

LETTERS OF GOLD

From the House of the Divine Will

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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)

MORE ON THE IMMACULATE CONCEPTION

(A continuation of this Theme from our last issue)

This month of December 2004 is special because it provides us with the Feast of the Immaculate Conception on December 8—during the 150th Anniversary of the Promulgation of the Dogma of the Immaculate Conception of Mary the Mother of God.

Not having been instructed well on the Immaculate Conception of Mary, some believe that the term “Immaculate Conception” means that Mary was conceived without the agency of man. But St. Joachim was certainly the father of Mary in cooperation with St. Anne, the mother of Mary. The holy embrace of Joachim and Anne, which resulted in the conception of the flesh of Mary is revealed in the Church-approved *Mystical City of God* by Ven. Mary of Agreda, which has been endorsed by many Popes over the course of its remarkable history beginning in the 17th Century. To Ven. Mary of Agreda was made known the holy conversation among the Three Divine Persons regarding their decree of the formation of Mary. Here are some passages from the *Mystical City of God* on this subject:

“Now is the time to begin the work of our pleasure and to call into existence that pure Creature and that soul, which is to find grace in our eyes above all the rest. Let Us furnish Her with the richest gifts and deposit in Her the greatest treasures of grace. Since all others, whom We called into existence, have turned out ungrateful and rebellious to our wishes, frustrating our intention and impeding by their own fault our purpose, namely, that they conserve themselves in the happy state of their first parents, and since it is not proper that our Will should be entirely frustrated, let Us therefore create this being in entire sanctity and perfection, so that the disorder of the first sin shall have no part in Her...”

“On earth the Word shall have a Mother without a father, as in Heaven He has a Father without a mother. And in order that there may be the proper correspondence, proportion and consonance in calling God his Father and this Woman his Mother, We desire that the highest correspondence and approach between a creature and its God be established. Therefore at no time shall the dragon boast of being superior to the Woman, whom God will obey as his true Mother. This dignity of being free from sin is due and corresponds to that of being Mother of the Word...”

“And in order that all may be executed according to our good pleasure, and that We may give beginning to the mystery hidden since the constitution of the world, We select for the formation of our beloved Mary the womb of our servant Anne; in her be She conceived and in her let the most blessed Soul be created. Although her generation and formation shall proceed according to

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

the usual order of natural propagation, it shall be different in the order of grace, according to the ordainment of our Almighty power.”

Ven. Mary of Agreda reports from her private revelation:

“The age of Anne, when she married Joachim was twenty-four, and that of Joachim was forty-six. Twenty years they lived in married life without having an issue, and thus St. Anne, at the same time of the Conception of her Daughter, was forty-four years old, and St. Joachim sixty-six. Although the conception happened according to the ordinary course of nature, yet the Most High freed it from imperfections and disorders, permitting only what was strictly required according to nature, in order that the proper material might be furnished for the formation of the most perfect substance within the limits of a mere creature.

“God limited the natural activity in the two parents and by his grace prevented any fault or imperfection, substituting for them virtue and merit, and entire propriety in the manner of conception, which though natural and according to the common order, was nevertheless directed, supplemented and perfected by the action of divine grace, without disturbing the proper effect due to the law of nature... In both of them [the parents] nature and grace concurred; the former briefly, with measure, and in that which was necessary; the latter overflowing, powerfully and generously; absorbing not confounding nature, exalting it and perfecting it in a miraculous manner...”

So we can see from these beautiful extracts from Ven. Mary of Agreda’s *Mystical City of God* that St. Anne and St. Joachim became the parents of the Virgin Mary in the natural manner, but in a brief encounter, flooded with divine grace. But Mary’s Immaculacy was due to the operation of the Divine Will in the purification of her immediately conceived flesh and the ensuing infusion of her perfect soul in that same, purified flesh. This miracle of Divine Omnipotence was explained in our last “Letters of Gold” (September 2004). In that last issue it was pointed out that as great and wonderful as was Mary’s Immaculate Conception, it still was insufficient to warrant Her being the Mother of God; rather what drew the Word to be conceived in her womb was His finding the Kingdom of the Father’s Will reigning in her soul and body. This Kingdom that Mary possessed gave her Divine Fecundity so that She could be the Mother of the Incarnate Word with the same Divine Fecundity with which God the Father is the Father of the Eternal Word.

