

LETTERS OF GOLD

From the House of the Divine Will

Issue No. 50

August 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)

The Divine Will is the Seed, the Beginning, the Means, the End, and the Coronation of Man, the Gospel, and the Church.

We celebrate our Golden Issue with this 50th Issue of "Letters of Gold."

It is now August of 2005, and this brings to mind that it has been 33 years this month since Kathy and I were first in the presence of Luisa Piccarreta's writings. Our story has been written in a previous edition of our newsletter. With this 50th Issue maybe we can visit some of the history since our first issue, which we had called the Introductory Issue.

Our first issue of "*Letters of Gold*" came forth in June of 1993. We were in the infancy of "*this stage*" of our apostolate for the Kingdom. I say "*this stage*," because there have been previous stages beginning in the early 1970's.

But remembering back to June of 1993, we mailed out the first issue of "*Letters of Gold*" to a mailing list of friends and acquaintances that we had built up over the years. We soon got some favorable response and various persons began to send us little donations to support our efforts to make known Luisa Piccarreta and her spirituality of the Kingdom. One day we were astonished to receive what seemed like a huge check. It was a check for \$1500! Wow! Maybe we could save up for a copy machine and do some printing from our bedroom and garage. A few weeks later we received another check for \$1500! With that vast amount of money we bought a copy machine, which would prove very valuable in making Luisa and her spirituality better known. We wouldn't have to run to Kinko's and Office Depot to have copies made. We could do our printing at home anytime. The news about Luisa and the Kingdom of the Divine Will began to spread little by little throughout the English-speaking world. Volunteers offered their services to begin translating Luisa's writings from Italian into English. Some translations were made from good Spanish versions of Luisa's writings. At any rate, the word was getting out, and people were becoming encouraged and enamored with what they read. Some magazines asked for articles on Luisa.

When the translations were done, we began to make books literally by hand, as has been described in a previous article. Because more and more economic support was beginning to be sent to us by generous people, we decided to incorporate our apostolate as a *not-for-profit* organization in May of 1994.

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)

Eventually, we were able to go from hand-made books to professionally printed books.

Several days after we incorporated our little enterprise, I was at a private grotto in Tennessee and was handed a message for me from our Heavenly Mother by a person who could be properly described as a mystic. Because the message had the flavor of authenticity, I believed it. And the prophetic part of it came true in July of 1994 just as had been stated in the message. Our apostolate was immensely enhanced beginning that month by the addition of someone to our little organization, whom most of our readers know with great fondness.

In 1994, Luisa's Cause of Beatification was opened. Fr. John Brown was very instrumental in giving momentum to the opening of the Cause by working with Archbishop Cassati and strongly urging that the Cause open on the Feast of Christ the King, November 20, 1994. Incredibly, Fr. John was ordained to the Priesthood the night before. And that was a most remarkable ordination ceremony, including the unexpected appearance of a possessed woman who went screaming into the sanctuary, trying stop to Fr. John's ordination!! —[Now Luisa's Cause is going to Rome this October, 2005 !!]

A few days after the opening of the Cause, I was appointed by Archbishop Cassati to represent him in collecting funds for the Cause as well as any writings, letters, or other effects of Luisa. I was also given a few other special assignments on behalf of the Archbishop. He could speak English, understood the problems that came up, and was easy to work with.

With this appointment, it became more and more apparent that I would have to work full time on behalf of the Kingdom. Most providentially, someone made a donation to our Center for me to work full time at \$700 per month for about 3 years. With that began my full-time work for the Reign of the Divine Will. Kathy was still working as a secretary for the Army Corps of Engineers; but she was also using her spare time to work on behalf of Luisa.

1995 brought the beginning of much travel and the diffusion of the knowledge of Luisa and her spiritual doctrine throughout the English-speaking world through publications and conferences. It also planted some seeds of later sufferings. In December of 1995, the First International Conference on Luisan Spirituality was held in Costa Rica.

With 1996 came the great joy of the release of Luisa's writings from the archives of the Congregation for the Doctrine of the Faith to the Archdiocese of Trani for the purposes of Luisa's Cause. Our Center continued to diffuse the knowledge of the Kingdom throughout the English-speaking world.

In the Summer of 1996 a totally unexpected floodtide of requests for books on Luisa's writings came to our Center, which was still operating out of our garage. It became obvious that we had to move into an office with sufficient space and pay rent, utilities, etc. This floodtide of interest in Luisa kept us extremely busy, not only at the office but with travels to present conferences and retreats. This heavy but happy load would endure for about two years, before slowing down in the Fall of 1998.

