

Theological Explanation  
and Clarification  
on  
“Fiducia Supplicans”

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Fr. J.L. Iannuzzi, STL, S.Th.D.



Dear brothers and sisters in Christ,

I am offering the following reply to requests from the Christian faithful who have kindly asked that I address the media and its confusion surrounding the recently released Declaration *Fiducia Supplicans* (FS) of the Dicastery for the Doctrine of Faith (DDF). When first asked to reply, I chose to wait, read and re-read the Declaration, review the plethora of its commentaries and videos of prelates, including some bishops, then bring it to prayer and revisit it again. I did this, so as to present a thorough and structured response that objectively corresponds to the message contained in the FS Declaration. To the extent that the theologian's vocation and duty require him "to investigate and explain the doctrine of the Faith" and "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,"<sup>1</sup> I provide the below response.

## **Unchanging Christian Doctrine**

I happily reiterate what Catholic and Orthodox Bishops worldwide have stated: the DDF Declaration contains nothing contrary to the perennial Christian doctrine on marriage and human sexuality that was once and for all time revealed by Jesus Christ, and proclaimed, transmitted and handed down to us by the Apostles, Church Fathers and Doctors. In sum, the Declaration is not

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<sup>1</sup> *International Theological Commission, the Ecclesiastical Magisterium and Theology*, Libreria Editrice Vaticana, 1975.

heretical, as those who are not conversant in theology erroneously assert, but is a development of Church discipline – not doctrine. Church teaching is clear:

*“Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that “homosexual acts are intrinsically disordered. They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved... Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection” (CCC, 2357, 2359).*

*“This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition...” (CCC, 2358).*

Already on March 15, 2021 Pope Francis already made it clear that *“It is not licit to impart a blessing on relationships, or partnerships, even stable, that involve sexual activity outside of marriage (i.e., outside the indissoluble union of a man and a woman open in itself to*

*the transmission of life), as is the case of the unions between persons of the same sex...*

*The Church... declares illicit any form of blessing that tends to acknowledge their unions as such... he blesses sinful man, so that he may recognize that he is part of his plan of love and allow himself to be changed by him. He in fact “takes us as we are, but never leaves us as we are... the Church does not have, and cannot have, the power to bless unions of persons of the same sex in the sense intended above.”<sup>2</sup>*

The 2023 FS Declaration reiterates this teaching when affirming, *“The Church does not have the power to impart blessings on unions of persons of the same sex;”<sup>3</sup> if ministers choose to bless those individuals with same-sex attraction, it is imperative that they do so in a non-liturgical manner using forms or words that “do not convey an erroneous conception of marriage...<sup>4</sup>, as they [those being blessed] may be in a union that cannot be compared in any way to a marriage.”<sup>5</sup>*

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<sup>2</sup> *Responsum of the Congregation for the Doctrine of the Faith to a dubium regarding the blessing of the unions of persons of the same sex*, Luis F. Card. Ladaria, S.I., March 15, 2021.

<sup>3</sup> Presentation from the “Declaration *Fiducia Supplicans* on the Pastoral Meaning of Blessings,” Dicastery for the Doctrine of Faith, Víctor Manuel Card. Fernández, 2023, n. 5.

<sup>4</sup> *Ibid.*, n. 26.

<sup>5</sup> *Ibid.*, FS, n. 2; cf. also n. 39.

## **FS Declaration is a Response with a Specific Aim, Nature, Purpose and Scope**

**What is FS in Response to?** FS Declaration clearly states that it is in “response” to “*questions that have come to this Dicastery in recent years,*” which Dicastery “*consulted [with] experts, undertook a careful drafting process, and discussed the text in the Congresso of the Doctrinal Section of the Dicastery... The Church has always considered only those sexual relations that are lived out within marriage to be morally licit, the Church does not have the power to confer its liturgical blessing when that would somehow offer a form of moral legitimacy to a union that presumes to be a marriage or to an extra-marital sexual practice. The Holy Father reiterated the substance of this Declaration in his Respuestas to the Dubia of two Cardinals.*”<sup>6</sup>

**What is the Aim of FS?** The aim of the Declaration is to love the sinner, without condoning the sin, which is summarized in Scripture: “*Be merciful to those who doubt; save others by snatching them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh*” (Jude 1:22-23).

