisterium which has been charged with the responsibility of preserving the deposit of faith."

³ *Ibid.*, nn. 30-31.

⁴ *International Theological Commission, the Ecclesiastical Magisterium and Theology*, op. cit., Thesis 2.

⁵ *Ibid.*, Thesis 3.

⁶ *Ibid.*, Thesis 4.

⁷ *Ibid.*, Thesis 1; Thesis 6 - Thesis 6, n. 2; Thesis 12. "By 'theologians' are meant those members of the Church who by their studies and life in the community of the Church's Faith are qualified to pursue, in the scientific manner proper to theology, a deeper understanding of the Word of God and also to teach that Word by virtue of a canonical mission" (*Ibid.*, Thesis 1).

⁸ *Ibid.*, Thesis 2.

would make no progress.”⁹ Thus the Magisterium and theologian share a “common task,”¹⁰ and are “both bound” in the “common service of the truth”¹¹ and are “obliged” to uphold “Sacred Scripture,” the “sensus fidei” (supernatural appreciation of the Faith) and “Sacred Tradition.”¹²

By virtue of the Vatican’s appreciation of *the duty, ministry and personal responsibility of the individual theologian*, and of the profound need of the faithful, there has been established the “International Cenacle of Divine Will Instructors,” comprised of Church-qualified Catholic theologians, priests and laity. This initiative offers a timely response to the clarion cry of the thousands of Christians worldwide who have requested a unified and sound theological presentation on Luisa’s writings.¹³

Because the “*theologians derive their specifically theological authority from their scientific qualifications...*”¹⁴ which are acknowledged and approved by the Catholic Church, they lead this effort. Their task “*of interpreting the documents of the past and present Magisterium, of putting them in the context of the whole of revealed truth, and of finding a better understanding of them by the use of hermeneutics*”¹⁵ offers an indispensable aid to the faithful.

Although Luisa’s writings help explicate the traditional understanding of God’s Will operating in the human will, they preserve their point of origin, namely the message of Christ and the apostles, and its unchangeable truth within the Deposit of Faith (*depositum fidei*). If, on the one hand, nothing may be added to Jesus’s one Public Revelation, on the other hand, the Catechism and Scripture acknowledge that of the many things Christ revealed, there are things that have yet to be “explicated” “over the course of the centuries” (CCC, 66; Jn. 16.12).

⁹ Ibid. Thesis 4; cf. also *Donum Veritatis*, op. cit., Art. 4, nn. 21-22. “Given the publicity that modern communications media so quickly give to even scientific matters...(Ibid., Thesis 3, n. 4); *The theologians’ function... mediates between the Magisterium and the People of God... On the one hand... theological reflection must submit to a new examination, guided by the Tradition of the universal Church, the facts and words revealed by God, contained in the Scriptures, and explained by the Fathers of the Church and by the Magisterium... On the other hand, by their work of interpretation, teaching, and translation into contemporary modes of thought, theologians insert the teaching and warnings of the Magisterium into a wider, synthetic context and thus contribute to a better knowledge on the part of the People of God. In this way, ‘they lend their aid to the task of spreading, clarifying, confirming, and defending the truth that the Magisterium authoritatively propounds’*” (Ibid., Thesis 5, n. 2).

¹⁰ Ibid., Thesis 2.

¹¹ Ibid., Thesis 3.

¹² Ibid., Thesis 3, nn.1-3.

¹³ “By ‘ecclesiastical Magisterium’ is meant the task of teaching that by Christ’s institution is proper to the College of Bishops or to individual bishops linked in hierarchical communion with the Supreme Pontiff” (Congregation for the Doctrine of Faith, *International Theological Commission, the Ecclesiastical Magisterium and Theology*, op. cit., Thesis 1).

¹⁴ Ibid., Thesis 6, n. 2.

¹⁵ Ibid., Thesis 8, n. 2.

Luisa's writings illustrate the petition Jesus offered on behalf of his Church and that bears with it a divine promise: "May your kingdom come and your Will be done on earth as it is in heaven"¹⁶. This petition contains Jesus' promise to establish on earth the Kingdom of God's Will through the outpouring of the gift of "Living in the Divine Will." The theologian's contribution therefore is to present synthetically the theology of the gift of Living in the Divine Will through an inquiry into the Church's Deposit of Faith. He does this by instructing his brother priests and the Christian faithful on the Church's perennial teaching while reconciling Luisa's writings to the Deposit of Faith. The priest-theologian collaborates with his brother priests, as these are formed and trained by the Church to teach theology to the faithful.

In service agreement with and pursuant to art. 8 of the Constitution of The Divine Fiat Inc. and to chapter 4 of the Missionaries of the Holy Trinity Inc. Statutes, the "International Cenacle of Divine Will Instructors" remains at the service of the Church to help ensure, through theological contributions and personal witness, sound instructions on Luisa's writings, several of which enjoy multiple Magisterial seals of approbation, the *Imprimatur* and *Nihil Obstat*. To this end the International Cenacle has welcomed the Doctor of Sacred Theology of the Pontifical University of Rome who has translated Luisa's writings contained in his approved doctoral dissertation, Fr. J.L. Iannuzzi, STL, S.Th.D. His expertise in the fields of dogmatic and spiritual theology will help enrich priests and laity alike. At present the International Cenacle of Divine Will Instructors has grown to approximately 3,000 members and 150 priests, all of whom foster a deep desire of fidelity to the Magisterium and of obedience to Church authorities. At this juncture we presently have several Church-qualified theologians and priests from various countries who have unified their time and talents to offer us instructions, but no lay instructors thus far. We foresee "qualified" lay instructors who are educated by the International Cenacle theologians and priests in Magisterial teachings and in Luisa's doctrines and who are elected by the board. These will be sent out to teach the Good News throughout the world with translators at their disposal.

