

LETTERS OF GOLD

From the House of the Divine Will

Issue No. 40

December 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)

THIS IS OUR 40TH ISSUE OF "LETTERS OF GOLD"

THE MYSTICAL SIGNIFICANCE OF THE NUMBER FORTY (40)



The Hebrews Wandered for Forty Years in the Desert:

The number forty has always been significant and a preparative for great works. For forty years the Hebrews walked in the desert without being able to reach the promised land, their Fatherland. After forty years of sacrifices they had the benefit of taking possession of it—but how many miracles, how many graces even to nurturing them with Heavenly manna at times. A prolonged sacrifice has the virtue and strength of obtaining great things from God.



The Presentation of Jesus:

Called by the Divine Fiat, Joseph and Mary promptly brought the Baby Jesus to the Temple forty days after his birth to fulfill the law. When this Divine FIAT finds promptness to do that which It wants, It puts at the disposition of the creature Its Divine Strength, Its Sanctity, and Its Creative Power to multiply that act, that sacrifice for each and for all. It puts into that sacrifice the little coin of infinite value with which one can pay and satisfy for all.

This was Mary's first time out with her Baby. A vein of sorrow opened in her heart as She went to offer Him to the Eternal Father as victim for the salvation of everyone. Who could imagine what passed between the Heavenly Baby and His Mother in those forty days? The repetition of His acts together with Her, his tears, his pains and his Love were as transfused together; and that which He did She did.

The number of forty days in Jesus' life on earth is symbolic and meaningful. For the forty days following his birth, He wanted to be in the grotto of Bethlehem, symbol of the Divine Will that, while in the midst of creatures, was as hidden and outside of the city of their souls. To repair the prior forty centuries of the human will, He wanted to be forty days outside of the city in a vile animal stall to cry, to moan, and pray, in order to recall the Divine Will into the 'city' of souls to give them Its dominion. After forty days He was presented at the temple and revealed Himself to the holy, old man Simeon, who was the first 'city' that Jesus called to the knowledge of his Kingdom. And so much was Simeon's joy that he closed his eyes to the earth to open them in Eternity.

House of the Divine Will

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

Jesus Fasted for Forty Days in the Desert:

Jesus went into the desert to recall the Divine Will, which for forty centuries had been deserted by creatures. For forty days, He wanted to be alone to repair the forty centuries in which the human will had not let the Divine Will possess Its Kingdom in the midst of the human family. With that same Will, Jesus wanted to recall It again in their midst to prepare Its reign.

He wanted to be forty days in the desert apart from everyone, even from his Mother, in preparation for going out in public to announce the Gospel that would form the life of his Church.

Upon returning from the desert He deposited in his Mother all those acts of Divine Will that the creatures had rejected and kept as in a desert, so that She would be the faithful depositary, the repairer and the impetrator of the Kingdom of his Will. Only this Sovereign Lady could possess this deposit so grand, because She possessed in Herself the same Divine Will which had been deserted by creatures.

Even though Mother and Son were physically separated during those forty days they were not occupied with the sorrow of being separated because it was a matter of reintegrating and recalling the Divine Will to reign in the midst of creatures.

Forty were Jesus' days in the desert, and then He quickly went about his public life to give to creatures the remedies and the means to arrive at the Kingdom of his Will.

After the Resurrection:

Jesus wanted to be on the earth for forty days after his Resurrection to confirm the Kingdom of the Fiat and Its forty centuries of reign that It should have possessed. He wanted to remain risen for forty days to confirm his resurrection and place the seal upon all the goods of the Redemption.

Very often He appeared to the apostles and disciples to confirm them in the faith and certainty of his Resurrection. And when He was not with the apostles, He was together with his Mother in the cenacle, surrounded by the souls gone out from Limbo. But as the end of the forty days came, beloved Jesus instructed the Apostles; and leaving his Mother as guide and Teacher, He promised them the descent of the Holy Spirit. Blessing them all He departed, taking flight for the vault of the heavens together with that great multitude of people gone out from Limbo. All those who remained, and they were a large number, saw Him ascend; but when He had reached high up, a cloud of light took Him from their sight.

