

LETTERS OF GOLD

From the House of the Divine Will

Issue No. 49

May 2005

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)

Cardinal Ratzinger is Now Pope Benedict XVI

This is Good News for the Kingdom that is Coming and is now Here!!

Our Meeting with Cardinal Ratzinger

By Fr. John O. Brown

On a beautiful December morning in 1989, the four of us were heading from Corato to Rome. Mons. Carata, then Archbishop of Trani, Sister Assunta, and the secretary of our Association in Corato, and I were anxiously heading for our appointment with Cardinal Ratzinger, the powerful Prefect for the Congregation for the Doctrine of the Faith. Archbishop Carata—the first and greatest lover of Luisa—had listened to our sincere appeal to meet with the Prefect regarding the opening of Luisa's Cause of Canonization. We had worked with the Prefect for the Causes of Saints, a personal and old friend of Archbishop Carata—who was familiar with Luisa, as well as her writings, and equally desirous to see her Cause opened—but urged us to seek to remove the obstacles that had arisen from the 1938 sequestering (never a condemnation) of some of Luisa's edited writings.

The appointment had been arranged by Archbishop Carata, and we arrived for our 9:00 a.m. meeting. During the previous hour, very little exchange of words had taken place. I know we were all praying that the Spirit would make us say and do the right things. Access into the Holy Office was simple. We were greeted downstairs by His Eminence's personal priest secretary and cordially taken to the top floor. I remember that there were no elevators. The large waiting room was drafty and sparsely furnished, with the exception of several paintings as big as Texas.

At precisely 9:00 a.m. we were led into the Cardinal's office where we were met by a small man [so says 6 foot 6 Fr. John Brown!] with white hair. He had not an imposing presence but one humble and typically German: confident, cordial, treating us as if we were his only concern for the day.

He did not sit at his desk but sat with us in a circle of chairs away from the piles of documents which awaited him. His secretary served us coffee. There were no papers in his hands, and he spoke first, and spoke knowledgeably about Luisa. He knew who we were, why we were there,

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

and he had prepared himself beforehand. What surprised me the most was that he spoke more about the Divine Will than of the person of Luisa herself. This is usually a topic that any theologian can speak about offhandedly, but I knew immediately that he had delved further into our inquiry than I had anticipated. He was truly concerned about how Luisa's writings would affect doctrine. I should have guessed as much.

I remember him as being methodical, speaking deliberately and filling his words with hope. He informed us that he had begun a process of reviewing the material which the Vatican had sequestered from Luisa, and, at that time, if it were God's Will, there would be a release granted, which would allow Luisa's Cause of Canonization to be opened. I knew better than to ask his personal opinion, but he reminded us that the Holy Father was desirous of recognizing holiness in the modern world, as evidenced by his many approvals of Canonization.

The meeting lasted about twenty minutes, and upon reflection, I remember him urging us to patience and prayer. Perhaps I was unable at the time to appreciate the pastoral gestures which he offered in his recommendations, but time would prove the wisdom of his advice. With the arrival of Mons. Cassati as our new Archbishop, God had given us a shepherd with strong ties to the Church hierarchy, and our wish was granted in 1994 when Cardinal Ratzinger recommended to the Holy Father that Luisa's Cause for Canonization be allowed to go forward.

What kind of Holy Father do I think Cardinal Ratzinger, now Benedict XVI, will be? One who is sure-footed and an enormously protective custodian of the deposit of the faith, which has been given to the Church. I believe he will follow in the footsteps of Pope St. Pius X in condemning post-modernism as the most virulent influence against which the Church must battle. As he said in his homily at the Mass opening the Conclave, the autonomous individual is worshipping relativistic humanism, and the soul cannot maintain that position while remaining faithful to the Church. I am excited for him and for us, as we continue to see God's plan for his Kingdom unfold in the world, coming forth under the strong leadership of Pope Benedict.

In following the Divine Will we are combating two evils: our corrupt human will and a world seeking to establish its own kingdom under terms dictated by the human will. These forces, and not other souls, are the indentifiable enemies of the Kingdom. I hope we can continue to strive for unity with God and with each other in the Divine Will. Let us never forget that victory belongs to God, as we await the day when all will see His sovereignty in a new world sanctified by the Gift of the Divine Will.

