

**The following events in 7 stages demonstrate the striking parallels in the lives of those authors whose writings the Church approved. That the TLIG prophetic revelations have obtained official ecclesiastical approval, while enduring the same trials as other Church-approved authors, is a sure sign of their authenticity.**

**Below in an overview of said parallels:**

- 1) 1<sup>ST</sup> PARALLEL OF EVENTS: DIFFUSION OF THE WRITINGS**
- 2) 2<sup>ND</sup> PARALLEL OF EVENTS: 1<sup>ST</sup> TRIAL**  
**Church A) Suppresses the writings, or B) Issues a warning on the writings without a condemnation**
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**Reasons for the Church's Suppression or Warning**
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**1<sup>ST</sup> PARALLEL OF EVENTS: DIFFUSION OF THE WRITINGS**

<p><b>Bl. Antonio Rosmini</b> (1797-1855)</p> <p><b>Present status:</b> Ecclesiastical approbation: <i>Nihil</i> <i>Obstat</i> and <i>Imprimatur</i></p>	<p><b>Servant of God Luisa Piccarreta</b> (1865-1947)</p> <p><b>Present status:</b> Ecclesiastical approbation: <i>Nihil Obstat</i> and <i>Imprimatur</i></p>	<p><b>St. Faustina Kowlaska</b> (1905-1938)</p> <p><b>Present status:</b> Ecclesiastical approbation: <i>Nihil Obstat</i> and <i>Imprimatur</i></p>	<p><b>Vassula Ryden</b> (1942-present)</p> <p><b>Present status:</b> Ecclesiastical approbation: <i>Nihil Obstat</i> and <i>Imprimatur</i></p>
<p><b>1848:</b> Fr. Rosmini's works are published and spread entitled, <i>The Five Wounds of the Church</i> and <i>Constitution on Social Justice</i>.</p>	<p><b>1915-1938:</b> Luisa's writings are published in many languages and spread internationally.</p> <p>These works constitute the prophetic revelations from Jesus on the Divine Will contained in 36 volumes entitled, <i>The Book of Heaven</i>, and in 2 works entitled, <i>The Hours of the Passion</i> and <i>The Virgin Mary in the Kingdom of the Divine Will</i> (both bearing the <i>Nihil Obstat</i> and <i>Imprimatur</i>).</p> <p>*Jesus reveals to Luisa the title for the publication of the 36 volumes of his prophetic revelations on the Divine Will.</p>	<p><b>1942-1959:</b> Sr. Faustina's writings and devotion to the Divine Mercy are published in many languages and spread internationally.</p> <p>These writings constitute the prophetic revelations from Jesus on the Divine Mercy contained in, <i>The Diary of Divine Mercy</i>.</p>	<p><b>1990-2005:</b> Vassula's writings are published in many languages and spread internationally; Beth Myriam international houses are erected that provide food, clothing, medicine and schooling to the poor.</p> <p>These writings constitute the prophetic revelations from Jesus on Christian Unity contained in work entitled, <i>True Life in God</i>.</p> <p>*Jesus reveals to Vassula the title for the publication of his prophetic revelations on Christian Unity.</p>

2<sup>ND</sup> PARALLEL OF EVENTS: 1<sup>ST</sup> TRIAL

Church A) Suppresses the writings, or B) Issues a warning on the writings without a condemnation