The Miraculous Ringing of a Bell and the International “Divine Will” Congress of Corato

At 10:00 AM on October, 10, 2002, Archbishop Giovan Pichierri opened the International “Divine Will” Congress on the outskirts of Corato, Italy, at a location known as “Oasis of Nazareth.” At the same time the sound of a ringing bell was heard in the crypt of Santa Maria Greca Church in the center of Corato. Only this bell was a painting of a bell (!), a bell painted upon the famous, centuries' old painting of the Madonna and Child, found in a tower during a time of an epidemic of cholera, and which played a key role in the bringing that scourge to an end. The painting is currently housed above the altar in the crypt of Santa Maria Greca Church, where Luisa Piccarreta is buried and which was her parish church.

This Congress, headed by Archbishop Pichierri, was an historic event. The bell in the painting rang three times that day. New life was given to Luisa's Cause of Beatification that day; and significant progress was made for the now coming Reign of the Divine Will on earth. By the end of the day the many invitees, who were present at this Congress had heard speeches from Archbishop Pichierri; from the Postulator, Fr. Sabino Lattanzio; from Fr. Pablo Martin, long-time student of Luisa's spirituality and expert; from the Archdiocesan Attorney, who gave a thorough history of the legal rights to Luisa's writings; and a wonderful homily at the evening Mass at Santa Maria Greca Church by Archbishop Pichierri. In his animated homily,

Archbishop Pichierri referred several times to Luisa La Santa and urged all present to practice Luisa's spirituality. He said: "We must not only do the Divine Will, but we must live in the Divine Will!"

A short summary of the Congress can be stated as follows:

1. There was great excitement and praise for Mr. Stephen Patton of Jacksonville, Florida. Steve, who is a lay theologian and former attorney, had been authorized in late 2001 to work on a confidential project to address the issue of various objections, which had been raised against certain points of Luisa's lofty spiritual doctrine on the Divine Will in the context of the fulfillment of the Lord's Prayer: "Thy Kingdom Come; Thy Will be done on Earth as It is in Heaven." Steve worked long hours on this project in his spare time and sent copies of his paper to the Postulation for Luisa's Cause several days prior to the Congress of October 10, 2002.

The Postulation was amazed and delighted. Steve had demolished the objections against Luisa's doctrine with flawless logic, appropriate ecclesiastic language, and a very readable style. This certainly gave new and enthusiastic energy to the Cause of Luisa's Beatification and is a major step to the coming of the Kingdom, which the world so badly needs.

2. It was made clear that all legal rights to Luisa's writings are the property of the Archdiocese of Trani-Barletta-Bisceglie. No one can publish Luisa's writings in any language without the permission of that Archdiocese.

3. A protocol for publishing the Official Version of Luisa's writings was indicated. This protocol involves the translations into other languages, the theological annotations which will be required, and the nomination of those to be responsible for the publishing in Italian, Spanish, and English. (Other languages will be addressed as appropriate.) Fr. Carlos Massieu and Marianela Perez were nominated publishers for the Official Version in Spanish and Thomas Fahy for the English language.

The following day, October 11, two special meetings were held. One was with the Postulator on theological matters. The other meeting was with the Vicar General on several practical matters. Permission was given to Steve Patton, Fr. Young, and Thomas Fahy to speak on Luisa and her spirituality at the November 2002 Conference on the "New and Divine" Holiness, sponsored by the John Paul II Institute of Christian Spirituality in Jacksonville, Florida. The Vicar General even gave copies of the presentations made by Archbishop Pichierri and Fr. Pablo Martin at the Congress on the previous day to Mr. Fahy to be used at the "New and Divine" Holiness Conference in Jacksonville at his discretion. Permission was also given to Mr. Fahy to speak about Luisa and her spirituality at other public conferences but with stipulations involving the courtesy of notification of the Postulation and the 'non obstare' of the local Bishop. Mr. Fahy, for several years, has had permission from the Archdiocese of Trani to speak to private groups on Luisa.