Mr. Acuña's Encounter with Cardinal Ratzinger

In May of 1990, Mr. Josè Luis Acuña († January, 2003) had an opportunity to meet with Cardinal Ratzinger in Rome after the Cardinal's Mass. Mr. Acuña reminded Cardinal Ratzinger that Fr. Hannibal Di Francia was on the calendar to be Beatified on October 7, 1990, just a few months in the future, and that Fr. Hannibal had been the official censor of Luisa Piccarreta's writings and had also written introductions to some of Luisa's works. Mr. Acuña pointed out that it seemed strange that proper recognition of Luisa had been difficult to achieve due to interference by some members of the Church hierarchy and the 1938 sequestering of some of her writings, and yet her Confessor, Fr. Hannibal Di Francia, who had such a positive relationship with Luisa and her writings was about to be beatified. Cardinal Ratzinger recognized the apparent inconsistency and said he would look into the matter. [Note; Fr. Hannibal was canonized on May 16, 2004.]

Cardinal Ratzinger “signs off” on Vatican Document permitting the Opening of Luisa’s Cause of Beatification

[Note: The third paragraph below may not be precisely accurate in every detail due to the excessive difficulties in verifying each detail. However, the report does convey the essential truths.]

On April 1, 1994, Archbishop Carmelo Cassati of the Archdiocese of Trani, Italy, received an official letter from the Vatican Congregation for the Causes of the Saints, signed by Angelo Cardinal Felici giving permission and instructions for the opening of the Cause of Beatification of the Servant of God Luisa Piccarreta, lay person, Third Order Dominican. The letter was dated March 28, 1994.

Attached to this letter was a copy of Declaration from the Congregation of the Causes of the Saints, dated February 25, 1994, which gave the official NON OBSTARE permitting the Cause of Beatification of Luisa Piccarreta. Much credit for this belongs to Archbishop Cassati for making the initiatives, which resulted in this favorable outcome.

Prior to the granting of the NON OBSTARE I have been informed that several, but not necessarily all, of the prefects of the various Vatican Congregations had to sign a document that they had no objection to the Cause of Beatification of Luisa Piccarreta going forward. This document would then be sent to Pope John Paul II for his approval. This procedure seems to apply to all candidates for beatification. Apparently this type of document is presented at periodic meetings of the Prefects on important Church matters. In the Case of Cardinal Ratzinger, his endorsement was particularly important due to the 1938 sequestering of some of Luisa’s writings. As I understand it, Cardinal Ratzinger wanted to take some extra time to investigate the history of Luisa’s writings. At a subsequent meeting, Cardinal Ratzinger “signed off” on the required document, which meant that he had no objection to Luisa’s Cause of Beatification going forward.

Cardinal Ratzinger’s Invitation to Archbishop Cassati Concerning the Original Writings of Luisa

Since most of the preliminary work on Causes of Beatification is done in the Diocese of the candidate for beatification, it was necessary for the Archdiocese of Trani to request from the Congregation of the Doctrine of the Faith permission to photocopy the original diaries of Luisa Piccarreta, to which Our Lord had given the title: “Book of Heaven.” [Note: the full title is longer.] These celestial writings had been stored in the special archives of the Congregation for the Doctrine of the Faith (formerly called the “Holy Office”) since 1938.

Archbishop Cassati had requested an invitation from Cardinal Ratzinger to send delegates to Rome to make the photocopies. Cardinal Ratzinger granted this request, and Archbishop Cassati designated two American Priests, who were incardinated in his diocese and had great interest in Luisa, to go to Rome and make those copies. One of those Priests called me by phone and opened the conversation with these words: “Why is this the happiest day of your life?” I was confused and stammered some silly response. Then the Priest told me the fabulous news! As it happened, four helpers were able to take part in the project of assisting the two designated Priests in the photocopying and photographing of Luisa’s “Book of Heaven” which consists of 36 Volumes written under obedience over a span of 40 years while enduring great sufferings. Fortunately, I was one of the four helpers. When the copying project was completed, the copies were taken to Corato by car. As we entered the region of La Puglia in which Luisa had lived, a

most resplendent rainbow appeared before us. We delivered the writings according to Archbishop Cassati's instructions, and soon I was on my way back to America without a single word of Luisa's writings in my possession, but would be given such a favor and more at a later time.