1997 continued with wide diffusion of the knowledge of the Kingdom of the Divine Will and ended with a great joy and a great sorrow. Many readers will remember the incredible Conference in Rome, Georgia. It was the best to date in terms of attendance and celebration. It was a very great joy for almost everyone but was followed by sorrows of great magnitude coming both from within and without the ranks. The far-right Catholic press began a campaign of terror against the sublime, mystical spirituality of Luisa and even against persons who were legitimately promoting the same.

In January of 1998, Archbishop Cassati of Trani, instituted a moratorium on Public Conferences on Luisa's spirituality and new printings of her writings. He permitted small, private meetings and also permitted our Center to continue distributing the books on hand in our inventory. We obeyed these decisions scrupulously as we have in everything asked of us by Church authority, without exception.

In late January and February, we had the blessing to open up the apostolate of the Kingdom in Australia. Then on August of 1998, based upon Pope John Paul II's 1997 letter to the Rogationist Fathers,

our Center added a new “division” to be known as *The John Paul II Institute of Christian Spirituality*.

This Institute was formed for the purpose of making known to the Catholic public the lives and spiritualities of certain 20th century souls who had broken the “spirituality barrier” so to speak and had entered into hitherto unknown realms of Divine Union (always excepting that of Our Lady, of course). These souls, who were either canonized or in some formal stage of canonization, are supporting proofs of what God had done in Luisa. The Institute was also open to making Luisa known when obedience to the Church allowed.

In 1999 the Institute began to erect the *House of Sanctification* in Northern Spain for the purpose of making known the “new and divine holiness” to Europeans and visitors from other areas of the world. Due to the overwhelming and rapid response to our special fund-raising drive, The *House of Sanctification* was able to open its doors on June 1, 2000, which in that year was the Feast of the Ascension. The fruits of that House have been absolutely phenomenal for the glory of God to this very day.

Years 2000 to the present, have been largely a continuation of the same, mixed with both joys and sufferings. Notably were the special meetings in Corato and Trani in October of 2002. One result was the modification of the 1998 moratorium to allow public conferences and retreats on Luisa and her spirituality but only with the permission of the local Bishop where the conference/retreat was to be held. This has been a real boon for the Kingdom.

So, throughout “*this stage*” of our apostolate, Our Father in Heaven has allowed the seeds of His Kingdom to be planted throughout the English-speaking world by books and personal encounters, including lands where spoken English is not the national language, such as Norway, Denmark, Holland. We have fond memories of introducing these seeds to the Lutherans in Scandinavia and to souls in Papua New Guinea. In other lands, our books have planted seeds in the Congo, Slovenia, India, Malaysia among others.

We must mention our gratitude to the thousands of persons who have become associated with us in many different ways, including the hundreds of Priests, the Bishops, the theologians, the Religious (notably the Benedictines, Carmelites, and Franciscans) and those especially generous laity who have supported us all along and have also made it possible to send approximately \$130,000 to the Postulation for Luisa’s Cause.

Recent, and very significant news is that the **Cause of Luisa’s Beatification** is coming to its conclusion in the Archdiocese of Trani in late October and will be forwarded to the Vatican! Three days of celebration are planned **in Corato for October 27, 28, 29**. Our Center is sponsoring a pilgrimage in Italy for this occasion, which begins **in Rome on October 23**. If you want to join this pilgrimage please see the enclosed brochure. You can call us at **904-381-1220 or 389-7313**.

The following article is submitted by Ann Ellison. I asked her to write an article for this 50th Edition of Letter of Gold, leaving it to her to chose whatever topic she might wish. She chose to write about Kathy and me. I suggested some changes then struggled about whether to ask her to write on another subject, but decided to let it stand after counseling with a wise and elderly Priest about certain matters related to our apostolate on behalf of the Father’s Kingdom.

“Blessed are You, Father, Lord of heaven and earth;
You have revealed to the little ones the mysteries of the Kingdom.”

By Ann Ellison

Mr. Fahy asked me to write an article for the 50th edition of the Letters of Gold. He left the subject matter up to me, but knowing that Tom has put his life into making known Luisa through this newsletter among other ways, I decided to write about the lives of Thomas and Katherine Fahy as seen from my eyes.

As children of God, I know we all understand about Divine Providence, but I wonder how many have truly experienced it in a sensible, real-life way, where you know it could not have been anything nor

anyone other than Divine Will that caused so many events to happen for one little moment to occur? Well, I have been blessed to have experienced it and have enjoyed many fruits of that one little occurrence.

God has a plan for each of our lives; we but only need to listen and follow Him to know the way. As circumstances happen in our lives, it is right that we listen to what God is trying to say to us through these events. If not, you are missing a great deal of blessed moments!