Bl. Antonio Rosmini (1797-1855)	Servant of God Luisa Piccarreta (1865-1947)	St. Faustina Kowlaska (1905-1938)	Vassula Ryden (1942-present)
<p><b>1849:</b> The Holy Office (CDF) issues a <b>Decree</b> that suppresses Fr. Rosmini’s works and places them on the Index of Prohibited Books.</p> <p><i>*Nota bene:</i> As noted below, all of Fr. Rosmini’s works would later be rehabilitated by the CDF and receive the official ecclesiastical seals of approval, i.e., the <i>Nihil Obstat</i> and <i>Imprimatur</i>.</p>	<p><b>1938:</b> The Holy Office (CDF) issues a <b>Decree</b> that suppresses 3 (of Luisa’s 40) works on the Divine Will and places these 3 works on the Index of Prohibited Books.</p> <p><i>*Nota bene:</i> As noted below, to open Luisa’s Cause for Beatification Cardinal J. Ratzinger of the CDF would later release from the Vatican for review and publication her works, several of which bear the official ecclesiastical seals of approval, i.e., the <i>Nihil Obstat</i> and <i>Imprimatur</i>. At present Luisa’s Cause for Beatification and the preparation of the official critical edition of her 36 volumes are underway.</p>	<p><b>1958:</b> The Holy Office (CDF) issues a <b>Decree</b> that suppresses Sr. Faustina’s writings on the Divine Mercy and places them on the Index of Prohibited Books.</p> <p><b>1959:</b> The CDF issues a <b>Notification</b> that suppresses the spreading of the devotion to the Divine Mercy as presented in Sr. Faustina’s writings.</p> <p><i>*Nota bene:</i> As noted below, Sr. Faustina’s works would later be rehabilitated by the CDF and receive the official ecclesiastical seals of approval, i.e., the <i>Nihil Obstat</i> and <i>Imprimatur</i>.</p>	<p><b>1995:</b> The CDF issues a <b>Notification</b> on the TLIG writings – <i>it “is a warning, not a condemnation”<sup>1</sup></i> – to inform the faithful of some ambiguities contained therein which will require clarification.</p> <p><i>*Nota bene:</i> The TLIG writings would not need to be rehabilitated, as they were never condemned. Rather, as noted below, they would later be published with clarifications and receive the official ecclesiastical seals of approval, i.e., the <i>Nihil Obstat</i> and <i>Imprimatur</i>.</p>

<sup>1</sup> Cardinal J. Ratzinger affirmed: “...the Notification is a warning, not a condemnation. From the strictly procedural point of view, no person may be condemned without a trial and without being given the opportunity to express her/his views first... That is why we invited the Catholic faithful to view it all with a prudent eye and to measure it by the yardstick of the constant faith of the Church” (30 Giorni, Italian edition, n.1, 1999).

**3<sup>rd</sup> PARALLEL OF EVENTS: 1<sup>ST</sup> TRIAL**

**Reasons for the Church's Suppression or Warning**

<p align="center"><b>Bl. Antonio Rosmini</b> (1797-1855)</p>	<p align="center"><b>Servant of God Luisa Piccarreta</b> (1865-1947)</p>	<p align="center"><b>St. Faustina Kowlaska</b> (1905-1938)</p>	<p align="center"><b>Vassula Ryden</b> (1942-present)</p>
<p>No official reason is ever given for the suppression even though Rosmini was assured that nothing wrong theologically had been found in his works.</p>	<p>The reasons in the 1938 Decree that merited the suppression of these three books were a “false and dangerous mysticism” and “exaggerated and erroneous” presentations” in a “language and terminology superabounding with inexactitudes and extravagances.” Other concerns were the excessive exultations of and concentration on Luisa.</p>	<p>The reasons in the Decree and Notification that merited the suppression were based on theological difficulties such as the claim that Jesus had promised complete remission of sin for certain devotional acts without specifying whether the forgiveness would be obtained directly or through the reception of the Sacraments, and what may have been thought to be excessive concentration on Faustina herself.</p>	<p>The reasons in the 1995 Notification that merited the warning on the writings were an “ambiguous language,” an apparent millenarian style, a pan-Christianity – all of which do not appear in later writings – and concerns over ecumenism and ecclesiastical discipline.</p> <p>Like the writings of Luisa and Sr. Faustina, Vassula’s writings are, at this juncture, not considered supernatural, but the fruit of personal meditation.</p>