**What is the Nature of FS?** The nature of the Declaration is not at all times and in all circumstances binding upon pastors,<sup>7</sup> as it is not the norm (FS, n. 32), and

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<sup>6</sup> Ibid., Presentation and n. 11.

<sup>7</sup> The DDF released moments ago, on Jan. 4, 2024, a clarification from entitled, *Press release concerning the reception of Fiducia Supplicans, nn. 2, 4: in which it states, “In some places no difficulties arise for their immediate application, while in others it will be necessary not to*

depends on the priest's discretion in light of existing conditions, e.g., civil laws; the decision of the bishops' conference; a request to legitimize an intrinsically and objectively disordered union. FS states that "prudent and fatherly discernment of ordained ministers" are qualities required in determining whether or not to impart it. Unlike a liturgical blessing that requires that what is blessed be conformed to God's will (FS, n. 9), a non-liturgical or paraliturgical blessing, may be granted as an exception, and not the norm (FS, n. 32) to those who are not yet conformed to God's will but who, "begging" that their "relationships be healed" and "freed" (FS, n. 31), seek to be so (FS, nn. 20, 21, 30, 34).

The Old Testament reveals that the action of a "blessing" is two-fold – descending and ascending: the former comes from God and is received by man; the latter comes from man and is received by God (FS, nn. 15-17). In the New Testament the action of a blessing is also descending and ascending that conveys "a gesture of grace, protection and goodness" (FS, n. 18).

This type of non-liturgical blessing, which "does not claim to sanction or legitimize anything [of the same-sex union]" (FS, n. 34) and which "*should not necessarily become the norm*" (FS, n. 32) – as "*what is part of a practical discernment in particular circumstances cannot*

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*introduce them, while taking the time necessary for reading and interpretation... Prudence and attention to the ecclesial context and to the local culture could allow for different methods of application, but not a total or definitive denial of this path that is proposed to priests... some Bishops consider it prudent not to impart these blessings for the moment..."*

*be elevated to the level of a rule” (FS, n. 37) – is ‘ascending.’ For it “involves the invocation of a blessing that descends from God upon those who – recognizing themselves to be destitute and in need of his help – do not claim a legitimization of their own status, but who beg that... their relationships be... healed, and elevated by the presence of the Holy Spirit. These forms of blessing express a supplication that God may grant those aids that come from the impulses of his Spirit – what classical theology calls “actual grace” – so that human relationships may mature and grow in fidelity to the Gospel, that they may be freed...” (FS, n. 31).*

An example of an occasion eliciting a blessing of individuals in an irregular and/or same-sex situation is articulated in the Jan. 4, 2024 clarification from the FFS Declaration entitled, “*Press release concerning the reception of Fiducia Supplicans*”:

*“Let us look at a concrete example: let us imagine that among a large number making a pilgrimage a couple of divorced people, now in a new union, say to the priest: ‘Please give us a blessing, we cannot find work, he is very ill, we do not have a home and life is becoming very difficult: may God help us!’*

*In this case, the priest can recite a simple prayer like this: ‘Lord, look at these children of yours, grant them health, work, peace and mutual help. Free them from everything that contradicts your Gospel and allow them to live according to your will. Amen.’ Then it concludes with the sign of the cross on each of the two persons.*



*We are talking about something that lasts about 10 or 15 seconds. Does it make sense to deny these kinds of blessings to these two people who ask for them?"*

**What is the Purpose of FS?** The purpose of the FS Declaration is, through the use of a sacramental blessing, to “lead” souls who “seek”, “love,” and wish to “faithfully serve” God (FS, n. 8), who “plea to live better” (FS, n. 21) and/ or who “beg” that their “relationships be healed” and “freed” (FS, n. 31) to grasp his saving presence and live in accord with his will (FS, nn. 8, 20, 21, 30, 34).