A committee was constituted to assist the Postulator in producing the Official Version of Luisa's writings and Official Biography. This assistance will be provided in various ways, including theological annotations. The members of this committee are Fr. Bernardino Bucci, OFM; Fr. Pablo Martin; Fr. Carlos Massieu; Fr. Sergio Pellegrini; Mr. Stephen Patton; Mr. Jose Maria Acuna (now incapacitated as noted below); Mr. Thomas Fahy; Marianela Perez; Alejandra Acuna.

This summary is precisely that, for much else took place before, during, and after that Congress of October 10, 2002, when the painted bell began its miraculous ringing!

More Good News!

Mexican Priest, Fr. Carlos Massieu, has some very good news to share. Fr. Carlos is undeniably the foremost apostle of the Reign of the Divine Will in our times. Not only is he an expert on Luisa's spirituality, but he has had the documented approvals and blessings of the Postulation for Luisa's Cause to promote her doctrine openly for several years. He has been promoting the Divine Will extensively in Latin America and even teaching Luisa's spirituality to seminarians at the request of Bishops. He has frequently operated in the United States, assisted by Marianela Perez of Miami, who has helped him both in the USA and Latin America. Fr. Carlos speaks English very well these days.

Now the good news: The Archbishop of Leon, Nicaragua, His Excellency Cesar Bosco Vivas Robelo, has invited him into his diocese on a permanent basis, not to take up pastoral duties but to preach the Divine Will both inside that diocese and outside that diocese wherever he is invited with the permission of the local Bishops! This type of privilege has been rarely granted in Church history. Fr. Carlos and Marianela Perez, in conjunction with others, have founded a house in Leon, Nicaragua, for the promotion of Luisa and the spirituality of the Divine Will. This mother house, erected as a private association of the faithful with juridical personality is appropriately named, “Casa della Divina Voluntad.” Its extension in Miami, Florida, is known by the same name.

Now, Some Sad News

As this “Letters of Gold” is being written, Mr. Jose Maria Acuna of Atlacomulco, Mexico, is dying of brain cancer. He and his wife and family have done incalculable good for the Reign of the Divine Will. Mr. And Mrs. Acuna committed their lives to the Reign of the Divine Will in the early 1970’s and raised their seven children in this most sublime way of living to their very great credit. Mr. Acuna and his family have produced works and lives which have had amazing fruits for the Kingdom on earth. The family is now struggling economically due to Mr. Acuna’s incapacity and approaching death. Anyone who wishes to make an offering to help them through this time of trial can submit the offering to:

Marcela Rincón de Acuña—Account # 1690—Suc. 824 Banamex—

The ABA is BNMXXMM (IN ATLACOMULCO, ESTADO DE MEXICO) THE NAME OF THE BANK IS BANAMEX.
THE TELEPHONE NUMBER OF THE BANK FROM THE UNITED STATES IS #011-52-712-1220406.

Or you can send a check c/o Mr. Acuna’s friend, J. R. Guzman - P.O. Box 451304 - Miami, FL 33245

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A Recipe for Living in the Divine Will

Jesus to Luisa: *“My delight, if you are to live in my Heart it will suit you to begin leading a more perfect way of life. I therefore desire from you:*

1. *Perfect uniformity to my Will, because you can never love Me perfectly unless you love Me with my own Will; or rather I say to you: that in loving Me with my own Will you will arrive at loving Me and your neighbor with my own Love.*

2. *Profound humility, by placing yourself before Me and creatures as last of all.*

3. *Purity in everything, for whatever slight neglect of purity is committed, be it either in love or in work, this reflects throughout the entire heart, soul and body, and by this means she is left filthy. I therefore want purity to be the dew which rests on the flowers of sunrise, whilst reflecting its rays, transforms those tiny, little drops into such manifold precious pearls as to ravish the people. Likewise with all works, thoughts and words, heartbeats and affections, desires and inclinations; if they are adorned with the celestial dew of purity they will weave a sweet enchantment, not only to the human eye but also to the entire Empyrean.*