Cardinal Ratzinger becomes Pope Benedict XVI and speaks frequently about the Divine Will

The televised and printed news about the death of Pope John Paul II and the subsequent election of Pope Benedict XVI has been so prolific that all those who read this issue of "Letters of Gold" will have had considerable knowledge of the happenings in Rome during the Month of April, 2005. I am sure that many of you have noticed the frequency of Pope Benedict's references to the Divine Will. Most of these references to the Divine Will can be considered in a "generic" sense, but there seems to have been references to the Divine Will in a more specific sense at times, namely in the sense understood in the writings of Luisa Piccarreta! It seems quite reasonable to believe that Pope Benedict as Cardinal Ratzinger became quite familiar with Luisa's writings and to some extent with her life. Let us hope that as Pope Benedict he will make her writings a significant part of his reading and that this may lead him to become the Pope of her Official Recognition by the Universal Church.

Will Pope Benedict XVI go to Moscow? The Significance of such a Visit.

In the days immediately following the election of Pope Benedict XVI, among the many interesting things reported in the news was the surge of openness by the Russian Orthodox and other Orthodox Churches for more vigorous dialogue and work towards unity between the Catholic and Orthodox, who became spiritually separated in 1054 by mutual anathemas issued in the Archdiocese of Trani, Italy. Of particular interest is what seems to be a renewed interest in a papal visit to Moscow.

The Catholic Archbishop of Moscow has already invited the Pope to come to Moscow, and the Orthodox seem to be more and more inclined in that direction, although there is still resistance on the part of the Patriarch in Moscow who fears that the Catholic Church will proselyte the Orthodox in Russia. However, it does seem that a visit to Moscow by the now 78 year-old Pope Benedict will likely take place during his pontificate.

Such a visit, if it happens, will very probably play a significant part in the reunification of the Catholic and Orthodox Churches. But, an extraordinary intervention by God may be required to bring this to its ultimate fruition. One Priest has suggested that a factor motivating the Orthodox toward unity with the Roman Catholics will be the writings of Luisa, which were written in the same archdiocese where the Orthodox-Catholic split took place in 1054. Certainly, those Orthodox who desire unity will want to share in the infinite benefits of the Kingdom of the Divine Will reigning in souls. Indeed, it seems that unity with the Church founded on the Rock of Peter will be a divine requirement for an authentic possession of this Kingdom on earth.

In this context it is very interesting that Jesus told Luisa that the Roman Pontiff would have the duty of making known the Kingdom of the Divine Will. And Jesus also told Luisa that her writings would one day be placed on a table in the midst of the Church. The table would be surrounded by many venerable persons who would be divinized and transformed into light, and as they walked would communicate that light to whomever they met.

Reflections on Divine Companionship with the Supreme Being

Dear Reader, I entreat you to ask the Adorable Trinity to help you understand what follows in this little essay. Examine your conscience and let God speak to you about “good will.” Did not the angels chant, “Peace to men of good will” at the time of the Savior’s birth? If you are of good will, you will not speak evilly of others or judge their motives. You will not wish them harm or covet what is justly theirs. You will give your hearts to fostering unity for the sake of the Supreme Unity, which is the one God in Three Persons, and you will do so with complete purity of intention. If you do not have a heart like this, you will understand nothing of what follows, and you may even go so far as to ridicule and oppose it. Humble yourself before the Majesty of the Supreme Being and read on. I pray that the Good God gives you the necessary light that you may be the object of predilection for the unspeakable Satisfaction of his Divine Nature.