My blessed moment, strictly through Divine Providence, was meeting Thomas and Katherine Fahy, on the very uneventful evening of July 14, 1994.

Through Divine Providence, I was able to meet Tom because someone had asked me to deliver a laminating machine to him. I had been praying for several weeks to meet Tom because, reading a 'Letters of Gold' newsletter, I felt sure he could teach me all about Luisa and her extraordinary and sublime doctrine.

When I met Thomas and Katherine I came to know a family who has spent almost their entire lives together promoting the truth about God through our Catholic Faith, and a family totally dedicated to learning, living and teaching about Luisa Piccarreta and her doctrine. I met a family who are very scrupulous about not offending God in even the smallest things. I met a family who are real and, like all the rest of us, do their best to live lives totally for the glory of God and to do whatever God wishes of them to help bring His Kingdom to souls. I met a family who lives the law of God and of His Holy Will!

Being away from the Church for over 20 years, I had forgotten so much about my Faith and having had a conversion of heart only recently, I was more into prayer and penance rather than learning. But through Thomas and Katherine, I started learning my Faith again. It was so beautiful. Thomas taught me so much, especially about moral laws and, of course, about the Divine Will!

I have to talk about Thomas more than Kathy, because Kathy always stays in the background through her own choice. Tom has tried many times to get her to come more to the forefront, but Kathy is too humble and shy. She is a very loving, dutiful and obedient wife and a wonderful mother to their daughter, Evelyn, to whom she has a very close relationship. Kathy and Tom have been married for almost 43 years. They work very closely together, and always have. She is a true friend and sister to me. We have become family to each other.

Being Thomas' secretary and bookkeeper, I worked more closely with him, and I have come to know his character, his integrity, his standards, and his morals. I understand his love of God and of His Commandments, which are always first in his life.

But I also know God's love of Thomas! I know that Thomas is like God's Moses for our times – bringing His people out of the slavery and death of their human wills, into the Life and Light of the Divine Will! I came to understand and realize that Thomas is a soul; chosen by God to spread the 'good news' of His Third Fiat! And Thomas has done this with truth and honesty.

I have witnessed Thomas as a man with a Divine mission, untiringly going all over the world spreading this 'good news'! He has been invited and has gone several times to Australia, Denmark, Ireland, Holland, and England. He was invited to Norway to teach the Divine Will to the Lutherans, and even into the deepest part of the jungles of New Guinea. And, of course, Thomas has gone all over America and Canada. His missionary work still beckons him through invitations to Malaysia, the Congo, and Slovenia!

I have witnessed a man who puts obedience to Church authority before all else, knowing that obedience puts all other virtues in order. Also his understanding that our obedience to the Church is one of the most important ways to show God our love of His Divine Will.

I have witnessed thousands of lives that were changed totally because of Luisa, through the efforts of Thomas and Katherine, and through both faithfully working for the mission God has given to Thomas.

How blessed I have been to have been chosen also by God to be a part of this family's life and this man's most holy mission.

—*May God's Wonderful Kingdom come soon!*

Sins of the Tongue and the Sanctity of Sanctities

By Hugh Owen

To live in the Divine Will is “the sanctity of sanctities.” But, as Fr. Michael Adams reminds us so wisely, no one can live *in* the Divine Will unless he first *does* the Divine Will. And there’s the rub. Because it is possible to *understand* the principles of the interior life of Jesus well enough to embrace them intellectually, and yet fail to put them into practice because of a fundamental failure to *do* God’s Will. More often than not, such failures involve sins against charity in thought, word, or deed—but especially in speech. According to St. James:

Every kind of beast and bird, of reptile and sea creature, can be tamed by mankind, but no human being can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse men, who are made in the likeness of God. From the same mouth come blessing and cursing (*James* 3:7-10).

In this article we will examine the various kinds of sins against the eighth commandment, the requirements for absolution from these sins, and the best way to withstand temptations to commit them, so as to remain united to Jesus through Mary in the Will of the Father.

Lying is the most obvious kind of sin against the eighth commandment. But it is not the only one. In this article, we will focus on three of the most common sins against the eighth commandment, only one of which necessarily involves falsehood: These are rash judgment, detraction, and calumny. According to the *Catechism of the Catholic Church*, rash judgment is the assumption without sufficient foundation—even the tacit assumption—that another person is guilty of a moral fault. For example, suppose a person attended a talk at a parish hall and a well-known speaker was asked about the character of a person not present at the meeting. Let us further suppose that the famous speaker indicated that the absent person was greedy and dishonest. Anyone in the audience who believed the innuendo solely on the say-so of the speaker and without any proof of the truth of his statement would be guilty of *rash judgment*. But that is not all. The Church teaches that anyone in the audience who listened to the innuendo without objecting would be guilty of complicity in *detraction* (if the speaker’s innuendo was true) or *calumny* (if the speaker’s innuendo was false).