Those requesting to receive such a blessing “*are invited to strengthen their dispositions through faith... and love that urges the observance of God’s commandments,” and show themselves “to be in need of God’s saving presence (FS, n. 9) Indeed, the person seeking the blessing “recognizes the latter [the Church] as a sacrament of the salvation that God offers... that springs from the womb of God’s mercy and helps us move forward, to live better, and to respond to the Lord’s will” (FS, n. 20). The FS Declaration adds,*

*“When one asks for a blessing, one is expressing a petition for God’s assistance, a plea to live better, and confidence in a Father who can help us live better...”* (FS, n. 21). Thus the Church permits that *“the ordained minister join in the prayer of those persons who, although in a union that cannot be compared in any way to a marriage, desire to entrust themselves to the Lord and his mercy, to invoke his help, and to be guided to a greater understanding of his plan of love and of truth”* (FS, n. 30).

Otherwise put, the pastor who discerns such a blessing appropriate invites, gently exhorts or even catechizes if necessary the recipients to cultivate the above salutary dispositions,<sup>8</sup> so as to increase the grace that derives therefrom, for the disposition of the recipient renders more or less efficacious the sacramental blessing.

**What is the Scope of FS?** The FS Declaration applies to the western Catholic Churches. As stated in the Dec. 22, 2023 communication of the Patriarch Sviatoslav, inasmuch as the FS Declaration does not address questions of Catholic faith or morals, nor refers to any prescriptions of the Code of Canons for the Eastern Churches, nor mentions Eastern Christians, on the basis of Canon 1492 of the CCEO, this Declaration applies exclusively to the Latin Church and has no legal force for the faithful of the Eastern Churches. Moreover, the meaning of ‘blessing’ in the UGCC and the Latin Church is different (Communiqué of Patriarch Sviatoslav on the reception of the Declaration *Fiducia Supplicans*, originally published on December 22, 2023).

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<sup>8</sup> Ibid., n. 6 states, “*In some places, perhaps, some catechesis will be necessary that can help everyone to understand that these types of blessings are not an endorsement of the life led by those who request them.*”

Those requesting to receive such a blessing “*are invited [by the pastor] to strengthen their dispositions through faith... and love that urges the observance of God’s commandments,*” and show themselves “*to be in need of God’s saving presence (FS, n. 9)*” Indeed, the person seeking the blessing “*recognizes the latter [the Church] as a sacrament of the salvation that God offers... that springs from the womb of God’s mercy and helps us move forward, to live better, and to respond to the Lord’s will*” (FS, n. 20).

## **Expressed Concerns over the FS Declaration**

Some have taken exception to the Declaration, asserting that it is tacit on several issues, e.g., same-sex couples refraining from sexual activity, striving to live a chaste life, asking God’s forgiveness and frequenting sacramental Confession. They also express concern that progressive ministers may use the Declaration as an excuse to endorse or legitimize blessings of all same-sex unions indiscriminately and apply pressure to those who refuse to do so.

In answer, I refer you to the aforementioned statements of the FS Declaration that uphold the Church’s perennial and absolute teaching: she does not and cannot legitimize or bless same-sex unions. As for those ministers who choose to do so, they are not acting in the name of the Church, but independently and immorally. In light of the above aim, nature and purpose of the Declaration, it is evident that this document is intended to set out for deep waters, so to speak – to go in search of the strayed and the sinner who have become estranged from God, but who nonetheless seek his help (FS, 8, 9, 20, 21, 30); for those who stand in need of God’s grace in order to live in accord with his Divine Will (FS, 20). The approach for searching out the sinner places the emphasis on trust in God’s Divine Mercy (FS, 21, 22)<sup>9</sup> that is given to whosoever, having the proper dispositions (FS, 9), desires to receive it.

