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LETTERS OF GOLD

From the House of the Divine Will

Issue No. 42

June 2003

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)

10th Anniversary of "Letters of Gold"

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✓ Major, Authorized Conference on Luisa Piccarreta
Set for November 8 –12, 2003 !!

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This June marks the 10th Anniversary of our first "**Letters of Gold**" newsletter. The purpose of "**Letters of Gold**" is to foster the happiness of the Reign of the Divine Will on Earth as in Heaven in fulfillment of Our Lord's Prayer, which is not only a prayer but also an unfailling prediction of a major event in human history—to come at the hour appointed by our Father.

We now know with great moral certainty that our Father's hour has dawned.

We were moved to name our newsletter, "**Letters of Gold**," because of the following, precious words of Our Lady to Luisa: "Now I have explained to you the purpose of this Book ("The Virgin Mary in the Kingdom of the Divine Will"). Those who will welcome it with love will be the first fortunate children to belong to the Kingdom of the Divine Fiat; and I will write their names in my Maternal Heart with letters of gold." (I remember my child-like excitement and joy, when I read those words the first time!)

International Conference on Luisa and her Spirituality will be held in Jacksonville, Florida, at the new, first-rate hotel, the Adams Mark, which is located along side the beautiful St. John's River, with most of its rooms having a direct view of the river. This conference is authorized by the Postulation for the Cause of Luisa's Beatification. Authorization was granted in person, in Trani, Italy, by the responsible hierarchy, with certain conditions, which have been met. Please read all the instructions in the enclosed, colored flyer.

The speakers will be limited to those Priests and laity who have special expertise on the spirituality of Luisa and who have proper relationships with the Postulation for her Cause.

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

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The Lord's Prayer and Luisa's Writings

Our Father, Who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on earth as It is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. Amen.

This is Jesus' Prayer, which He taught to the Apostles, also known as the "Our Father" or "Pater Noster."

Christians have been praying this most important prayer for 2000 years, not knowing the full greatness of the mysteries contained in Our Lord's intention, as He formed the words, which composed this prayer—a prayer which is also a prediction of a future event, an intervention from Heaven to bring about the fulfillment of Redemption, the transformation of the face of the earth, and the return of humanity to its original state as it was in the souls of Adam and Eve, before sin entered the world through one man, Adam.

Yes, there have been many commentaries and essays by spiritual writers over the centuries, and there have been the catechisms following the Councils of Trent and Vatican II, which present to us beautiful things derived from prayerful thought on the meaning of this simple but profoundly mysterious prayer. Yet, it seems clear to us today that the Holy Spirit has willed that we now know much more clearly the meanings intended by Jesus as he authored that Prayer and commanded us to pray "Our Father..."

Our Lord explained to Luisa that the 36 volumes of the "Book of Heaven," which she wrote over a period of 40 years, amidst great sufferings, was especially a revealing of his intention and an explication of the words, "**Thy Kingdom come; Thy Will be done on earth as in Heaven,**" which He taught us in his Prayer to the Father, the "Pater Noster."

The form of the "Pater Noster" or "Our Father" that we pray is taken primarily from the Gospel of St. Matthew. There are variations in the wording of this prayer in the Gospel of St. Luke and in different versions of the Bible. It is interesting to note that in the Douay-Rheims version the term 'daily bread' is translated from the Latin Vulgate as 'supersubstantial bread.' The Vulgate uses the Latin word, *super-substantialis*. The term, supersubstantial, means '*transcending the domain of the material.*' This seems significant in light of what Jesus revealed to Luisa about his intention in authoring the "Pater Noster."

About that part of his Prayer, He says to her,

"When my 'Fiat Voluntas Tua' has its fulfillment 'on earth, as It is in Heaven,' then the second part of the Pater Noster will be fulfilled, that is, 'Give us today our daily bread.'