**4<sup>th</sup> PARALLEL OF EVENTS: 1<sup>ST</sup> TRIAL**

**Church's Opens an Informative Process**

<p align="center"><b>Bl. Antonio Rosmini</b> (1797-1855)</p>	<p align="center"><b>Servant of God Luisa Piccarreta</b> (1865-1947)</p>	<p align="center"><b>St. Faustina Kowlaska</b> (1905-1938)</p>	<p align="center"><b>Vassula Ryden</b> (1942-present)</p>
<p>Rosmini is asked by the Pope, under pressure from some of the Prelates, to clarify the teaching in his writings on the following suspected opinions found in the Five Wounds:</p> <ol style="list-style-type: none"> <li>1) The divine right of clergy and people in the election of bishops;</li> <li>2) The use of the vernacular in the Liturgy;</li> <li>3) Criticism of Scholasticism;</li> <li>4) The separation of Church and State.</li> </ol> <p>Rosmini clarifies all points and sends a written paper to the Pope. He sends a second letter, but to no avail: people at the papal court made sure that no letter from Rosmini reached the Pope.</p>	<p>After consulting the appropriate Vatican curial offices to determine whether there are any objections to Luisa's Cause of Beatification, the Congregation for the Causes of Saints grants permission to Archbishop C. Cassati to begin a diocesan investigation into the person and writings of Luisa.</p>	<p><b>1965:</b> An Informative Process of Sr. Faustina's writings and life is opened by Cardinal Karol Wojtyla, encouraged by Cardinal Ottaviani, the Prefect of the Holy Office.</p> <p><b>1967:</b> The Informative Process closes and Cardinal Wojtyla sends acts to Rome in 1968. The process of Beatification of Sr. Faustina is inaugurated.</p>	<p><b>2002:</b> A dialogue with the CDF commences and Cardinal Ratzinger's CDF delegate, Cardinal Prospero Grech, informs Vassula that the CDF's questions to her are intended to "clarify some ambiguities" in the writings for the good of all readers, which, in turn, "will render them more acceptable to both Catholics and Orthodox."</p> <p>Vassula submits said clarifications that are, in turn, accepted by Cardinal Ratzinger, Prefect of the CDF. Very pleased with the clarifications Vassula successfully provides, Cardinal Ratzinger requests that her "useful clarifications" accompany the publication of the TLIG writings, which would later receive the official ecclesiastical seals of approval, i.e., the <i>Nihil Obstat</i> and <i>Imprimatur</i>.</p> <p><b>2004:</b> In his official letter of 2004 Cardinal Ratzinger affirms,</p> <p><i>"At the conclusion of this dialogue, a letter of Mrs. Rydén dated 4 April 2002 [sic - July 26, 2002] was subsequently published in the latest volume of 'True Life in God', in which Mrs. Rydén supplies useful clarifications..."</i></p>

			<p>Very pleased with the results, Cardinal Ratzinger in 2004 writes the Presidents of the Bishops' Conferences of the five countries that had expressed an interest in the TLIG writings, informing them of Vassula's 'useful clarifications.' In this letter <u>he also requests that Vassula's ecumenical TLIG Prayer Groups</u> (which the Christian faithful may freely organize: canon 215), <u>follow the dispositions of the diocesan bishop</u> (canon 223 §2) who <i>"is to act with kindness and charity toward those who are not in full communion with the Catholic Church, fostering ecumenism as it is understood by the Church"</i> (canon 383 §3).</p>
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**5<sup>th</sup> PARALLEL OF EVENTS: CHURCH GRANTS OFFICIAL APPROVAL**