The only possible justification for such an action on the part of the speaker would be if 1) he had irrefutable proof that the absent person *was* greedy and dishonest; 2) everyone in the audience without exception had an urgent need to know this for their own protection; and 3) the speaker had no other way to protect the entire audience from the greed and dishonesty of the absent person than to broadcast his vices to the entire assembly! In the absurdly unlikely event that all three of these conditions were fulfilled, the speaker would then have an obligation to be able to provide proof of his accusation and of his need to broadcast this information to an assembly of strangers.

If the well-known speaker in our example spoke the truth about the absent person’s character but without certain knowledge that everyone in the audience needed to know this information, he was then guilty of the sin of detraction. According to the *Catechism*, this sin entails the disclosure of “another person’s faults and failings to persons who did not know them” (*CCC*, 2477). If the well-known speaker thought that he spoke the truth about the absent person but did not, he was then guilty of the sin of calumny. The *Catechism* teaches that this sin consists in “remarks contrary to the truth” which harm “the reputation of others and [give] occasion for false judgments concerning them” (*CCC*, 2477). If the well-known speaker *knew* that he was *not* speaking the truth about the absent person—or was not *certain* of the truth of his judgment—then he was not only guilty of calumny but of *lying* (*CCC*, 2482).

In our day and age when even presidents lie under oath with impunity, we have become terribly desensitized to sins against the eighth commandment. But the Fathers and Doctors of the Church remind us that Jesus is not desensitized. In his classic nineteenth century work on *Sins of the Tongue*, Fr. Belet cites many of the Fathers and Doctors of the Church on the sin of backbiting—which includes both detraction and calumny:

Saint Bernard discusses the gravity of the sin that both the backbiter and his listener commit. "I would have difficulty deciding which of them is more damnable," he says, "he who backbites or he who listens to the backbiter . . . "The burglar who holds the bag and the thief who slips in the spoils are equally guilty," says the proverb. The perpetrator and the consenter are both deserving of the same punishment; the same is true of the backbiter and his listener. Saint Thomas Aquinas teaches, "He who hears someone backbiting and does not oppose him appears to approve the author, thus participating in his sin." Saint Jerome speaks in the same vein: "Beware that your restless ears and tongue do not listen to or engage in backbiting."¹

Evidently, the Fathers regard those who *listen* to detraction or calumny as almost, or just, as guilty as those who spread it. Indeed, many of them considered it their duty not only to oppose these vices but to prevent them. St. John Chrysostom minced no words on this subject from the pulpit. He said:

I must not limit myself to addressing backbiters, but also implore their listeners to stop their ears and walk in the footsteps of the holy king, who said, "Whoever slanders his neighbor in secret, his enemy will I become." Tell the person who comes to you and speaks about others, "Are you here to praise someone and raise him in my esteem? Then gladly will I give ear and savor all your sweet conversation. But if you intend to speak ill, let me stop you right now; I cannot stand filth and stench. What have I to gain by knowing that someone is evil? Would I not be losing something instead? Talk to him yourself, and let us mind our own business."²

Fr. Belet describes the steps taken by St. Augustine to rid his dinner table of would-be detractors and calumniators:

Saint Augustine, an exemplary bishop, detested backbiters so strongly that he posted the following words on the wall of his dining room as a warning to his guests:

*Quisquis amat dictis absentum rodere famam,
Hanc mensam vetitam noverit esse sibi*

That is, "People who take pleasure in defaming the reputation of absentees are not welcome at this table."³

As striking as the Fathers' hatred for rash judgment, calumny, and detraction is their insistence on reparation for these sins as a condition for absolution. Says Fr. Belet:

God has attached an enormous ball to this chain: the obligation of restoring the neighbor's reputation. Saint Augustine's words here are as true for backbiting as for money: "*Non dimittitur peccatum nisi restituatur ablatum*: No restoration, no pardon." (4) It is a common principle among theologians (5) that restoring their neighbor's reputation is obligatory not only for those who have revealed an imaginary crime of his, but also those who have revealed a true but secret crime. They

¹ Fr. Belet, *Sins of the Tongue*, <http://www.geocities.com/Athens/Rhodes/3543/btongue.htm>

² Ibid.