4. *Obedience must be connected with my Will, for if this virtue regards superiors, whom I have provided for you on earth, my Will is also that obedience which regards Me directly. Therefore, one can say that both one and the other are the virtue of obedience with this one difference: one regards God whereas the other regards men. Both have the same value, and there cannot exist the one without the other; wherefore equally must you love both.”*

Some particulars on the Virtue of Obedience

“Obedience is the quintessence of love”

As one who aspires to live in the Divine Will he must strive for perfect obedience in all things, for one cannot live **in** the Divine Will if he does not **do** the Divine Will. And how is the Will of God known? The Will of God is expressed with certainty through God's Commandments, the teachings of the Church, just laws of the State, and the just commands of those in authority. It is also expressed through inspirations of grace. Once tested to determine if the inspiration is of God, it too must be obeyed. Finally, for a child of the Divine Will, the Will of God is expressed in those particular practices Jesus has given for living in the Divine Will. Therefore, to make progress in your life in the Divine Will, it goes without saying that here, too, obedience will be imperative. Attentiveness, abandonment, mortification, modesty, making good Communions, etc., all must be practiced. If you excuse yourself from one thing or the other on some pretext, this lack of obedience will surely hinder Jesus from fulfilling his ardent desire of forming his Life in your soul, and reigning there.

Living under obedience to another is certainly the fastest way to kill one's own will. Humanly speaking it is often difficult, but at the same time it is very effective. For this reason, religious can be considered to have a certain advantage over the laity, and wives too over their husbands. Even so, it must be noted that obedience that is only external is of little value:

The basis of obedience is the authority of the superior, received directly or indirectly from God. Actually, it is God whom one obeys in the person of the lawful superior because, as St. Paul says, all power comes from God. If one externally performs the act which has been commanded by a superior, but does so with internal rebellion, the

obedience is purely material and is not a virtue in the strict sense of the word. ... But when one obeys both internally and externally precisely because something has been commanded by a superior, the obedience is then called formal obedience and is an excellent act of virtue.

*It follows from this that there are many acts which seem to be acts of obedience but actually are not so in the sight of God. Whenever a person performs the external act which has been commanded, but at the same time complains, or criticizes, or rebels, the action has lost its essence as an act of the virtue of obedience. The same thing is true if one obeys **exclusively** out of an attachment or affection for the superior as a particular person, or because the command seems reasonable to us or suits our particular taste and liking, etc. In all of these cases the formal motive of obedience — the authority of the superior as representing God — is lacking, and for that reason, as the Angelic Doctor points out, there is no act of the supernatural virtue of obedience. St. Thomas teaches that not even martyrdom would have any value if it were not directed to the fulfillment of the Divine Will.*

Therefore, to make your obedience both meritorious and effective in killing your will, you must overlook the faults and weaknesses in the one you obey. Instead you must learn to see in him only Jesus, or the Blessed Virgin acting. When your superior is sweet and kind, it is Jesus who is consoling you. When your superior is difficult, it is Jesus again, privileging you with the Cross. Become completely convinced of this truth.

Some Excerpts from Luisa's Writings on Obedience

Jesus to Luisa: *"I want you to make creatures totally disappear so that when they tell you to do something, you will do it as if I myself had told you. This way, with your eyes fixed on Me, you will not judge anyone, and you will not look to see if the thing is painful or distasteful, easy or hard to do. Close your eyes to the things you are told to do, and open them in Me alone, knowing that I am above you to watch whatever you do." (Vol. 1: Chapter 9).*

The Will of God makes one take possession of the Divine, but obedience is the key to open the door and enter this possession. (Vol. 8: October 3, 1907).