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<sup>9</sup> Presentation from the “Declaration Fiducia Supplicans on the Pastoral Meaning of Blessings,” op. cit.: *“This Declaration is also intended as a tribute to the faithful People of God, who worship the Lord with so*

Let us recall that the pastoral non-liturgical blessing the document proposes is not a traditional ‘descending’ blessing, but an ‘ascending’ blessing specifically for those *in need of God’s saving presence (FS, n. 9), who recognize the Church as a sacrament of the salvation that God offers, whereby they may live better and respond to the Lord’s will (FS, n. 20); for they are petitioning God’s assistance, pleading to live better to a Father who can help them live better (FS, n. 21), entrusting themselves to the Lord and his mercy, and invoking his help to be guided to a greater understanding of his plan of love and of truth (FS, n. 30).*

As an assistant to the late exorcist of Rome, Fr. Gabriel Amorth, I can assure you that the FS Declaration may in many cases constitute a form of “minor exorcism” that any priest can impart to any person, even to those of the same-sex inclination. Insofar as one who approaches a priest requesting his blessing is *expressing a petition for God’s assistance through a “plea to live better” (FS, n. 21) or “begging” that their “relationships be healed” and “freed” (FS, n. 31), whereby they may grasp God’s saving presence and live in accord with his will (FS, nn. 8, 20, 21, 30, 34), the priest ought not hesitate to do his part. As for the priest imparting the non-liturgical blessing, he is required to invite those requesting a blessing to strengthen their dispositions through faith and love that urges the observance of God’s commandments (FS, n. 9) in order to live better, and to respond to the Lord’s will (FS, n. 20). Once these requirements are met, the priest ought not*

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*many gestures of deep trust in his mercy and who, with this confidence, constantly come to seek a blessing from Mother Church.”*

hesitate to pray over and bless the person in the name of Jesus to help him/her be “healed” and “freed” (FS, n. 31), and live in accord with his Divine Will (FS, nn. 9, 20). I am convinced that all of those hierarchs that have publicly and loudly opposed this Declaration, have neither properly read nor comprehended its theological content that I, however an unworthy shepherd and theologian accredited by the Church to explain her documents, herewith share with you.

### **The Magisterium and the People of God**

In every age the Holy Spirit distributes manifold graces according to the changing of times and seasons, and to the needs and challenges the People of God. He does so in particular through the Sacraments, his gifts and graces, and through the truth communicated by the Church’s teaching office, commonly known as the Magisterium. The Magisterium extends from the Roman Pontiff to the bishops in communion with him,<sup>10</sup> who always consult with her “qualified theologians”<sup>11</sup> – all of whom are bound by the “sensus fidei” (supernatural appreciation of the Faith) of the Church of this and previous times.<sup>12</sup> All of

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<sup>10</sup> “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).

<sup>11</sup> Ibid., *International Theological Commission, the Ecclesiastical Magisterium and Theology*, Libreria Editrice Vaticana.

<sup>12</sup> Ibid., n. 2.

these have their respective functions: the bishops “protect divine revelation” and the theologians “investigate and explain the doctrine of the Faith.”<sup>13</sup> Inasmuch as the College of Bishops are called to remain in communion with the Successor of Peter, the Supreme Pontiff himself who is the head of that College, the Pontiffs’ decisions on faith, morals, Church discipline and governance are to be respected,<sup>14</sup> even if said decisions may be displeasing to some.