³ Ibid.

are held to giving him at least an equivalent compensation: and they owe this compensation to the detriment not only of their own reputation, but also their life. Along with their neighbor's reputation, they must repair all the harm he has incurred; and they must do so even if what they revealed is true. Since the thing is true, they are held to tell everyone who heard them not that they were lying, but that they were backbiting.⁴

In short, according to St. Augustine, in order for our famous speaker to be absolved for his grave sin against the eighth commandment, he would first have to ask forgiveness of the absent person whose reputation he had blackened—by detraction or calumny—and then do all in his power to restore the absent party's reputation in the minds of the entire assembly. Only then—says St. Augustine—could he legitimately receive absolution in the Sacrament of Penance. Unfortunately, St. Philip Neri illustrates how well-nigh impossible it is to make reparation for sins against the eighth commandment.

On one occasion, when a woman confessed to [St. Philip] her love of gossip and spreading slander and scandal and asked him how she could cure herself of the habit, he replied: "Go to the nearest market-place, buy a chicken just killed, and pluck its feathers all the way as you come back to me." Greatly astonished, she did what he asked, and returned to him with the plucked chicken. "Now go back," he said, "and bring me all the feathers you have scattered." "But I cannot," she replied, "that is impossible. I cast the feathers carelessly and the wind carried them away. How can I recover them?" He answered: "You cannot. And that is exactly like your words of scandal. They have been carried about in every direction. You cannot recall them. Go and slander no more."⁵

But an even more terrifying prospect presents itself. Given the general state of desensitization to sins against the eighth commandment, what if a person—like our famous speaker—remains unaware that he has committed a serious sin and that he needs to repent and make reparation? Unfortunately, the Church is a strict mother on this point—so long as the slanderer refuses to repent of his sin. The *Catechism* teaches that "an evil action cannot be justified by reference to a good *intention*" (CCC, 1759) and that all Catholics are obligated to make a "diligent self-examination" before going to Confession (CCC, 1456). Thus, our famous speaker would be obliged to examine himself carefully on the eighth commandment prior to going to confession—an examination that would force him to reflect on his backbiting at the parish meeting. At best, a Catholic, like our "famous speaker," who committed a serious sin against the eighth commandment and failed to repent or make reparation for it, might survive at the lowest ebb of the spiritual life. Certainly, it would be quite impossible for such a person to live in intimate union with Jesus in the Divine Will—no matter how convincingly he might speak of such a union or pretend to enjoy it.

Blessed Dina Belanger, the Canadian religious, beautifully describes the attitude toward the eighth commandment that ought to characterize the children of the Divine Will. She wrote:

I had an indescribable horror of criticism, of passing judgment on the actions of others. I was struck by the following truth which I heard expressed: *As you have judged your neighbor, so will God judge you. Judge not, and you will not be judged.* It was a divine light, and with it, I received the strength to make a resolution always to judge others favorably, a strength that has enabled me to remain faithful to my resolution to this day. How admirable is the power of grace! In my thoughts, I attributed the best intentions to everyone, whether their actions were good or reprehensible. If their guilt seemed obvious, I found excuses. In speaking, I would defend those who were not present; how I suffered when of necessity I had to remain silent! If they were

⁴ Ibid.

⁵ <http://www.saintpatrickdc.org/ss/0526.htm>

attacked in my presence, my face became serious; I would attempt by my silence to show disapproval of disparaging or unkind remarks and I would wait for a suitable moment to slip in a word and change the course of the conversation. Yes, I have been and I still am very strict with myself on this point of fraternal charity. I was more concerned about the reputation of others than about my own. Of course, this involved sacrifice: a disregard for human respect, for what other people might say, the courage to hold to a different opinion. That is why I understand that it is God alone who acts in me and through me. Being of a shy and timid nature, how could I possibly have withstood uncharitable comments in public? No, I could not have done it, definitely not. God alone kept up the struggle. The light that was given me from above, as well as the help, are today my consolation and my hope. I have no fear of the judgments of the eternal Judge, for from that early age, I cannot remember having deliberately judged anyone. “Oh, Jesus, I beg you to continue to grant me this precious gift, and when the time comes for my soul to wing its way towards you, it will be immersed trustfully in your mercy, in spite of its many miseries.”

Taking Blessed Dina Belanger as our standard, let us all examine ourselves on the eighth commandment every day, and let us beg the Holy Spirit to keep us from deceiving ourselves with the fantasy that we can bear grudges, gossip, or deliberately entertain any kind of sinful thought—without banishing ourselves immediately from the Kingdom of the Divine Will.