Would you like to know what obedience is? Obedience is the quintessence of love. Obedience is the finest, purest, most perfect love taken from the most painful sacrifice, which is, the destruction of one's own self in order to take life again in God. Obedience does not admit anything human into the soul, or that does not belong to her, since she is the most noble and divine. So, all her attention is on destroying anything in the soul which does not belong to her divine nobility, which is love itself. When this is done, there is little else to take care of since she only works at what pertains to the soul and so she lets the soul rest. Lastly, I Myself am obedience. (Vol. 2: October 3, 1899).

[Obedience] gives death to all the vices, and naturally when one has to make another die, it has to be strong and valiant; and if it does not arrive to do this, it uses impertinent and whimsical ways. Now if this is necessary to kill the body which is so fragile, it takes even more than to kill the vices and one's passions. This is so difficult that at times when they appear dead, they begin to come back to life. That's why this diligent Lady is always on the move and continually spying. If she sees that the soul has the slightest difficulty with what it has been commanded, fearing that some vice may come alive again in its heart, she wages such a war and does not give the soul peace until the soul prostrates itself at her feet and adores in mute silence what she wants. That is why she is so impertinent and almost whimsical as you say. Yes, there is no true peace without obedience, and if there seems to be peace, it is a false peace because it goes in accord with one's passions, but never with the virtues, and the soul ends in ruin, because separated from obedience, they separate from Me Who am King of this noble virtue.

Obedience, then, kills one's will and pours out the Divine in great streams so much so that it can be said that the obedient soul does not live by its own will but by the Divine. And can there be a more beautiful, holier life than living by the Will of God Itself?

So with the other virtues, even the most sublime, there can be self-love, but with obedience never. (Vol. 2: August 17, 1899).

...man gets merit not for the deeds, but only for obedience. All merits are born of the Divine Will, so that all I suffered in my Life was born of the Will of the Father; therefore my merits are innumerable, because of being consumed by the Divine Will. I don't look to the number and magnitude of the deeds but to how they relate to the obedience to the Divine Will, or indirectly to the obedience of those who represent Me. (Vol. 6: August 9, 1904).

...obedience is the space of my dwelling within the soul. Where there isn't this space of obedience, I could say that there is no place for Me inside of that soul; and I am forced to remain outside. (Vol.8: 7-26-08)

Perhaps in future articles we will include excerpts from this anonymous author's unpublished Handbook on the topics of profound humility, perfect uniformity with God's Will and Purity in everything. The following excerpts from Luisa's writings on Reception of Holy Communion are taken from that Handbook.

Receiving Communion in the Humanity of Jesus and Repeating what He did:

Jesus to Luisa: *My daughter, if you want to please Me, offer Communion as my own Humanity offered it. Before giving Communion to the Apostles, I received communion Myself. I wanted to do this to give the Father the complete glory of all the communions of creatures, and to enclose in Myself all the offenses I was to receive in this Sacrament. My Humanity enclosing the Divine Will, enclosed all the reparation of all times; and receiving Myself, I received Myself worthily. And because all the works of creatures were divinized by My Humanity, I wanted, in this way, to seal with My Communion, the Communions of creatures; otherwise, how could the creature receive a God? It was My Humanity that opened this door to creatures and merited for them to receive Me.*

Now you, My daughter, make the Holy Eucharistic Communion in My Will; unite it to My Humanity; thus you shall enclose all there; and I will find in you the reparations of all, the compensation of all, and My complacency; better still, I shall find in you another Myself.

My daughter, for as much time as the soul is in My Will, so much Divine Life can it be said that it lives upon the Earth. How pleased I am when I see the soul enter into My Will to live Divine Life there! I like very much to see souls repeat in My Will what My Humanity did on It: I made the communion; I received Myself in the Will of the Father; and by this, not only did I repair all, but finding the immensity and the all-seeingness of the Divine will, I embraced all. But seeing that many would not have taken part in the Sacrament — and the Father was offended for this, I gave Him the satisfaction and the glory, as if all had made communion, giving to the Father for each one, the satisfaction and the glory of a Divine Life.