As we start it seems proper in the Lord to emphasize some terms to be used in what follows. First, let us emphasize something very basic that we all know. God is a Single Being. He is only One Being. He is not three Beings, but One Only in three Divine Persons. Second, let us explain the term, “divine.” The spiritual writers teach us that the word, “divine,” refers to that quality which composes the attributes of God. Yet God can and wants to communicate this quality to other beings. Since God has this quality by the very fact of his eternal Being, He is therefore divine by nature. If God chooses to communicate this quality to another being, then it is proper to speak of this other being becoming divine by gift and grace (as far as it is possible to a creature and according to its disposition and capacity). Thus, spiritual writers refer to Mary as the divine Mary—not because She is God or because She is divine by nature, for She was created from nothing as are we all. —Having made these necessary points let us continue.

It is this Supreme Being who so much wants divine companionship. Although perfectly happy within Himself among the Three Divine Persons of his Single Being, the Supreme Being has an irresistible desire for divine companionship with another being. When we speak of divine companionship, we are speaking of something immense and above human understanding. The goodness and yearning of the Supreme Being nevertheless makes this great mystery known to us in a sufficient degree and manner so that we might desire to offer ourselves in satisfaction of this “ad extra need” of his Divine Nature.

As a help to understanding this divine yearning of the Supreme Being, let us consider that God said in the beginning of the human race that it was not good for man to be alone. Man, made in the Divine Image, has an innate need for companionship. Man wants someone at his own level with whom to communicate and share what he is and what he has and to receive in reciprocity that which is like to himself and like to what he would give to his companion.

To apply this principle to the Supreme Being, it will be helpful to use a “constructed” illustration, which, though absurd in fact, is useful to our understanding. Let us imagine that it were possible that there could be another Eternal, Self-existing Being like the Supreme Being. This “Second God” could make a wonderful companion to our God. This “Second God” could relate to our God at his level. He would have the capacity to receive all the outpouring of Divine Love, Gifts and Favors of our God. Our God could give and share Himself fully with this “Second God,” and this “Second God” could relate easily and fully with our God, reciprocating by the power of a Divine Will, giving Divine Communicating Love, and Gifts and Favors. The two Gods could be Divine Companions,

understanding one another divinely, and enjoying Divine Life in common, in perfect harmony and agreement in everything.

BUT THIS IS IMPOSSIBLE! There can be only one God, one Eternal Supreme Being. A Second God, eternal and self-existing is an absolute impossibility!! And so the unspeakable question is: What Does our God, the One Supreme Being, do to satisfy his yearning for a divine companion? The Supreme Being provides the ineffable answer to this profound mystery in the life and writings of some of the exemplars of the “new and divine” holiness of the Third Christian Millennium! Two that come immediately to mind as we continue this essay are the Servant of God Luisa Piccarreta and Blessed Dina Belanger. Among so many sublime things, Luisa tells us about Adam; and Dina tells us about Our Lord’s greatest joy “ad extra.”

Jesus revealed to Blessed Dina Belanger that the greatest joy that a soul can give Him is to let Him raise this soul to the Divinity. In the incomparable writings on the Mystery of God and man, revealed to Luisa Piccarreta by Our Lord, He, little by little, brings us to understand God’s great “need” of Divine Charity for another being to exist other than Himself at his own level. God so much longs for another being with whom He can give Himself and share what He has at his own level, and to receive a divine exchange from this other being. He, the One Supreme Being, so much desires a divine companion—but even more—a divine companion who is also a legitimate and mature son, with the divine capacity to receive all the fullness of Love that the Supreme Being can give, and with the capability to reciprocate this Love in a manner divine, infinite and eternal.

To satisfy this Divine Yearning for divine companionship, the Supreme Being calls forth from nothing this other being and endows him with His Divine Will, raising him to the Divinity, giving him the capacity to receive the immensity of His Love and the capability to reciprocate with Divine Love. He made this new being not only a divine companion but a legitimate son with whom He walked in the Garden in the cool of the evening. The Supreme Being gave this son and divine companion the name of Adam! Behold the purpose of Creation. Behold the Divine Redeemer’s prayer to His Father that once again the Supreme Being might have divine companions and legitimate children capable of doing, living, and possessing the Father’s Will as in Heaven and as it was in the Garden of Eden in the beginning, thus fulfilling the primary purpose of Redemption.