"I always said, 'Our Father, on behalf of everyone, I beseech You for three kinds of daily bread. The first is the bread of your Will; indeed, It is more than bread, for ordinary bread is necessary only two or three times a day. This bread, instead, is necessary at every moment and in every circumstance. It must be not merely bread but, like that balsamic air, which brings life, the circulation of Divine Life in the creature. Father, without this Bread of your Will, I will never be able to receive all the fruits of my Sacramental Life, which is the second kind of bread I ask You for every day. Oh, what a bad state my Sacramental Life is in because, rather than nourishing them, the Bread of your Will finds the Sacramental Bread corrupted by the human will! Oh, it disgusts Me! Oh, how I abhor it! Even though I go to them, I cannot give them fruits, blessings, or holiness because I do not find in them the bread of our Will. Even if I give them something, it is only a small portion, according to their dispositions—not all the graces that are within Me. My sacramental life waits patiently for man to take the bread of our Supreme Will so as to give him all the blessings of my Sacramental Life. So, the Sacrament of the Eucharist and all the sacraments left to my Church and instituted by Me will bear all the fruit they contain and will be brought to maturity only when our Bread, the Will of God, will be done 'on earth as It is in Heaven.'

"After that I asked for the third bread, which is material bread. How could I say, 'Give us this day our bread,' in view of the fact that man, who should have done our Will, took as his own what was Ours? The Father would have given no more of the Bread of his Will, of the bread of my Sacramental Life, or of the daily bread of the natural life to illegitimate sons, to evil and usurping men, but only to his



legitimate sons, to good men who keep the Father's blessings in common. Therefore, I said 'Give us our bread.' Then they will eat the blessed bread, and everything will smile upon them. Heaven and earth will bear the imprint of the harmony of their Creator.

"Afterwards, I added, 'Forgive us our trespasses as we forgive those who trespass against us.' Then charity will also be perfect. (i.e., when the 'Fiat Voluntas Tua' has its fulfillment 'on earth, as It is in Heaven'). Forgiveness will have the character of heroism as when I was upon the cross. This will occur when man eats the bread of my Will as he has eaten the bread of my Humanity. Then, the virtues will be absorbed into my Will, receiving the character of true heroism and of divine virtue. They will be like many little streams flowing from the great sea of my Will.

"I added, 'And lead us not into temptation. How could God ever lead man into temptation? Because man is always man, in possession of free will, I never take away the rights that I gave him in creating him. And man, fearful of himself, cries out in silence and, without expressing himself in words, asks: 'Give us the Bread of your Will so that we can resist all temptations; and by virtue of this Bread, free us from every evil. Amen.'

"You see, therefore, all of man's blessings will find their renewal, their connection with 'Let Us make man in our own image and likeness,' the validity of each one of his acts, the restitution of lost privileges, the assurance that he will regain his lost happiness—both earthly and heavenly.

"It is so necessary that my Will be done 'on earth as It is in Heaven,' that I was interested in nothing else nor did I teach any other prayer except the Pater Noster. The Church, faithful executor and repository of my teachings, prays it always. The learned and ignorant, the great and the small, Priests and laymen, kings and subjects: everyone must pray that my 'Will be done on earth as It is in Heaven.'"

Now let us consider those mysterious words about the Father's Kingdom coming and his Will being done on earth as in Heaven in the First Part of the "Pater Noster":

Our Father, Who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on earth as It is in Heaven.

Jesus tells us that his Father can also be our Father. He became our Brother in the Incarnation. He is the Only-Begotten Son of his Divine Father; yet the Christians can also call the Father of Jesus "our Father," because by Baptism we have become his adopted sons and daughters; and Jesus is our Brother. As his faithful and devoted children, we want our Father's name to be loved, honored, and adored everywhere. We want everyone to know how incredibly much our Father loves his children—more than it is possible for us to know or understand.

Thy Kingdom come. Thy Will be done on earth as It is in Heaven.

These are indeed most important words, and they are certainly very mysterious. When Jesus taught them to the Apostles to pray and to teach to others, he was constrained to keep secret the fullness of his intentions in reciting those words. He knew that the people at that time would not be able to bear their full significance, [*I have yet many things to say to you: but you cannot bear them now. (Jn. 16, 12)*]. Let us see what Jesus tells Luisa in brief about those most important and very mysterious words:

"... The first man, by sinning, lost a Divine Will [a divine Gift which crowned his humanity]. To reacquire this Divine Will and give it back to the creature, my Humanity was necessary—Humanity which, united to the Eternal Word, had to sacrifice its human will in everything and under every aspect."