It is this very same Kingdom that Jesus taught us to pray for in the Pater Noster, so that It would eventually come at the time appointed by the Father. And when It would come and be established in souls, only then would Redemption be completed in humanity, for only then would mankind be enabled to return to the original state in which our first parents, Adam and Eve, possessed this very same Kingdom.

Now this brings us to reflect briefly on the loss of humanity’s original state. Adam and Eve abused their power of choosing freely and chose to disobey God, thereby withdrawing from their possession of the Kingdom of the Divine Will. Left to the animation and direction of the weak human will, they and their children were punished with the loss of the divine inheritance of the Father’s Kingdom and were destined to live a life of sin and misery. But the Lord God’s love did not die with their fall but was enkindled anew and He promised a future Redeemer. Cursing the deceiving serpent, He foretold that a woman with the power of the Divine Fiat would defeat his pride and crush his head with her immaculate foot.

Four thousand years later came Redemption with Jesus and Mary. The Woman weakened him, crushed his head, and Jesus tied him to the cross, so that he could no longer do whatever he wished. Yet he was still able to destroy those who approached him, especially when he perceived that the human will was not subjected to the Divine Will. And since the Kingdom of the Divine Will, for which Jesus taught us to pray, was not yet established in the world, the serpent feared that another woman would finish him off and that the divine sentence upon him would have its full effect. Therefore he continued to search for that other woman in order to destroy her. Having spotted Luisa writing so much about the Kingdom of the Divine

Will, his suspicions were aroused and he summoned all Hell to attack her, making use of evil persons to invent slanders and calumnies and falsehoods about things that never were.

Unity vs. Union (of Wills): Is there a Difference in Meaning of these Terms?

According to the *Webster Illustrated Contemporary Dictionary* “unity” means “the state or quality of being one or united; oneness.” The same dictionary states: “union” means “an act or instance of uniting two or more things into one— as in marriage.”

In the writings of Luisa there are places where it seems that one term can be used in the place of the other. In fact, “union” is often used in generic sense to include many or all notions of two or more things bound together in one manner or another; and in other instances “union” is used in a sense intended to be distinguished from “unity.” Because there are places in these writings where it is very important to distinguish between “unity” and “union,” with the Grace of God, we will attempt to point out these distinctions.

In volume 14, Jesus said to Luisa:

“What is the wonder if I have called you as the first one? Besides, it is so true that I have called you as the first, since to no other soul*, though dear to Me, have I manifested the way to live in my Will, the effects of It, and the wonders and goods which the creature operating in the Supreme Will receives. Check as many lives of Saints as you want, or books of doctrines: in none of them will you find the prodigies of my Will operating in the creature and of the creature operating in It. At the most, you will find resignation, *union of wills*; but in not one of them will you find the Divine Will operating in her, and she in It. This means that the time had not come in which my Goodness was to call the creature to live in this sublime state. Even the way I make you pray cannot be found in anyone else. Therefore, be attentive. My Justice demands this, my Love is delirious; so my Wisdom disposes everything in order to obtain the intent. It is the rights, the Glory of Creation, that We want from you.” [*Note: Mary, above all, lived fully in the Divine Will.]

In the above selection, Jesus makes it clear that resignation and *union of wills* are definitely not the same as the sublime state to which He is calling Luisa. We know that that sublime state is *Living in the Divine Will*; and, in other texts, we learn that Jesus is teaching us that *Living in the Divine Will* requires *unity* of wills —i.e., *unity* of the human will in the Divine Will.

Let us consider an example of two expert ballroom dancers. The male dancer takes the lead and the female dance partner, embracing the male dancer, flows flawlessly, in unison with his every step and movement through the entirety of the dance. Their harmony is so beautiful that the audience is astonished and exceedingly thrilled, breaking out into thunderous and lengthy applause. This is a wonderful example of the union of the female dancer with her male dance partner being likened to a soul, whose will is so continually conformed to the Will of God that it could possibly be said that her union with God had arrived at a state, which theologians refer to as the Mystical Marriage of wills.

Yet it could not be said that this lofty union has brought the soul to the point where she goes beyond the temporal and enters into the eternal, and unifies herself so perfectly with God that she disappears in Him, becomes Holy with His Holiness, is dispersed in Him, is present with Him in all creation, and does with Him what He does in all things; and with Him gives prime motion to all motion, and life to all created life, etc.

