

LETTERS OF GOLD

From the House of the Divine Will

Issue No. 25

February, 1999

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 Passion of Our Lord Jesus Christ Emphasis for the Lenten Season

We are amazed at all the requests we have been receiving for Luisa's masterpiece on Jesus' Passion, **"The Hours of the Passion of Our Lord Jesus Christ."** It seems very clear the Great Champion of the Cross, the Holy Spirit, has offered this Gift to the 20th Century as a most powerful Divine Medicine for a world gone insane, drinking in large draughts from the poisonous font of sin. The Beloved Pope Saint Pius X urged Blessed Fr. Hannibal Di Francia to publish this book which came to us from the Heart of God through the mind and hand of the Servant of God Luisa Piccarreta. Our Holy Church has given numerous imprimaturs to this spiritual masterpiece; the most recent imprimatur was given in 1997, reproduced from the same faithful, unedited original version, which Blessed Hannibal published.



Luisa Piccarreta:

**"The Little Daughter
of the Divine Will"**

**Lived in Corato, Italy, &
Passed into Eternity in
odor of Sanctity.**

*** April 23, 1965**

† March 4, 1947

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

February 28, 1999

100th Anniversary of Luisa's Beginning to Write !!!

February 28, 1899 was a day of destiny for Luisa Piccarreta of Corato, Italy. Overcoming her natural repugnance to put on paper what Our Lord wanted known about his sublime mode of operating in her soul, and constrained by the most powerful influence of Lady Obedience dressed as a "mighty warrior," Luisa voluntarily immolated her own will and began to write. She would write for 40 years from her bed of unspeakable suffering. Her spiritual diary, often referred to as the "Book of Heaven," makes public to human society the immense mystery of the Divine Will, the purpose of human existence, and the fulfillment of the "Fiat Voluntas Tua" for which the Savior prayed so earnestly and taught us to do the same in the Lord's Prayer.

The words Luisa began to write on that glorious day and the days following would later be known as Volume #2 of her spiritual diary. She would write concurrently with the infusion of the knowledge which Jesus was communicating to her soul. Luisa was 33 years old. Later, under obedience to her confessor, Luisa would write about her life and relationship with Jesus during her first 33 years. This would be known as Volume #1 of her spiritual diary. As is well known, Luisa would write a total of 36 Volumes and other works destined for the immense Glory of God and of incalculable benefit to mankind. The two principal other works are the **"Hours of the Passion of Our Lord Jesus Christ"** and **"The Virgin Mary in the Kingdom of the Divine Will."** These latter two works have received numerous Imprimaturs from the Church over the course of this Century, the latest in 1997. And the first 19 Volumes of Luisa's works were given the Nihil Obstat in 1926 by the archdiocesan censor, who studied both the writings and the writer for 17 years, and the Imprimatur by Archbishop Joseph Leo.

Luisa traversed her splendorous road into glory on March 4, 1947; and just one year after her death, her Archbishop officially designated her as "Servant of God." In 1994, the Vatican granted the "Non Obstat" for the opening of her Cause of Beatification which officially began in her archdiocese on the Feast of Christ the King, November 20, 1994. Perhaps Luisa's Cause will be sent to Rome in 1999.



The Infinite Value of the *Hours of the Passion*

by Hugh Owen

According to the great spiritual theologian, Reginald Garrigou-Lagrange, O.P., "All the saints have lived until the end of their lives by the contemplation of the Passion." The writings of Luisa Piccarreta and others have opened a window on to the abyss of Our Lord's interior sufferings.

Concerning our own participation in the sufferings of Jesus, the *Catechism of the Catholic Church* teaches that "because in his incarnate divine person he has in some way united himself to every man, 'the possibility of being made partners, in a way known to God, in the paschal mystery' is offered to all men..." (CCC, 618). Through the Passion of Jesus, "suffering, a consequence of Original Sin, acquires a new meaning; it becomes a participation in the saving work of Jesus"(CCC, 1520).

Again and again, in his revelations to twentieth century victim souls such as Blessed Dina Belanger and the Servants of God Conchita Cabrera and Luisa Piccarreta, Jesus has complained of the ignorance and indifference of souls—even consecrated souls—before the sufferings of his Sacred Heart. *Very few souls want to sympathize with me in my agony*, He confided to Blessed Dina Belanger, a religious of the Congregation of Jesus and Mary. In her spiritual diary, Blessed Dina noted that "very few souls, that is *among all the souls in the world in general, want to sympathize* with the agony endured by his Heart, that is, to console him through the most intimate union." (emphasis added)

In many private revelations approved by the Church in this century, Our Lord has begged for a loving contemplation of his interior sufferings. He told Conchita Cabrera:

I only remained on the Cross of Calvary for three hours, but on the interior Cross of My Heart, My whole life . . . I wish that above all, there be honored the interior sufferings of My Heart, sufferings undergone from My Incarnation to the Cross and which are mystically prolonged in My Eucharist. These sufferings are still unsuspected by the world. None the less I declare to you that, from the first moment of my Incarnation, the Cross already planted in My Heart overburdened Me and the thorns penetrated it. The blow struck by the lance might have been some solace causing to gush from My Side a volcano of love and of suffering but I did not consent to that until after My death. I only receive ingratitude. That is why My Heart overflowing with tenderness will ever feel the thorns of the Cross. In heaven, as God, I cannot suffer. To find this Cross which above did not exist, I descended into this world and became man. As God-Man, I could suffer infinitely to pay the price of salvation of so many souls. During My life, I never desired anything except the Cross, and ever the Cross, wanting to show the world That which is the sole wealth and happiness on earth, the currency which will buy an eternal happiness.