"Now, as I came from Heaven and formed the Kingdom of the Redemption, before departing from the earth I made another, more solemn promise of the advent of the Kingdom of my Will, in the prayer of the 'Our Father.' And, in order that this Kingdom might be more surely obtained, I made this formal promise in the solemnity of my Prayer, beseeching the Father to let his Kingdom *come*, and that the Divine Will be done on earth *as It is in Heaven.*"

"A more certain and solemn promise I could not have given. The centuries for Us are as a single

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point; and Our words are acts and deeds accomplished. Therefore, centuries have passed by; but the Kingdom of the Divine Will shall certainly come. My very praying to the Heavenly Father: *Come*, your Kingdom *come*, your Will be done on earth *as* It is in Heaven, signifies that with my coming upon the earth I did **not** come to establish the Kingdom of my Will; otherwise, I would have said: My Father, may our Kingdom, which I have just established upon the earth, be confirmed and may our Will rule and reign. Instead, I said: *Come*. This meant that It had to *come* and that creatures had to wait for It with that certainty with which the Jews awaited the future Redeemer."

"In forming the 'Our Father', I placed Myself at the head and made the certain pledge of giving this Kingdom. And by teaching it to my Apostles, I placed order among creatures to be able to obtain such a Good. All the Church prays, and there is no soul, which belongs to it that does not recite the 'Our Father.' And though many recite it without the interest of wanting and of asking for a Kingdom, so Holy—that is, that the Divine Will be done on earth *as* It is in Heaven—still, this interest being in Him Who taught it, even by simply reciting it, My interest is renewed; and I hear My Prayer which asks for My Father's Kingdom to *come* and that His Will be done on earth *as* It is in Heaven. Then, when a creature recites the 'Our Father' and shows interest in wanting and longing for My Kingdom, it also shares in My interest; and its will is fused in Mine for the same end."

"... There, in those words of the 'Our Father,' My Will is bound and committed; and, when This is bound, what It promises is more than certain, much more so since everything has been prepared by Me. Nothing else was necessary but the manifestation of My Kingdom, and this is what I am doing now. If I manifest so many truths on My "FIAT," it is not merely to give a simple report. No. Rather, it is because I want everyone to know that Its Kingdom is near and that they come to appreciate Its beautiful prerogatives so that all may desire and long to enter into and live in a Kingdom so holy, so full of happiness and of all goods. ..."

[A suggested paraphrase, indicating the intention of Jesus: "...Thy Kingdom come back again as It was in the Garden of Eden, in the souls of Adam and Eve, so that Thy Will can done on earth once again as It is done in Heaven—to fulfill the primary purpose of Creation and Redemption."]

Jesus explains to Lusia: "My daughter, the words 'Your Will be done,' that I taught in the 'Our Father', signify that everyone must pray that he at least do the Will of God. This is indeed the duty of all Christians and in all times, because one who does not dispose himself to do the Will of his Heavenly Father cannot say that he is a Christian. Yet, this was not sufficient for the true Christian and, thus, I added immediately: 'On earth as in Heaven.' These words point out precisely the life that each must live in the Divine Will and teach him to ask for the Kingdom of my Will upon the earth in order to live in It.

"In Heaven the Blessed not only do my Will, but live in It and possess It as something and Kingdom of their own; because if It were only my Will and they could not possess It, their happiness would not be complete. To do the Will of God does not signify possessing It, but only submitting oneself to Its commands. Living in It, on the other hand, is the same as possession.

"Therefore, in the Our Father, with the words: 'Your Will be done,' it is prayed that the Supreme Will be done by everyone; and, with the words 'on earth as in Heaven,' it is implored that man return to living in that Will from whence he came forth and reacquire his happiness, the lost goods, the possession of his Divine Kingdom."

"... If I waited so many centuries before making known My Will operating in the creature and his operating in Mine, it was because I first of all had to dispose men to pass from the minor knowledge to the major... When I make a truth known to man, it is the sign that I want to give it to him as a Gift..."

"... I could not give a greater Grace in these times so stormy and of headlong rush into evil, than that of making known that I want to give THE GREAT GIFT OF THE KINGDOM OF THE SUPREME FIAT."

"... My Divine Will is the seed, the beginning, the means, the end and the coronation of Man, My Gospel, and My Church."

What is Going on with Luisa's Writings?