As Jesus told Luisa:

My Heart is very large, but the door is very narrow. No one can fill the void of this Heart but souls who are detached, naked and simple. Indeed, as you see, since the door is small, any hindrance, even the slightest—that is, a shadow of attachment, an intention that is not upright, a work done without the purpose of pleasing Me—prevents them from entering to delight in my Heart.⁶

Come, Divine Will, and You speak in our speaking!

May Your Kingdom come!

“...[O]ne must not judge one’s neighbor: My beloved Jesus told me, ‘The best way to be fair with one’s neighbor is to not look at all at what he does, for to look and to judge is all the same. Then, looking at one’s neighbor, (one) ends up cheating his own soul; therefore, it happens that it is not proper for himself, nor for the neighbor, nor for God!’ ” [Vol. 2]

†

Some Reflections on the Dormition of Mary

According to the marvelous writings of Ven. Mary of Agreda in her famous book, “*The Mystical City of God*,” Mary’s earthly life ceased on August 13. Having said that, we also know that Mary’s perfect soul went to Heaven only to rejoin her most pure body on August 15. Her body had been lying in her tomb incorrupt. And on the third day Mary was assumed into Heaven body and soul. Upon her arrival in Heaven the greatest feast ever celebrated began, for She, Mary, was the first creature of the earth that had never done her own will but had let the Divine Will reign freely in her from the moment of her Immaculate Conception until her very last breath on earth. In Heaven that feast, which we call the Feast of the Assumption, is known as the Feast of the Divine Will, for the reason just stated.

There is so much that can be said about this great mystery, but here, it is our aim to point out something not commonly considered. Mary’s death and dormition seems to be the prototype of the deaths of those fortunate children of the Divine Will who will live in future times during the general reign of the Divine Will, when all is in the divine order again, and souls have returned to the place and purpose for

⁶ Servant of God Luisa Piccarreta, *Spiritual Diary*, May 7, 1899.

which we were created by God. Those future souls will not taste death in the way we have experienced death since the fall of Adam. Those future souls will be living in the Divine Will on earth in one moment and suddenly, in the next moment, they will be living in the Divine Will in Heaven. Their bodies will relax, no longer animated by their souls and the Divine Will, and will be laid to rest, remaining incorrupt until the day of the General Resurrection.

Therefore, there seems to be a great similarity between the manner of Mary's passing from the conquering mode of living the Divine Will on earth to the triumphant mode of living the Divine Will in the Beatific Vision of Heaven and the manner in which the future children of the Divine Will will make their passing from the conquering mode to the triumphant mode. A noticeable exception is that Mary's body was assumed into Heaven on the third day, whereas the bodies of the future children of the Divine Will must wait until the General Resurrection.

The Role of Intention in our Lives in the Divine Will

Certainly our general *intention* in all that we do must be the same as that of Jesus in all that He did. All that Jesus did was done in the Divine Will, of course; but his primary *intention* was always the glory of his Father, to totally please and delight his Father. The Father's glory, along with expiation and the good of souls, was always the motive that moved Jesus every moment of his life. All other motives were secondary; yet his other, most pure motives were always enveloped in the Will of his Father. If Jesus wanted to save souls, his primary motive was the glory of his Father; but reparation and saving souls was also the Will of his Father. Understanding these intentions and motives of Jesus, we, too, can begin to imitate his interior life by striving always to act with the primary *intention* of glorifying our Heavenly Father, and centering our secondary motives in his Will, with great purity of *intention*.

For the Children of the Divine Will it is vital to be constant in the divine *intention* of calling or inviting the Divine Will into all our actions (mental, vocal, physical). Doing this makes space in our wills and in our actions for the Divine Will to enter therein and fill our wills and actions with Its divine Life.

In God's eyes, the *intention* is the most important part of any act we do. The true value of any act is in the *intention* for which the act is done. The *intention* is the hidden "core" of the act. The *intention* is the soul of the act. The external act is the veil which clothes and hides the *intention*. This is similar to the body being the veil of the soul. Whatever act the body does, it is the soul, which produces the vital part of that action.

Now if we invite or call the Divine Will to be the vital part of our actions, to be the life of all we do, then what we do serves as a veil for the Divine Life operating within us, because of the *intention* we have formed in the interior of our acts. It seems that one way of describing this *intention* is that by calling the Divine Will, our will empties itself of itself and forms the space in our act for the Divine Will to take up Its action. In this way our will acts as a veil to hide the action of the Divine Will.

The Divine Will then does marvelous and infinite things, even though the exterior action done is the most common and ordinary. God becomes the hidden actor, accomplishing Divine acts within our act, sanctifying us, little by little, with his own Sanctity.

Having emphasized this Divine Attitude toward our Father in Heaven, who created us and preserves us at each instant with a blazing, eternal Love, we can now speak a little about our secondary intentions or motives, which, as indicated above, should always be enveloped with great purity in the Father's Will.