For purposes of brevity, I offer one example of papal decisions that did not garner the support of all bishops, and that were resisted by some prelates and laity. Consider the ecumenical gathering at the World Day of Prayer for Peace in Assisi that caused the far-right Catholic media, including prelates and lay, to decry the event as blasphemous and scandalous. This spiritually successful event was attended on three separate occasions respectively by St. Pope John Paul II on Oct. 27, 1986, Pope Benedict XVI on Oct. 27, 2011 and Pope Francis on Sept. 20, 2016. Sadly, St. Pope John Paul II and Pope Francis became the victim of merciless slander by the far-right media:

English Media:

<https://onepeterfive.com/remembering-the-sacrilege-of-assisi-i-thirty-years-later/>

<https://novusordowatch.org/2014/02/john-paul-assisi-apostasy/>

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<sup>13</sup> Ibid., and *Donum Veritatis, On the Ecclesial Vocation of the Theologian*, Joseph Cardinal Ratzinger, Libreria Editrice Vaticana, 1990.

<sup>14</sup> Decrees of the Ecumenical Councils, Vatican Council I, vol. II, op. cit., pp. cap. II-IV, pp. 813-815.

French Media:

<https://www.vaticancatholique.com/apostasie-de-jean-paul-ii-a-assise/#.XskktTk6-yo>

<https://www.lesdokimos.org/fr/blog/2014-06-08-la-prostitutuee-oecumenique/>

Now consider two more decisions of Pontiffs that did not garner the support of all bishops, and that were resisted by some prelates and laity on the opposite progressive side of the spectrum: St. Pope Paul VI's Encyclical Letter *Humanae Vitae*, prohibiting contraception, and St. Pope John Paul II's Apostolic Letter *Ordinatio Sacerdotalis* prohibiting woman priests incurred the disdain and opposition this time from the far-left Catholic media.

[https://en.wikipedia.org/wiki/Winnipeg\\_Statement](https://en.wikipedia.org/wiki/Winnipeg_Statement)

<https://www.catholicsforchoice.org/issues/contraception/>

<https://www.romancatholicwomenpriests.org/>

<https://www.womensordination.org/resources-old/fact-sheet-on-catholic-womens-ordination/>

Despite the sad reality that most of Christians nowadays are virtually uncatechized and less than ¼ of Catholics attend the Sacraments weekly, the Holy Spirit nonetheless provides for the Church by guiding her in particular through the Church's teaching office, the Magisterium, which cannot exist or function without the office of the Papacy (Mt. 16.18). Hence the words of the Prefect from the DDF Víctor Manuel Card. Fernández'

Presentation in the FS Declaration: *“Since ‘the Roman Curia is primarily an instrument at the service of the successor of Peter’ (Ap. Const. Praedicate Evangelium, II, 1), our work must foster, along with an understanding of the Church’s perennial doctrine, the reception of the Holy Father’s teaching.”*

## **Dishonest Media**

The secular media has a track record of perpetuating a false narrative of the Church to the dismay of many Christians who often fall prey to dishonest reporting. Indeed, no sooner had the Vatican released its FS Declaration than the secular press, faster than the truth got its boots on, distorted the Declaration’s message by putting into the mouth of the aging Roman Pontiff words he never uttered. Such false headlines, emerging from the press and reiterated by far-right and far-left secular, Catholic and Christian journalists read, “Vatican Approves of Gay Unions with its Blessing,” “Pope Endorses Same-Sex Marriage,” “Sin is no longer sin in the Catholic Church,” etc. To better grasp the magnitude of the spiritual harm generated by false journalistic reporting, consider its foreseen consequences by both St. Don Bosco and Pope Pius XI.

In 1862 Don Bosco beheld in mystical vision the evil forces of an entire enemy fleet engaged in battle against the Church, whom it sought to take down, along with the Roman Pontiff who stood at her helm, with the weapons of “books and pamphlets” (the social media of St.