By the Will of the Holy Spirit, expressed to us through the Hierarchy of his Church, of which He is the very soul, the writings of Luisa are being slowly and obediently prepared in the official version for formal approval. This entails a great deal of work, including thorough research, theological commentaries, new translations in many cases, corrections, proofreading, and other procedures. All this is taking time and considerable expense, especially for the new translations and the theological work. [We are very grateful to those persons who have been able to contribute financial assistance to these projects. And we are not forgetful of those who offer their sufferings and prayers for the success of this work. —Thank all of you!]

Until such time as it pleases God to hasten the release of these most precious writings, we who aspire to live this divine Life, must be content to wait and make good use of this time. We can make good use of this time by faithful and attentive application of what we have been most blessed to know, and by thoroughly digesting the fathomless content contained in each of these sublime volumes—those which we have obtained legitimately and which we have always been permitted to study. Some of us, me included, have often rushed through the Volumes of the Book of Heaven, looking enthusiastically for new and marvelous secrets about God and his plan for mankind. We must go beyond this behavior and relax, reading each word with great care and thoughtfulness, asking Jesus and Mary, and the Holy Spirit to penetrate our minds and hearts with the fullness of the divine truths, which saturate these holy writings.

To provide an example to those who feel that they have read everything and now feel that they are mandated to have the unpublished volumes at their disposal, we present here some extracts from Volume Fourteen; and we ask our readers this question: Can you truthfully say that you remember, have absorbed, understand, and have faithfully and attentively applied even half of the truths in the following extracts?

Here are Some Extracts from Volume Fourteen

[Jesus' words to Luisa]

Your fusion into my Will, devoid of all personal self-interest, has as its sole purpose to give Me what all creatures owe Me. It has as its purpose the giving to all creatures every good that my Will contains. This is exclusively a Divine Life, not human life; and it is only my Will that forms this Divine Sanctity in the soul.

Every act that you do in my Will is a nail driven into your own will. When your will lives in my Will, it is expanded to such an extent that you are diffused into every creature and you give Me, on behalf of each one, the life that I have given them. You return to Me the honor, the glory and the purpose for which I created them.

Thus, if man has the light of his intelligence to illuminate him that which directs him is his will.

So it is with my Divinity: My Will directs, and all Its attributes come into full harmony with each other in order to do what my Will desires. Thus Wisdom, Power, Knowledge, Goodness ... and all my attributes come together as a whole. Since all my attributes, different though they may be, live in the font of Love and fulfill the desires of Love, when Love flows, all my attributes flow with it.

Life in the Divine Will produces no exterior evidence. It is all between the soul and God.

In my Will the soul ascends to the level of its Creator, giving and receiving in the Creator's own Will. Oh! What a competition takes place between the Creator and the creature! If all creatures could but see this, they would be awestruck as, within my Will, the soul becomes a little god, but only by virtue of the power of my Will." [Note: Some persons are shocked by reference to humans as little gods. They ought not be shocked. Psalm 81,6 says so. The Fathers of the Church said the same of all baptized persons in the state of Grace. Numerous Church doctors, saints, and mystics have affirmed this. So be at peace.]

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To the children of my Will I want to give dominion over all. My dominion and theirs must be as one. If I am King, they must be queens; and, if I have given you knowledge of all, it is not merely for you to know, but so that with Me you may rule over and participate in the preservation of all created things. Just as my Will extends from Me over all creatures, I want It to extend from you.

Unless one is empty of one's own will one cannot have even a partial understanding of my Will. The human will forms clouds between my Will and itself. These clouds keep their human will from knowing the worth and the effects contained in my Will, although, despite these clouds, they cannot deny that my Will is light.

Man, no matter how holy, cannot do great things but only small things. Much less, then, can he elevate his soul to the level of sanctity of his Creator, nor participate in his Creator's actions. Man is always subject to the limitations of a creature. But my Will, demolishing all barriers between the human and the Divine, can throw the soul into the immensity of the Divine; and then everything becomes immense in It: the cross, nails, holiness, love, reparation ... My goal for you was not human holiness, although I first had to accomplish the small things in you.

My daughter I need repose. The Uncreated Intelligence desires to rest Itself in the created intelligence. But in order to find complete repose, It must find in your intelligence all the glory and all the satisfaction that all the other intelligences owe Me. That is why my Will wishes to expand your capacity: so that my Intelligence may find this repose. No, no, I will not be content until my Will places in you all that others should render Me.