**Church A) Modifies its Decree or Notification, or B) Reverses its Judgment**

<p align="center"><b>Bl. Antonio Rosmini (1797-1855)</b></p>	<p align="center"><b>Servant of God Luisa Piccarreta (1865-1947)</b></p>	<p align="center"><b>St. Faustina Kowlaska (1905-1938)</b></p>	<p align="center"><b>Vassula Ryden (1942-present)</b></p>
<p><b>1854:</b> The Sacred Congregation issues a doctrinal Decree, <i>Dimittantur</i>, exempting all the works of Rosmini of heresy and <u>granting his works a complete absolution.</u></p> <p>At a time when the Church had papal states, the political nature of these two works was unsettling to some. Some scholars contend that said suppression was motivated by a political and not doctrinal concerns. Indeed, upon a formal doctrinal review of these two works the Sacred Congregation found therein nothing contrary to the faith and morals</p>	<p><b>1994:</b> The Sacred Congregation for the Causes of Saints declares, “on the part of <u>the Holy See the <i>Non Obstare</i></u> for the opening of the Cause of Beatification of the Servant of God Luisa Piccarreta.”</p> <p>The previously held “false and dangerous mysticism,” “exaggerated and erroneous” presentations” in a “language and terminology superabounding with inexactitudes and extravagances” contained in the three works were due to editorial changes.</p>	<p><b>1978:</b> The Sacred Congregation <u>reverses its decision</u> on the Decree and Notification banning the Divine Mercy writings and image, and officially approves for public devotion the Divine Mercy writings and image.</p> <p>Cardinal Seper, and Archbishop Jerome Hamer of the CDF explain the reason for the reversal of its 1959 judgment against the Divine Mercy writings and image of as presented by Sr. Faustina:</p> <p><i>“The question has arisen from different regions, especially from Poland and from those in authority, whether the prohibitions contained in</i></p>	<p><b>2004:</b> In a meeting at the CDF with Vassula, Prof. Hvidt and Cardinal Ratzinger, the cardinal affirms:</p> <p><i>“Naturally, we have, as you well know, also this task of defending the identity of the Catholic faith and the discipline of the faith, and in this sense, we do all that we can. <u>We hope that the Lord pardons our errors and grants us the just path.</u>”</i></p> <p>To the cardinal the following question is posed:</p> <p><i>“What would the response be if someone were to call your office in order to reassure themselves on my case and they would ask: ‘Is the Notification still valid’? What would your response be?”</i></p> <p>Cardinal Ratzinger replies:</p> <p><i>“Well, we would say that <u>there have been modifications in the sense that we have written to the interested bishops that one should now read the Notification in the context of your preface and with the new comments [clarifications] that you have made.</u>”</i></p> <p>In his letter of 2004 Archbishop Ramon C. Arguelles affirms:</p>