Don Bosco's day). Similarly Pope Pius XI wrote of such consequences, contained in the following statement foretelling the media's attempt to undermine the Church:

*“There is... the rapid diffusion... found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers. It makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities... A... powerful factor... is the conspiracy of silence on the part of a large section of the non-Catholic press of the world... This silence is... favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order... When the Apostles asked the Savior why they had been unable to drive the evil spirit from a demoniac, Our Lord answered: ‘This kind is not cast out but by Prayer and Fasting.’ So, too, the evil which today torments humanity can be conquered only by a world-wide holy crusade of prayer and penance...”* (Encyclical *Divini Redemptoris*, Libreria Editrice Vaticana, 1937).

Admittedly, much of the media's harm is in part the result of the dishonest reporting among journalists who, on account of their disdain for all institutionalized religion or their itching to find occasion to condemn the Pope and the Church, lack conversancy in the theological terminology of Church documents, without which one cannot effectively interpret and convey their intended meaning. Sadly, not a

few God-fearing Catholics and Christians rely on such journalists for their Church news, who more often than not instill in them disdain toward the Church, the bulwark of their faith, for which Jesus Christ shed his Blood and of which they are all members. Unfortunately and to their unawares, this is precisely what Satan desires in order to further his plan in sowing confusion and division.

### **Division and the Devil**

In the approved prophetic revelations reported below, Jesus and Mary unmask Satan's plan, who seeks to avail himself of the aforementioned dishonest media and occult forces to divide the members of Christ's mystical body. Satan is well aware that there is strength in unity and numbers, and that the greater the division among the Church's members, the weaker their unity and strength.

Certainly there are, on the one hand, loyal prelates who acknowledge in the DDF Declaration nothing contrary to the Church's perennial doctrine, while genuinely expressing a desire for more theological clarity. These are the Abels of the Church. On the other hand, there are those who openly and mercilessly deride the well-intentioned yet aging Roman Pontiff, and who claim to be defending the Church, whereas in reality they are advancing Satan's work of sowing in the household of faith division and schism. These are the Cains of the Church. To better convey this truth, consider the following words of God to St. Catherine of Siena,

*“I manifested to you... showing you what reverence seculars ought to have for My priests, whether they be good or evil, and how much irreverence toward them displeases Me... The right of correcting their defects belongs to Me alone, and so I wish it to be... I have said in the Scripture: Do not touch My Christs. No greater ruin can come upon man than to constitute himself their punisher...*

*For this reason no one has excuse to say, ‘I am doing no harm, nor am I rebelling against holy Church. I am simply acting against the sins of evil pastors.’ Such persons are deluded, blinded as they are by their own selfishness.... It is Me they assault... To Me redounds every assault they make on My ministers: derision, slander, disgrace, abuse. Whatever is done to them I count as done to Me...”<sup>15</sup>*

The reality today is that despite God’s words to St. Catherine, anti-papal rhetoric on social media continues among some prelates and laity alike, echoing the words the Blessed Mother revealed to the world in 1973 at Akita, Japan,

*“The work of the devil will infiltrate even into the Church in such a way that one will see cardinals opposing cardinals, bishops against bishops. The priests who venerate me will be scorned and opposed by their confreres... churches and altars sacked; the Church will be full of those who accept compromises and the demon will press many priests and consecrated souls to leave the service of the Lord.”*

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<sup>15</sup> Catherine of Siena; *The Dialogue*, New York: Paulist Press, 1980, ch. 115-116.

In 1990 the Blessed Mother addressed the importance of respecting the Vicar of Christ in the ecclesiastically approved True Life in God prophetic revelations:

*“Be a true witness of the Gospel by the warmth and glow of light in your heart; be a witness for Jesus by bearing His Cross with Him; be a witness for the Church by being constant in your faith and by being united with Christ’s Vicar; never allow your tongues to slip; be perfect as the Lord is perfect; let it show that you are indeed the first-fruits of God’s great Love.”<sup>16</sup>*