You also make Communion in My Will; repeat what I did, and thus you shall not only repair all, but you will give Me to all, as I intended to give Myself to all; and you will give Me the glory as if all had communicated.

Jesus further explains:

My daughter, the first act that I did [after receiving Myself Sacramentally] was that of multiplying my Life into as many lives for as many creatures as would exist in the world. Thus each one would have a Life of Mine for itself alone, a Life that continually prays, thanks, gives satisfaction, and loves for each one alone. How I also multiply my pains for

each soul as if I had suffered for her alone, and not for others! In that supreme moment of receiving Myself, I gave Myself to everyone and to suffering my Passion in each heart so I could be able to conquer their hearts by way of pains and of love. Then giving all my Divinity, I came to take the dominion of all.

But alas! My Love remains disappointed by many; and I wait with anxiety for loving hearts, who, receiving Me, unite with Me to multiply themselves in all, desiring and wanting what I want. In this way I can take at least from them what the others do not give Me, and receive the contentment of having them according to my desire and my Will.

Therefore, my daughter, when you receive Me, do what I did; and I will thus have the contentment that at least there are two of us who want the same thing.

Please Jesus by Making Rounds

Having made Holy Communion I was calling everyone, my Queen Mamma, the Saints, the first man, Adam, with the succession of all generations even to the last man who will come upon the earth; and, then, all created things, so that all, together with me, prostrate around Jesus, would adore Him, bless Him, love Him, in order that nothing would be lacking around Him of all the works gone forth from his hands; neither a heart which beats, nor sun which shines, nor the vastness of the blue sky studded with stars, nor the sea which murmurs, not even the little flower which sends up its perfume. I wanted everyone and everything to center around Jesus Host so that they would render Him the honors due Him. His Will made everything present to me as if all were mine; and I wanted to give all to Jesus.

Now while I did this, it seems that Jesus was happy in looking at all the generations and his own things around Him; and squeezing me to Himself, He said to me: "My daughter, how content I am in seeing around Me all my works. I feel Myself regiven the joy, the happiness I gave them in creating them, and I reciprocate with them new happiness; and this is the great good that my Will contains and carries...."

* * * * *

— News of a Marvelous Book by Alejandra Acuna, daughter of Mr. And Mrs. Jose Acuna of Mexico—

Recently I was exposed to a book authored by Alejandra Acuna with the title, "**The Origin of Man.**" I was so greatly pleased with it that I am writing about it here—only I know that I won't be able to do justice to Alejandra's work. Alejandra is a most blessed person because she grew up in family of seven children in the heavenly atmosphere of the reigning Divine Will. This atmosphere was fostered most beautifully by her parents who learned well this sublime, harmonious, peaceful way of living according to the original intention and plan of our Father in Heaven. Alejandra is in her late thirties and is an expert in teaching the spiritual doctrine of living in the Divine Will.

When I finished reading this book, the thought came to mind to suggest to Alejandra of adding something to the title so that it would read, "**The Origin and Purpose of Man.**" I wish I had the time and space to write a real review of this book, but let me say this much. It was one of the books that I most liked reading—ever. With the clearest logic and facts, Alejandra superbly demolishes the absurd notion so fashionable in the last 150 years that man somehow evolved from lower forms of life. She writes the truth with a wonderful passion, upholding the Wisdom and Dignity of God in directly creating Adam, giving him the sublime dignity of a son of God, made to both the image and likeness of the Holy Trinity. In the second half of this powerful book the authoress describes the sublime purpose of man, including concepts from the higher volumes of Luisa, to which she was exposed with her father as the designated transcribers, beginning in 1996, following the Vatican's release of Luisa's original volumes. [This book of 232 pages is offered for a suggested donation of \$7.95 (+ postage) and can be ordered from our office by calling 904-381-1220 or writing our usual address:

Center for the Divine Will - P.O. Box 5 - Ortega Station - Jacksonville, Florida 32210.]