The holiness of the other virtues is fairly well known throughout the Church, and whoever wishes can copy this holiness. That is why I do not feel pressed to make it better known. On the other hand, the Sanctity of living in my Will, Its effects, the worth that It contains, this last brush stroke that my creative hand will give to creatures to transform them into my likeness, is still not known.

My daughter, don't be afraid. Do you not remember you have two roles: one as victim and the other, much greater: living in my Will to give Me once again the complete glory of all creation?

Moreover, I had to first form the Saints to resemble Me and copy my Humanity in the most perfect way, as far as it was possible for them to do. And I have already completed this. Now my Goodness wishes to go still further, reaching the greatest excesses of love. I want, therefore, that my children enter my Humanity and copy what the Soul of my Humanity did in the Divine Will. If those who were first cooperated with my Redemption in the salvation of souls, teaching the law and conquering sin during the centuries in which they lived, those who are second can go beyond, copying what the Soul of my Humanity did in the Divine Will. In so doing they will embrace all ages and all people. Rising above every creature, they will restore the rights of Creation—my own as well as those of creatures. They will take all things to the prime origin of Creation and to the purpose for which Creation came to be.

Search through the lives of as many Saints as you wish or in all the books of doctrine and you will not find the prodigies of my Will operating in the creature and the creature operating in mine. At most you will find resignation, abandonment and union of wills, but not my Divine Will operating in the creature and the creature, in turn, operating in the Divine Will. This means that the time had not arrived in which my Goodness should call the creature to live in this sublime state. Even the very manner I have you pray is not found in any other creature. Therefore, be attentive.

My daughter, how many prodigies are contained within my Supreme Will as it acts in creatures! When a soul calls my Will into itself, and it in turn enters my Will and lets my Will act in all its acts, even the

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most insignificant, a current is established between the Will acting in the Three Divine Persons and their very same Will acting in creatures.

Do you see, then, the origin of every one of a creature's acts, even of his thoughts? They are begotten in the Sanctity of my Will. But, being free, man can, if he wills, make these thoughts, these words, etc. work for good or evil, he can make them holy or perverse.

Do you believe it is a small thing to live in my Will? It has no equal, nor is there sanctity that approximates it. It is Real Life, not an illusion, not a figment of one's imagination. This Life of mine lives not only in the soul, but also in the body. Do you know how this Life of mine is formed? First my Eternal Will becomes the Will of the soul and then my palpitations, beating within its heart, conceive my Life. The soul's love, its sorrows, and all its acts done in my Will form my Humanity. These make Me grow so much within the soul that I cannot remain hidden, and the soul cannot help but feel my presence. Don't you feel Me alive within you?

That is why I have told you there is nothing even remotely resembling the sanctity of living in my Will. All other sanctities will be as small lights, but this new sanctity will be a great sun transfused into its Creator.

The only thing left for Us (the Blessed Trinity) to do in Creation relates to our Will: namely that It act in creatures as it acts in Us. Our Love wants to project our Will from within our Bosom to place it within creatures. It goes in search of someone, who is disposed to receive It, who will recognize It and cherish It. You are that someone. That is why you have received so many graces, so many manifestations concerning my Will. The Sanctity of my Will requires that before It is placed within a soul, that soul come to know It, love It and venerate It. Then It will be able to develop within the soul all its Virtue and its Power, and the soul will be courted by our very own graces.

PEACE

The following extracts come from various writings of Luisa, including her letters.
Most of extracts are Our Lord's words to Luisa, except where noted otherwise.

It is always night for those souls that are upset; the sun never rises. For tranquil souls, instead, it is always day. If my Sun wants to rise at any hour whatsoever, this soul is always ready to receive the good of my coming.

And then, disquiet is nothing else than a lack of abandonment in Me. I want you to be so abandoned in my arms that you need not be concerned about anything; I will take care of everything.

Our Lady: My pacific presence, courageous and without crying, infused in them [her parents] such courage that they had the strength to leave Me and separate themselves from Me.

Our Lady: I was pacific with everyone, nor did I ever cause bitterness or trouble for anyone.