<p>of the authentic Magisterium, whereby it rehabilitates them in their entirety.</p>	<p>That the suppression of three works was not on account of Luisa's writings, but that of the editor, is further evident in the official seals of the <i>Nihil Obstat</i> and <i>Imprimatur</i> conferred upon the first 19 volumes that Luisa wrote.</p> <p>Moreover concerns over apparent exaltations and excessive concentration on Luisa were counterbalanced with admonitions and affirmations on her frailty, wretchedness and inability to do any good without the assistance of divine grace.</p> <p><b>2005:</b> Luisa's Cause of Beatification concludes its diocesan <i>iter</i>. Shortly thereafter there begins the preparation</p>	<p><i>the 'Notification' of the Sacred Congregation of the Holy Office, published in the AAS (1959), p. 271, regarding devotion to Divine Mercy in the form proposed by Sr. Faustina Kowalska, are considered still in force.</i></p> <p><i>Having examined many original documents unknown in 1959, considering the circumstances that have profoundly changed, and having taken into account the opinion of many Polish Ordinaries, this Sacred Congregation declares that the prohibitions contained in the cited 'Notification' are no longer binding".</i></p> <p>Moreover, the previous concerns of an excessive concentration on Sr. Faustina in the Divine Mercy writings are supplanted by virtue of a more thorough</p>	<p><i>"Cardinal Joseph Ratzinger showed such Christ-like open-mindedness when he spearheaded the review of Mrs. Vassula Ryden's case. Through Fr. Prospero Grech, Consultant of the Congregation of the Doctrine of the Faith, the good Cardinal asked Vassula to respond to five questions... <u>The responses will immensely help some doubting Thomases, who are entitled nevertheless to peace of mind...</u></i></p> <p><i>Cardinal Ratzinger deemed it convenient to inform the bishops of the said countries, that <u>the Congregation had reviewed Mrs. Ryden's case and that the suggestions made in the Notification towards the writings of True Life in God... were clarified... I am extremely happy that Cardinal Ratzinger perfectly mirrors the attitude of the Holy Father whose great obsession and probably the reason for the life and energy he manifests is the UNITY OF CHRISTIANITY...</u></i></p> <p><i>No matter what Mrs. Ryden's past life may be, <u>she can and already is an instrument of God in our days to bring to reality God's dream, the Holy Father's dream, the Church's dream which may be the greatest event of the early years of the Third Millennium: THE UNITY OF ALL DISCIPLES OF CHRIST!</u> People like Vassula who suffer for Christian unity with the Holy Father need encouragement, understanding and prayer. I am willing to give her that if only to join the Holy Father, Cardinal Ratzinger and many unknown souls who sincerely desire a renewal of Christianity, a renewed thrust of Evangelization, unity of all Christian brethren. May Mary help us grow in the TRUE LIFE IN GOD."</i></p> <p><b>2005:</b> The Magisterial seals of the <i>Imprimatur</i> and <i>Nihil Obstat</i></p>
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	<p>of the critical edition of Luisa's 36 volumes containing prophetic revelations from Jesus.</p>	<p>examination of the text in which such exaltations are counterbalanced with admonitions and affirmations of her wretchedness and ineptitude without God's grace.</p>	<p>are conferred upon the TLIG writings of Vassula Rydén, which constitutes an "approval" of the work that allows it to be "displayed and sold in churches"<sup>2</sup> and a declaration of "both a juridical and a moral <i>guarantee</i> for the authors, the publishers and the readers"<sup>3</sup> that the work "contains nothing contrary to the Church's authentic magisterium on faith or morals" and "that all the pertinent prescriptions of canon law have been fulfilled."<sup>4</sup></p> <p>Accompanying the <i>Nihil Obstat</i> are the following words from the 2005 letter of H.E. Bishop F. Toppo:</p> <p><i>"I have read all the TRUE LIFE IN GOD books and meditated on their contents. I truly believe that the books contain the <u>Divine Dialogue of the Holy Trinity, Our Lady and the Angels with humankind through Vassula Rydén</u>. I have not found anything objectionable and anything contrary to the Church's authentic authority on faith and morals. Reading these books and meditating on the contents are spiritually beneficial to all. I recommend these books to every Christian."</i></p> <p><b>2007:</b> Card. R. Burke endorses the teaching that it is "reprehensible" for anyone to publicly oppose a work that bears the Church's official seals of the <i>Imprimatur</i> and <i>Nihil Obstat</i>.<sup>5</sup></p> <p>Much like the writings of Sr. Faustina, the TLIG writings encountered some difficulties due to faulty translations.</p>
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<sup>2</sup> The Commentary in the Code of Canon Law – A Text and Commentary, p. 580, Paulist Press, Mahwah, 1985). Cf. also Congregation for the Doctrine of the Faith, "Instruction on Some Aspects of the Use of the Instruments of Social Communication in Promoting the Doctrine of the Faith", March 30, 1992, in "The Permission to Publish: A Resource for Diocesan and Eparchial Bishops on the Approvals Needed to Publish Various Kinds of Written Works", Committee on Doctrine - United States Conference of Catholic Bishops, Washington D.C. 2004, pp. 34-36.

<sup>3</sup> Ibid., pp. 35-36.

<sup>4</sup> Congregation for the Doctrine of the Faith, "Instruction on Some Aspects of the Use of the Instruments of Social Communication in Promoting the Doctrine of the Faith", March 30, 1992, in "The Permission to Publish: A Resource for Diocesan and Eparchial Bishops on the Approvals Needed to Publish Various Kinds of Written Works", Committee on Doctrine - United States Conference of Catholic Bishops, Washington D.C. 2004, p. 35.