*“This is the reign of darkness; remain faithful to the House of God and keep the Traditions that have been taught to you and listen to My beloved and blessed Vicar of My Son; every Priest has been given the grace by God to act and represent My Son; and so I pray for those who are not yet submitting humbly to the Vicar of the Church, to submit and be willing.”<sup>17</sup>*

And the Lord Jesus Christ reveals a similar message in the Church-approved messages of 1993 and 2019:

*“The book of Daniel that was sealed and the words in it kept secret are now being revealed to you all in their fullness; I have been saying to all of you that your generation has apostatised and that this apostasy would creep into the heart of My Sanctuary*

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<sup>16</sup> True Life in God, *Nihil Obstat* and *Imprimatur*, Geneva 2005, Oct. 10, 1990.

<sup>17</sup> *Ibid.*, March 18, 1991.

*affecting Priests, Bishops and Cardinals; you see, daughter, I am talking about those apostates who are betraying My Church and are opposing My chosen one, the Vicar of My Church, who holds their rebellion back [note: allusion to 2 Thes. 2:7], but it was said that Satan will set to work in your times to destroy all that is good and will spring in pursuit of those whom I am sending you with My Merciful calls, that could have saved you.”<sup>18</sup>*

*“I give you My Peace; do not be troubled by these small souls; I pray for them; I am reminding you that anybody who has committed himself to follow Me and tries to live in devotion to Me is bound to be attacked! if these small souls do not wish to listen they will never learn; be patient in prayer, steadfast and willing to continue learning from Wisdom; beware of gossip; beware of these who condemn and judge the Pope, they are chatterers who congratulate themselves and each other while speaking against the Pope; trapped in their own reflections, they are carried away, misbehaving; My Church will always uphold the truth and will always keep it safe... so anyone who condemns the Vicar of My Church cannot be My disciple; humility is missing from them!”<sup>19</sup>*

*...Console My people telling them of the wondrous Work<sup>20</sup> I prepared for this apostatized generation... My Message speaks to their heart, it is a light in their path, it is Wisdom entering in their heart and the Knowledge of God*

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<sup>18</sup> Ibid., Dec. 20, 1993.

<sup>19</sup> Ibid., Aug. 16, 2019.

<sup>20</sup> The True Life in God messages, bearing multiple *Imprimaturs* and *Nihil Obstats*.

*becomes a delight in their life! My New Song<sup>21</sup> written and sung by your Maker and King, confers victory upon My creation; those who rejoice in tasting My New Song will acclaim Me with panegyrics on their lips, praising My Name; and they will learn that My Merciful Works contain Sovereignty, Eternal Sovereignty that lasts from age to age...*

*The gift that has been given to you is given by the Spirit, to bear all the trials and hardships for My Sake, to call for holiness and to be one of the pillars, one of the caryatids<sup>22</sup> supporting My Church, to be My bearer to witness with power to many nations..."*

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<sup>21</sup> Ibid.

<sup>22</sup> Caryatid symbolism: girls from Karyæ Greece, were considered especially beautiful, tall, strong, and capable of giving birth to strong children.

## Conclusion

It is my hope that this article may assist you in deepening your love for Christ, the Bridegroom, and for the Church, his Bride, for which he shed his Most Precious Blood and of which you are all members. I encourage you to be at peace and to fear nothing, but to trust in the Lord, as this is the counsel of Jesus himself (Jn. 14:27; Lk. 8:50). Jesus and his inseparable Mother are always here to guide and remind you that the Church will not fail us, not ever (Mt. 16:18). Let us together strive in this New Year to turn away from all that which distracts us, and to commit ourselves to a steadfast daily prayer life, to the weekly reception of the Eucharist, to bi-monthly Confession, and to spiritual and corporal works of mercy. May God and Mary dispose you to live in his grace and in his Divine Will, and may almighty God bless you.

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*Nos cum prole pia, benedicat Virgo Maria*

In Christ,

Fr. J.L. Iannuzzi, STL, S.Th.D.

Jan. 5, 2024