Luisa: Thus the enemy is not able to bother this daughter, whether she did well or poorly, little or much, because all was done by Jesus, and she together with Jesus. She is the most pacific. She is not subject to anxiety. She does not love anyone; yet she loves everyone, but divinely.

Luisa: I continue my flight in the Divine Will. As I enter into it I feel its balmy air, its peaceful waves and everything is peace.

Luisa's Letters: The Divine Will will be the bond of peace among nations; It is the bearer of true Peace. All who truly wish to live in so Holy a Will are confirmed in goodness, and the strength of his Light will eclipse the passions, strengthen the weaknesses, and drive away the devil.



Luisa's Letters: Peace lets you see things as if they were before God, not as creatures see them. Since peace lets us see things with Divine eyes, when we look at circumstances, at humiliations, we have to look for what God sees, and then we will remain in a peace that no one can take away from us. Peace, the bearer of the Divine Will, the only treasure that we can possess in this land of exile, is like life within us. Therefore, my child, never let anything disturb you, for these are storms that pass.

Luisa's Letters: Pay no attention to doubts and all that is not peace. These are the clothes of the enemy, rags from Hell and not of Jesus—for His gifts are peace, and the clothes of Heaven are certainties.

Luisa's Letters: Hence I repeat: Peace. Peace, my child. And you will find peace with all certainty if you observe the Divine Will in all things. This is what brings peace to the soul. It is the bearer of sanctity and happiness here on earth.

Luisa's Letters: In all you do, kiss and breathe the Divine Will. It will make you breathe the Heavens, the aromatic airs of peace; and It will keep out of your heart all fears, doubts and anxieties.

My little daughter of My Will, when a creature decides to live in My Will everything changes for her. ... We place her in an air of security and undisturbed peace.

Therefore take to heart that which should interest you most—to live in Our Divine Will. Our Love will find its rest, surcease, its peace in you and the beginning of Our happiness on earth in the heart of a creature.

You have to understand that peace is the door through which truth enters. It is the first kiss and invitation for creatures to listen to the truth and to let it speak.

Peace is Heaven's smile, the source from which heavenly joys spring up. And then, your Jesus is never troubled. For all the offenses people may give Me, I can say that My throne is peace. This is how I want you, totally at peace. ... Otherwise, the Kingdom of My Will cannot be established in you, for It is the Kingdom of peace.

Then there is another sign. When My Will is about to reign and sees that a creature's soul is disposed, first It anoints his will and his sufferings with an aura of peace and then forms Its throne there. So, whoever lives in My Will possesses a strength that never fails, a love, which—while it loves no one in particular—loves with true love everyone in God. And what sacrifices it is ready to make for each and every one!

Besides this, every act done in My Will is a messenger of peace. It leaves the earth and goes to Heaven. It goes to make peace between Heaven and earth. Every word spoken about My Will brings a bond of peace. Whoever comes to live in It will receive as a genuine good—first, the bond of peace between him and Us. He will feel as though cradled in our Divine peace. With this bond of peace, he feels in himself the power to be a peacemaker between Heaven and earth. Everything is peace in him: peaceful are his words, his looks and his movements . . . Oh, how many times with a single word does he make peace between Us and creatures! A single pleasant and peaceful look of his impresses Us and makes Us turn scourges into graces. Therefore, all his acts are nothing less than bonds of peace, peaceful messengers that bear the kiss of peace from creatures to God and from God to creatures.

In another place Jesus told Luisa that his Will is order. He said that the sign that his Will reigns in souls is perfect order, which generates peace.

Note for those who are experiencing difficulties and resistance as you try to live and promote the Father's Kingdom: Jesus said that the coming of the Kingdom will go through the same ways as the coming of Redemption. The hard-nosed Pharisees, who 'knew it all' and the free-thinking Sadducees gave Jesus many difficulties, let alone the Devil and his legions. Jesus found his consolation in the poor and humble. So be at Peace; for Heaven and Earth are soon to Give Themselves the Kiss of Peace.

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We at the Center for the Divine Will and the John Paul II Institute of Christian Spirituality want to thank everyone for all your support over the past ten years. A great deal has been accomplished. Don't forget to visit our House of Sanctification, where so many souls learn about the coming Kingdom. And don't miss the big Conference in November!!