<sup>5</sup> Mariology, A Guide for Priests, Deacons, Seminarians and Consecrated Persons, bearing the Imprimatur of the Most Rev. Raymond L. Burke, and the Nihil Obstat of Fr. Peter Felner, F.I., 2007, p. 830, Queenship Pub. CA.

**6<sup>th</sup> PARALLEL OF EVENTS: 2<sup>nd</sup> TRIAL**

<p align="center"><b>Bl. Antonio Rosmini</b> (1797-1855)</p>	<p align="center"><b>Servant of God Luisa Piccarreta</b> (1865-1947)</p>	<p align="center"><b>St. Faustina Kowaska</b> (1905-1938)</p>	<p align="center"><b>Vassula Ryden (1942-present)</b></p>
<p>The <i>Dimittantur</i> should have been the end to the persecution against Rosmini. That is what Pope Pius IX had hoped. Instead, soon after Rosmini's death, the attacks of the opponents restarted.</p> <p><b>1848-1850:</b> To complicate matters, in the years to follow two works against Rosmini circulated, <i>Postille</i> (which contained 327 quotations from Rosmini's works that were distorted and misinterpreted and to which were attached the whole range of theological condemnations from "blasphemous" to "equivocal"), and <i>50 Letters from a Bolognese Priest</i>, (said to be the work of two priests, calling him a traitor to the Church).</p> <p>Misinformed of the facts, Pope Leo XIII suppressed 40 propositions contained mainly in Rosmini's posthumous and unfinished works and, to his unawares, taken out of context by his opponents.</p>	<p>Rome's <i>Non Obstare</i> and the official opening of Luisa's the cause of beatification should have been the end to the obstacles surrounding her writings. Instead, soon after more problems ensue.</p> <p><b>1998:</b> On account of the "poor and exaggerated explanations of her writings" and the "<i>ad litteram</i>" interpretations on the part of some unqualified promoters, Archbishop C. Cassati issues a public <i>Moratorium</i> that prohibits all public conferences promoting the writings and spirituality of Luisa.</p> <p>Also, neither accurate nor scholarly translations of</p>	<p>Despite the Church having approved the writings and devotion of the Divine Mercy, several religious and lay Catholics publicly oppose them and discourage others from accepting the Church's seals of approval.</p> <p>The primary reasons for the attacks on Sr. Faustina's writings and devotion to the Divine Mercy is the argument that at one time they were officially condemned by the Sacred Congregation, and once condemned always condemned. However, this argument is canonically unsustainable, as said Congregation has the canonical authority to reverse its decision, as indeed it had done so in 1978.</p>	<p>The aforesaid positive results of the 2002 Dialogue between the CDF and Vassula that yielded letters asking her to publish her writings with the "useful clarifications" should have been the end to the persecution against her. This is what Cardinal Ratzinger had hoped. Instead, soon after the cardinal left office the attacks of the opponents restarted.</p> <p><b>2007:</b> Cardinal W. Levada of the CDF issues a circular letter in which acknowledges Vassula's aforesaid "useful clarifications," and which Cardinal Ratzinger asked her to published with the TLIG writings. Cardinal Levada also acknowledges the "<u>real possibility of the faithful being able to read the writings in the light of the said clarifications</u>".</p> <p>Nevertheless, he considers the 1995 Notification "valid" – the same Notification that Cardinal Ratzinger referred to as 'modified' in 2004; and he discourages TLIG Prayer Groups – the same TLIG Prayer Groups Cardinal Ratzinger placed under the</p>