As divine companion of the Supreme Being, Adam’s soul was able to live Life in the ambience of Eternity where his Divine Companion, God, lives His Own Life. Adam, unable to create a universe to give to his Divine Companion as a sign of his great love, offered the whole universe to Him as if he had created it himself. And his Divine Companion, his God, was delirious with joy to receive from his son, his created divine companion, the universe that He Himself had created!

Brothers and Sisters in the Divine and Eternal Will, let yourselves be raised to the Divinity and become divine companions of the Supreme Being. LOVE HIM Divinely!

—Thomas Fahy

PS: Nota Bene: It is only through friendship with Christ that we can be raised to divine companionship with the Supreme Being.

In his homily at the Mass for the opening of the recent Conclave, Cardinal Ratzinger spoke about friendship with Christ as communion of wills, and he said that friendship with Christ coincides with what is said in the Our Father: “Thy Will be done on earth as it is in Heaven.”

—BE FAITHFUL AND ATTENTIVE—

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We received shipment in early March 2005 and have been filling orders constantly. We are receiving wonderful comments from Priests, Religious and Laity. People are so excited about this book! One lady from western New York State wrote us to say, "I just want to tell you that it is the most beautiful Divine Will book that I have ever read. I love it and am thrilled to have it." It seems that almost everyday we receive similar comments. It is a true masterpiece.

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News and Conference Information

Every six months or so we tell inquirers what we have heard will be the likely time that Luisa's Cause of Beatification will go to Rome. Every time we relay what we have heard, it has always been wrong. A small group of us recently went to Corato and visited the Archbishop's office in Trani. We were told that the current plan is to send the Cause to Rome in October 2005. If that happens, I will finally be right! While in Corato itself, we learned that changes were made in the Church's Beatification procedures a few years ago. Those changes meant that a lot of new work had to be done. The new Postulator has not had much help and has been involved in other Causes. All of these things add up to God having exactly the timing that He wants!

While with the Archbishop we discussed several things, including Conferences on Luisa's spirituality. We were told that he had not directed anyone to represent him at any Conferences in the USA. Those who come to the USA from his jurisdiction come on their own. The Archbishop made it clear that he was not favoring any particular group. Since we are planning some **Regional Conferences** this year rather than one Major Conference, we have invited Sister Assunta and Fr. Sergio Pelligrini, angelic pastor of Santa Maria Greca Church where Luisa is buried, to come on their own account to one of our Regional Conferences if their schedules permit. They were thrilled with this invitation and hope that circumstances will make it possible.

As of this writing we have planned **Regional Conferences** in Virginia and California. We will likely also have a Regional Conference in Jacksonville, Florida or Orlando, Florida. We would like to have a **Regional Conference** in Ohio and in Texas, but we are open to other locations. The main thing we need is persons in a given area willing to do the basic footwork to set up a **Regional Conference**. We will supply the speakers. We feel that these **Regional Conferences** will be more effective if we limit the speakers to three or four and concentrate on certain themes rather than have several themes. Some of the potential speakers are: Fr. Robert Young; Fr. John Brown; Mr. Hugh Owen; and Mr. Thomas Fahy. We may have other qualified speakers to substitute as conditions indicate.

Many of you know that Luisa and her writings began to become known in the United States and Mexico back in 1973, and have become more and more known throughout the United States, Mexico and all over the world ever since. And I think you know that we have always been completely obedient to Church authority, sometimes painfully obedient. We feel that two objectives are especially important at this critical time: Sound teaching of the spirituality of Living in the Divine Will in harmony with Church teaching, and the spirit of Unity. We want to dedicate ourselves wholeheartedly to these objectives, following the example of Pope Benedict XVI, who is striving to achieve them on behalf of the Universal Church. We invite all of those who are involved in the promotion of the Reign of the Divine Will based on the writings of Luisa to cooperate with these divine purposes willed by Our Lord.

If you would like a Regional Conference in your Area
and are willing to undertake the basic footwork
Please contact us.

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