Insofar as the Magisterium extends from the Roman Pontiff to the bishops in communion with him¹⁷ who always consult with her 'qualified theologians'¹⁸ – all of whom are bound by the "sensus fidei"¹⁹ – the International Cenacle of Divine Will Instructors" profess loyalty to the Roman Pontiff's decisions on "faith, morals, Church discipline and governance."²⁰ All of these have their respective functions: the Pontiff guides the college of bishops, the bishops "protect

¹⁶ L. Piccarreta, Volume 23, February 5, 1928; Volume 12, March 2, 1921.

¹⁷ "The bishops, when they are teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to the divine and catholic truth... The religious assent of the will and intellect is to be given in a special way to the authentic teaching authority of the Pontiff even when he is not speaking *ex cathedra*" (Decrees of the Ecumenical Councils, Vatican Council I, vol. II, , Washington DC [1990], *De perpetuitate primatus beati Petri in Romanis pontificibus*, cap. II-IV, p. 869).

¹⁸ Cf. footnote 7.

¹⁹ *Ibid.*, Thesis 3, n. 2.

²⁰ Decrees of the Ecumenical Councils, Vatican Council I, vol. II, op. cit., pp. cap. II-IV, pp. 813-815.

divine revelation” and the theologians “investigate and explain the doctrine of the Faith.”²¹ Thus all members on the International Cenacle are asked to observe canons 750-754 of the Catholic Church’s Code of Canon Law.

Our loyalty to Magisterial teaching is especially evident in the following charter statement: All those who promote Luisa while condemning the Supreme Pontiff and/or the Magisterium have no place in this International Cenacle. For the Catholic Church’s Code of Canon Law, the Catholic Encyclopedia and the Catholic Catechism refer to such individuals as “schismatics,”²² who have deliberately forfeited full communion with Rome by a ruptured ecclesiastical union and unity with the Catholic Church. Luisa never acted thus, and neither shall we. As for those who invite such ‘schismatic’ individuals to preach on Luisa, they are complicit in their unlawful act of disobedience to the authorities of the Church for which Christ shed his Most Precious Blood. We maintain that upholding the purity of the doctrine contained in Luisa’s prophetic revelations is not limited to promoting them, but it extends to exemplifying them in action through one’s personal witness.

We wish to add one final word on Fr. J.L Iannuzzi’s present-day work of translating all of Luisa’s works into English (that include her 36 Volumes, Childhood Memoirs, Rounds and Christmas Novena, the HOP and the BVM book). This work entitled, “*The Theological Edition of the Complete Works of the Servant of God Luisa Piccarreta*,” bears on almost every page theological annotations, and cross-references to Sacred Scripture, Sacred Tradition, Magisterial teaching and Luisa’s works. It is a significant undertaking that we believe will be of great value in the advancement of Luisa’s cause (as it addresses the theological concerns raised during the cause), and of great assistance in helping dispose us to receive the gift of Living in the Divine Will. The theologians and priests who work for Luisa’s cause are of utmost importance in these End Times, for it is they whom the Vatican addresses when speaking of the need for real theological progress:

*“The theologian has the duty to make known to the Magisterial authorities the problems raised by the teaching in itself, in the arguments proposed to justify it, or even in the manner in which it is presented. He should do this in an evangelical spirit and with a profound desire to resolve the difficulties. His objections could then contribute to real progress and provide a stimulus to the Magisterium to propose the teaching of the Church in greater depth and with a clearer presentation of the arguments.”*²³

On January 18, 1928, Jesus revealed to Luisa:

²¹ *International Theological Commission, the Ecclesiastical Magisterium and Theology*, op. cit., Introduction; *Donum Veritatis*, op.cit., *passim*.

²² Canon 571: “Schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.”

²³ *Donum Veritatis, On the Ecclesial Vocation of the Theologian*, op.cit, 30.

“In forming the new nascent Church, I formed the new priesthood that does not detach itself either from Sacred Scripture or from the Gospel [contained therein]... anyone who should refuse to draw from these salutary founts does not belong to Me, because they are the basis of My Church and the very life with which people are formed.

This is why I allow and I call priests to come to read the Gospel of the Kingdom of My Divine Fiat that is imbued with heaven, so that I may say [to them] as I said to the apostles: “Preach it to all the world”. Indeed, I carry out My works through the priesthood... and... there will be the priesthood of the Kingdom of My Will... It is of great necessity that the first priests [of the Kingdom of My Will] be formed, as they will serve Me as the apostles served Me to form My Church. And those who will occupy themselves with these writings in order that they may be published, who properly make them known so that they may be printed, will be the new evangelists of the Kingdom of My Supreme Will. Just as those who are most mentioned in My Gospel are the four evangelists who wrote it to their highest honor and to My glory, so it will be for those who will apply themselves to writing about the doctrines of My Will in order that they may be published. Like new evangelists, there will be greater mention of them in the Kingdom of My Will to their highest honor and to My great glory.”

More information will follow.

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The Divine Fiat Incorporation

March 7, 2024

My own info: (DFI arts. 3; 4; service agreement required; contract for a legal arrangement)