<p><b>1887:</b> Pope Leo XIII in his Decree, <i>Post Obitum</i>, pronounced that 40 propositions contained in Rosmini's prohibited works, <i>The Five Wounds of the Church</i> and the <i>Constitution on Social Justice</i>, were not in agreement with Catholic truths.</p> <p><b>2001:</b> In a document on the <i>Thought and Work of Fr Antonio Rosmini Serbati</i>, Card. Ratzinger notes the following reasons for this resurgence of attacks:</p> <ol style="list-style-type: none"> <li>1) The adoption of the Thomistic model of philosophical elaboration and its differences of language and concepts with that of Rosmini;</li> <li>2) The absence of a critical apparatus capable at the time of defining the precise meaning of the expressions and concepts used by Rosmini;</li> <li>3) Ambiguous concepts and expression in the writings of Rosmini;</li> <li>4) Misinterpretations of Rosmini's writings, in particular on the part of theologians and philosophers of various schools of thought that did not actually correspond to the authentic position of Rosmini.</li> </ol>	<p>Luisa's volumes are circulated; the gift of <i>Living in the Divine Will</i> is erroneously presented as instant sanctity and without sufficient attention to the Christian virtues; complaints are made of profiteering from her cause.</p>		<p>disposition of individual bishops.</p> <p>Much like the 1849 case of Rosmini who was never given a reason by the Sacred Congregation for the suppression of his first two works, no official reason is given to Vassula for the change of the Notification's status (from 'modified' to 'valid') or for the discouragement in attending TLIG Prayer Groups.</p> <p>As a result of this 2007 circular letter, some prelates and lay attack the TLIG writings that bear the official seals of approval, despite the fact that such attacks are deemed "reprehensible." As the prelate accusers of Rosmini use the whole range of theological epithets with which to accuse him – from blasphemer to traitor, likewise the accusers of Vassula. This notwithstanding, the Church's official seals of approval conferred upon the TLIG messages remain as a testament to their authenticity.</p> <p>Several theologians consider Cardinal (now emeritus) Levada's words, with respect to canon 232 § 2, at odds with canons 215 and 383 §3 and invite TLIG prayer groups in their respective dioceses. Moreover several cardinals, bishops and priests continue to endorse the TLIG writings which bear the Church's official seals of approval and support in their dioceses TLIG Prayer Groups.</p>
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**7<sup>TH</sup> PARALLEL OF EVENTS: THE WRITINGS RECEIVE ONGOING SUPPORT FROM THE CHURCH AUTHORITIES**

<p align="center"><b>Bl. Antonio Rosmini</b> (1797-1855)</p>	<p align="center"><b>Servant of God Luisa Piccarreta</b> (1865-1947)</p>	<p align="center"><b>St. Faustina Kowalska</b> (1905-1938)</p>	<p align="center"><b>Vassula Ryden</b> (1942-present)</p>
<p><b>2001:</b> Cardinal Ratzinger declares that the suppression of the 40 propositions taken out of context from the Rosmini’s works can now be considered “superseded.”</p> <p>The CDF published a Nota which states:</p> <p><i>“The meaning of the [forty] propositions, as understood and condemned by the Decree [Post Obitum] does not in fact pertain to Rosmini’s genuine position but to possible conclusions from the reading of his works.”</i></p> <p><b>2006:</b> The Holy See declares the “heroic virtues” of the Venerable Antonio Rosmini.</p> <p><b>2007:</b> Antonio Rosmini is declared Blessed.</p>	<p>After Luisa’s death, reprintings and new editions of her writings receive additional <i>Nihil Obstats</i> and <i>Imprimatur</i>s from several Archbishops and bishops.</p> <p><b>2018:</b> The critical edition of Luisa’s 36 volumes containing revelations from Jesus is being prepared for publication and, when ready, will also receive the <i>Nihil Obstat</i> and <i>Imprimatur</i>.</p>	<p><b>1978:</b> Prefect of the CDF declares the Notification ban no longer binding.</p> <p><b>1979:</b> Marians receive an authoritative explanation of the Notification issued by the Prefect of the CDF stating that no impediments exist in the spread of the message and devotion to the Divine Mercy in the forms proposed by Sr. Faustina.</p> <p><b>1980:</b> There is published the critical edition of Sr. Faustina’s <i>Diary</i> in Polish.</p>	<p>Among the numerous ecclesiastical authorities who have supported, endorsed and continue to uphold the ecclesiastically approved TLIG prophetic revelations, noteworthy are the following:</p> <p>His Beatitude, Theodoros II, Patriarch of the Greek Orthodox Church of Alexandria and all Africa</p> <p>Cardinal Wilfried F. Napier, Archdiocese of Durban, South Africa</p> <p>Cardinal (Nasrallah Boutros) Sfeir, Patriarch Emeritus of Antioch and of all the East</p> <p>Cardinal Telesphore P. Toppo, Archbishop of Ranchi, India</p> <p>Cardinal Franjo Kuharic, Archbishop of Zagreb</p> <p>Cardinal Franjo Kuharić, Archbishop of Zagreb (his Cause of Beatification is underway)</p> <p>Cardinal Patriarch Emeritus Mar Nasrallah Peter Sfeir, Antioch and the Whole Levant</p>