St. Hannibal Di Francia gives us the following suggestions:

"Wherefore before beginning any action of ours, we must always invoke God's blessing so that our actions may have that touch of the divinity that draws down his blessings, not only upon ourselves, but upon all creatures."

“In our steps as we walk we must have the same *intentions* that Jesus had, that is, of sacrificing ourselves for the glory of the Father and for the good of souls. We ought to, furthermore, imagine ourselves as placing our steps in those of Jesus Christ, who did not allow one idle moment in his steps, but enclosed in them all creatures, making reparation for all evil steps in order to give to the Father the glory He deserves, and life to all evil steps taken by creatures so that they may walk along the right path. We ought likewise to do the same, placing our steps in those of Jesus Christ and with his very intentions.”

“Our Loving Jesus, upon seeing the Apostles sad and discouraged, sought to comfort them. In our conversations do we have the *intention* of relieving Jesus Christ? Do we try to carry out this *intention* in the Divine Will by infusing in others the spirit of Jesus Christ? Jesus goes to the Cenacle: we must enclose all of our thoughts, affections, heartbeats, prayers, actions, eating, labor, etc. in the Heart of Jesus in the act of working and, by this means, our actions will acquire a divine aptitude. But being that it is difficult to always maintain this divine aptitude, due to our souls’ difficulty in continuously infusing within Him our own actions, we can then beseech with the aptitude of our good will, and Jesus will be very much pleased by this; He will keep guard over our every thought, our every word, our every heartbeat; He will place them as retinue in and outside of Himself gazing at them with great love, as the fruit of our good will. When, however, our souls are fused in Him, we then assimilate our acts with those of Jesus, and the good Lord, feeling so attracted to our souls, accomplishes with them whatever we are doing, thereby transforming our work into a divine operation. All this is the effect of the goodness of God which takes everything into account and rewards everything, even the smallest act in the Will of God, such that the we are not cheated in anything.” [original references in the singular have been made here in the plural]

“Before partaking of food, let us unite our intentions to those of our amiable and good Jesus, imagining ourselves to have in place of our mouth Jesus’ mouth as we move our tongue and cheeks about together with his. By acting thus not only will we be drawn into the life of Jesus Christ, but we shall unite ourselves with Him with the aim of giving our Father the glory, the praise, the love, the thanksgiving, the complete reparations that creatures owe him, and which the good Lord Jesus wrought through this act of the partaking of food.”

Volume 4 of the Book of Heaven has this to say:

Jesus says to Luisa: “My delight, enter into part of these pains, of these passions of my Heart which I experience for the glory of the Divine Majesty and for the good of souls while endeavoring to fill up these voids in my Glory. And you can do this by not allowing a moment of your life to pass by that is not united to Mine; that is all your actions, be they prayer or suffering, rest or working, silence or conversing, discouragement or cheerfulness, even in the very food you take, in a word whatever you do, do it with the *intention* of offering Me all the Glory that creatures ought to give Me, while making up for the good they ought to do but do not, intending all the while to repeat this *intention* for all the glory I have not received and for all the good that souls have omitted. If you do this, you will fill up in some measure the void in my Glory that I ought to receive from creatures, and my Heart will be relieved of it’s passions. Moreover, as a result of this relief, rivulets of Grace will issue forth for the good of mortals, as I shall infuse greater strength in their efforts to do good.”

In another place in her writings, Luisa doubts how her simple intentions even in the most insignificant things can be so powerful. Jesus explains that the work of creatures has no value in themselves even in the greatest undertakings; but that it is union with Him and the simple *intention* to please Him that fills the creature. Even a mere breath united with such an *intention* is enough to encompass in an infinite way all the operations of the creature, rendering them exceedingly valuable.

It seems incumbent upon the children of the Divine Will to frequently make the *intention* that all they do will bring their own souls and the souls of others back to the original order, place, and purpose for which the human race was created by God.

Some Food for Thought and Spiritual Nourishment

Jesus told Luisa that when He [who is Truth Itself] came to earth to teach us the truths in the Gospel, the nobility and the learned people avoided Him and did not want to listen to his truths. It was the simple and ordinary people who listened, learned, and followed Him. Jesus also told Luisa that when the Divine Will reigns in souls infused knowledge is given to those souls. These souls understand divine truths and even the deepest mysteries of God easily, without effort, without pretense, and without special studies. Yes, God does want us to expose ourselves to the writings in the *Book of Heaven*, to masticate the truths revealed therein, but nothing can compare to letting the Divine Will truly reign in us, not interfering with His free action in us. This is what prepares us for the most sublime, infused knowledge of divine truths. On another occasion, Jesus told Luisa that those who think they are important do not live in the Divine Will. So, we can see how vital it is to beg Our Lady to grant us the grace of humility and even a profound sense of our nothingness, for when the All meets the nothing, incredible things take place!