In the illustration of the dancers, an example of *unity* would occur if right in the middle of the dance, the female dancer were to miraculously disappear into the male dance partner, and the two continue the dance, with only the one being seen, yet both were actually together in perfect oneness of *unity*, one hidden in the other! The female dancer, during this experience, would become so unified with the male

dancer that she would share one same life with him and one same activity with him during that dance. She would do in and with him precisely what he does.

Luisa sometimes wrote in her diaries that she desired to unite herself in that *Unity of Wills* in which God created the first man, Adam, and to make up for the lack of unity of wills between Creator and creature that took place after the Fall of Adam, wondering if she, too, could penetrate into the unity of her Creator.

Jesus responded to her, affirming that this does happen when the soul fuses herself in the Divine Will. He gave her an example by likening this act of fusing herself in the Divine Will to the soul placing herself in the sphere of the Sun. He pointed out that the Sun is one and always does one single act of producing light and heat. The light descends and embraces the earth producing a multiplicity of innumerable acts (or effects) for the good of life on earth.

He told Luisa that this is a symbol of a soul rising into the sphere of the Sun of the Eternal Fiat, unifying her life with that of God, living one same Divine Life together, doing everything with God that God does, and doing it everywhere, both in time and eternity. *Unity* is nature in God the Trinity, and in the soul the same can be so by grace and gift. The soul expands within the *Divine Unity* and becomes the repeater of her Creator.

Not only this, but by living in the *Unity of the Divine Will* the soul recalls all the acts of creatures into Its unity. Because everything and everyone came forth from within the *Divine Unity* of the Trinity by Their single act, it is right that everything and everyone return to God, acknowledging from whence they came.

The person who lives within the *Unity of the Divine Will* can embrace everything with It and bring the Holy Trinity everything and give Them true homage for all the effects of Their single act. The heavens adore the Creator with the adoration of the person living in the *Unity of the Divine Will*. The Sun loves and the wind glorifies God with the love and glorifying action of the person who lives in the *Unity of the Divine Will*. And by the power of His own Will unified in the creature, God feels the fullness of love, adoration, and glory being given Him from all things created. All this can be, because there is an immense difference between *Unity in the Divine Will* and the lesser '*Union with the Divine Will*' mentioned in the context of the passage quoted from Volume 14 above.

R e c e n t N e w s

The comments that we received from those who attended the International Conference in Orlando demonstrate that this Conference was the best yet in terms of substance and sense of unity. Bishop Thomas Wenski opened the Conference with Holy Mass after earlier having supper with the many Priests who had come from places near and far. There were close to 500 attendees. Speakers and homilists included Fr. Riccardo Pignatelli from Rome, several Priests and laity from the USA, and Dr. John Brown from the vicinity of Sydney, Australia. Fr. Pignatelli is the successful postulator for the Canonization of St. Hannibal Di Francia. Dr. Brown is a dental surgeon, who has become the current leading promoter of the spirituality of Luisa in Australia.

In the past two issues of Letters of Gold we have written about the enthusiasm for Luisa by the natives in the jungles of Papua New Guinea and the event that happened in Bougainville on Palm Sunday 2004. We received a request from one of the natives, Thomas Tosiri, for a crucifix, candles, and candleholders for his little altar in his jungle home. We sent these things and prayed they would reach their intended destination. Finally, we got an email from Guy Joris, the Belgian, who lives among the natives with his Belgian wife and their four children. Guy had gone to Port Moresby and emailed us from there, confirming that the gifts had arrived. But, much more importantly, he relates how the core group of those following Luisa has doubled since last February and that everyday since Palm Sunday the full 24 Hours of the Passion are prayed and meditated.

For those of you who attended the Conference and were informed about the marvelous and extraordinary new 924-page **Handbook** for living in the Divine Will, “**Be Faithful and Attentive**” we want you to know that things have progressed steadily in favor of our being able to go to print. We still need sponsors and more advanced orders, because our costs will be higher than originally expected, due to supplying ribbons for place markers, and improved binding which will last far longer. The final “suggested donation” for this masterpiece will be just about the same, \$24.95. Advance orders through January 20, 2005, will remain at the suggested donation of \$18.00. You can order by calling the office at 904-381-1220 or writing to our address. Shipping costs of \$1.84 should be added for a single copy. If ordering more than one copy, call the office for shipping costs. Remember this will be a high quality printing. Using special Bible stock paper, the 924 pages and cover will be only about 1” thick! The binding will be sewn and case-bound for long lasting usage. The cover will be very durable, and the size will be quite handy. If all goes well, this exceptional book will be ready in early February. —*Happy New Year!!*