			<p>Archbishop Frane Franic, President of the Theological Commission of Bishops in the former Yugoslavia</p> <p>Archbishop Emeritus Ramon Cabrera Argüelles, Archbishop of Lipa, Philippines</p> <p>Archbishop Jeremiah Ferens, Metropolitan of the Ukrainian</p> <p>Archbishop Vincent Concessao, Archbishop Emeritus of New Delhi</p> <p>Archbishop Anil Joseph Thomas Couto, Archdiocese of New Delhi</p> <p>Archbishop Franić, Archbishop of Split-Makarska</p> <p>Archbishop David Sahagian, Archbishop of Apostolic Patriarchate of Armenia and Jerusalem</p> <p>Archbishop Seraphim Kykkotis, Metropolitan of the Archdiocese of Johannesburg and Pretoria, and of the Greek Orthodox</p> <p>Archbishop Jeremiah Ferens, Deputy Head of the Ukrainian Autocephalous Orthodox Church in South America</p> <p>Archbishop Aris Shirvanian; Armenian Orthodox Church, Patriarchate of Jerusalem</p> <p>Archbishop Seraphim Kykkotis, Metropolitan of Zimbabwe and Angola</p>
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			Christian Hvidt, Todor Sabev, and more. Worthy of mention is the respected veteran exorcists Fr. John Abberton and Fr. Christian Curty, OFM.
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**Nota bene:** Like the four aforementioned authors, St. Padre Pio (before his canonization) was banned from receiving large groups of people and from responding to people seeking spiritual direction (1922-1934), from communicating with Padre Benedetto, his spiritual director, from blessing people, from answering letters and from showing his stigmata publicly. For 7 years the Sacred Congregation of the Holy Office that suppressed the writings of said four authors, denied the authenticity of his stigmata and mystical gifts (1924-1931) and ordered him to desist from hearing confessions and from all other activities except the celebration of the “private” Mass (1931-1933). It was not until 1933 that Pope Pius XI ordered the Sacred Congregation to reverse its ban on Padre Pio’s public celebration of Mass, saying, *“I have not been badly disposed toward Padre Pio, but I have been badly informed.”* Padre Pio would eventually be declared a saint. The reason I have not included St. Padre Pio in the above chart is because, unlike the four listed authors, his bans did not extend to his writings.

**Conclusion:** In light of the preceding, there emerges a mysterious pattern of trial and triumph in the lives of those whom God calls to convey a divine message. Drawing from the aforementioned events in the lives and writings of four of God’s chosen instruments, a dialectic emerges between God and his Church. God initiates a dialogue with his chosen author, the prophet, whom he occasionally refers to as the most wretched and whom he attracts by grace in silence and prayer to offer its will to him unconditionally. He then sends it out amidst wolves to boldly proclaim a timely and urgent message to his Church and to the nations. Since this message seeks to elicit an authentic conversion of the heart by confronting evil and uprooting hypocrisy, it is by its very nature destined to encounter opposition. Thus what began as a dialogue between God and the prophet becomes a dialectic between God’s prophet and the Church. Availing itself of said opposition, the prophet, whilst purified and sanctified, disposes souls to receive God’s message and obtains for him what he asks of it: the grace of repentance, conversion and salvation for many souls.