Souls in whom the Divine Will reigns partake in all of God's works 'ad extra,' and from these works, the soul passes to the works of God 'ad intra.'

The soul in the Divine Will, by her intimate union with It, is already in God and partakes in God's own Love, enjoyments, and in everything else.

The mere expression "Will of God" contains an eternal portent, and no other expression is equal to it. The expression, "Will of God" embraces all—Heaven and earth and contains the creative source, from which no evil can ever come out.

The more the soul goes around in the Divine Will, repeating her acts, the more the globe of light of the Divine Will in her soul expands; and the greater the intensity of this light does she possess.

Every act, prayer and pain that the soul allows to enter into the light of the Divine Will becomes a ray of light in the Eternal Will, and forms the most beautiful glory that the creature can ever give to that Eternal Fiat.

The happiness and glory of creatures in Heaven will be bountiful according the degree of Divine Will they possessed on earth, and they shall receive the blessedness of Heaven according to the capacity they acquired by acting according to the Divine Will while they lived on earth.

The souls of the Kingdom of the Supreme Fiat shall be the Trinity's most perfect and complete works and shall be the new prodigies of God—never seen or even imagined possible before, either by Heaven or earth.

There is nothing even remotely resembling the sanctity of living in the Divine Will.

Jesus explained to Luisa that the pages of the "Book of Heaven" belonged both to her and to Him, that they came forth from the depths of His Sacred Heart and that He made the tenderness of His Heart flow in them to soften the hearts of those who will read them.

Whoever lives in the Divine Will breathes the All. When she breathes in, she breathes in the All who is God. As she breathes out, she gives the All whom She has breathed in.

In the soul in whom the Divine Will reigns with all Its fullness, minutes of life can be compared to centuries and centuries of plenitude of all goods.

Adam possessed such sanctity when he was created by God that even his slightest acts had such a value that no Saint, either before or after the coming of Jesus upon the earth could equal them, nor could they equal his sanctity. [Except the Virgin Mary, of course]

The Divine Will is the depository of all that God does and all that creatures do, including all our thoughts, words, deeds, heartbeats, breaths, joys, sorrows—everything. Absolutely nothing is hidden.

The Gift of the Divine Will is precisely that—a Gift. It is not a reward. It cannot be earned or merited. The Children of the Divine Will are no better than others. God has freely offered us His Gift. Will we be ungrateful by rejecting the Life and Reality of this Gift with our pride and lack of love of neighbor?

Notice of Appreciation to Mr. Stephen Patton

Steve Patton has done considerable theological work for Luisa Cause of Beatification, requiring hundreds of hours of work at night away from his family. For his work, Steve has won the praise of the Postulator and the Hierarchy of Luisa's Diocese. Recently the Postulator asked Steve to write a summary paper for the Cause documents, which will be sent to the Vatican in October. Steve has done all this very important work for Luisa's Cause and for the coming of the Kingdom without fanfare, and his work has been almost totally unknown apart from those directly involved in Luisa's Cause. I remember talking to him one day and hearing him say that (as St. Bernadette said) he is merely like a broom to be used by God and then returned to the closet when the job is done. —Thanks, Steve for your valuable contribution!

Dave Leon is Ordained to the Priesthood

I got to know Dave Leon from the San Diego area back in the mid 1990's. He was in the real estate business. He heard about Luisa Piccarreta and the coming Reign of the Divine Will and fell in love with this spirituality. After some years he confided to his bishop his desires for the Priesthood. The Bishop was delighted and sent Dave off to the seminary. I felt very privileged to attend his ordination on the fourth of June this year. Among those present at his ordination were his parents, his children, and his grandchildren! His first assignment is Pastor for the Indians and Mexicans at an old mission Church. Let us remember Fr. David in our daily prayers as we should for all Priests.

The picture shows Fr. David giving me his special blessing as a newly ordained Priest.



Here is a picture of Kathy and me, Kathy is now 67, which means she is in her late sixties. Fortunately, I am only 66, so that puts me only in the middle sixties! Ha! Ha! Yes, that's me—the guy with no eyebrows!

This picture was taken at a friend's home near Vancouver, B.C

Be sure to read the enclosed Flyer about the Pilgrimage to Italy for the Celebrations of Luisa's Cause going to Rome and the information on the Regional Conferences this Fall.