Jesus asked Conchita to start Congregations for the primary purpose of venerating his interior sufferings:

In these houses, in this "oasis" will be honored this ocean of interior sufferings, today known to but very few. There, they will take My thorns and with them pierce their own hearts. They will lighten the weight of the Cross which burdens My Heart, themselves becoming living Crosses. Their lives will remain wholly secluded in the interior of the Cross of My Heart, venerating, alleviating, making their own these interior sufferings which, for thirty-three years, never left Me for a single moment (emphasis added).

To Blessed Dina, Jesus described the frightful consequences of men's failure to contemplate the sorrows of his Sacred Heart. She wrote:

He let me see in spirit millions of souls rushing after Satan towards their eternal ruin. And he, the savior, was there, surrounded by a *small number* of faithful souls, suffering for these millions of

sinners, but to no purpose. His Heart saw souls falling in countless numbers into hell. Seeing this, I said: "My Jesus, You accomplished the act of redemption to the full; what is wanting, then, given that so many souls are being lost?" He answered: *It is because devout souls do not unite themselves sufficiently with my sufferings . . . I entrust great secrets to souls who are willing to sympathize with me in my sufferings and console me in my agony* (emphasis added).

Perhaps the simplest and most complete account of the interior sufferings of Jesus can be found in the writings of Luisa Piccarreta. From her teenage years, Luisa spent much of each day in loving contemplation of Our Lord's Passion. Around 1913, under obedience to her extraordinary confessor, Blessed Hannibal Di Francia, Luisa recorded Our Lord's revelations concerning his interior sufferings from Holy Thursday until his death on Good Friday. One day, Blessed Hannibal read one of the *Hours of the Passion* to his friend Pope St. Pius X. After listening for a while, the Holy Father interrupted the reading. "Father, this should be read *kneeling*," the Pope exclaimed; "It is *Jesus* who is speaking."

In her diary, Luisa recorded Our Lord's testimony concerning the special grace attached to the *Hours of the Passion*. Jesus told Luisa:

It is true that my saints have meditated my Passion and have understood how much I have suffered and have burst into tears of compassion; so much so as to feel themselves consumed for love of my pains, but not in such a continuous and always repeated way, nor with this order.

Therefore I can say that you are the first to give Me this great and special pleasure, that of breaking down in yourself, hour by hour, my Life and that which I suffered. And I feel Myself so drawn that, hour by hour . . . I do together with you that which you do. Know, though, that I will recompense you for it abundantly with new light and new graces; and even after your death, every time souls upon earth shall do these Hours of my Passion, I, in Heaven, will dress you with ever new light and glory.

When Luisa asked Jesus what favor He would grant to souls who would contemplate his sufferings in the *Hours of the Passion*, He told her:

I will also give them a soul for every word which they will recite if they will do them together with Me and with my same Will, because all the greater or lesser efficacy of these Hours of my Passion lies in the greater or lesser union which they have with Me. And by doing them with my Will, the creature hides itself in my Will; and with my Will in act, I can do all the good that I want, even with a single word. And this I will do every time that they will do them . . . These Hours are the most precious of all, for they are none other than the repetition of what I did in the course of my mortal Life and of what I continue to do in the Most Blessed Sacrament. When I hear these Hours of my Passion, I hear my own voice and my own prayers. I see my Will in that soul who desires the good of all and who wants to make reparation for all, and I feel transported; whence, I take up my dwelling within her, so as to do within her that which she herself does. Oh, how I would love it if only one soul in every town were to make these Hours of my Passion! I would feel my own presence in each town, and my Justice - greatly disdained in these times - would be partly appeased.

According to St. Paul, "where sin abounds, grace abounds all the more" (*Rmns* 5:20). Thus, in this century, when the culture of death threatens to overwhelm the world completely, God has revealed his greatest graces by inviting us to live in continual communion with his interior sufferings. As He told Conchita:

It is a great honor for souls when the Father calls them to associate them with the Redemption; with the co-redemption, uniting them with Me and Mary. . . The Holy Spirit will reign the day when My sacrifice of suffering will also reign: the Cross in hearts (emphasis added)."

Let Us Consider Some of His Sufferings which Jesus Discloses in Various Volumes of Luisa's Spiritual Dairy:

Jesus speaks about his Internal Pains:

My daughter, my sorrows are incomprehensible to human nature. Moreover, even the external, physical pains of my Passion were but shadows and approximations of my internal pains.

My internal pains were inflicted by an Omnipotent God and not even the slightest fiber of my Being could escape them. The pains of my Passion were inflicted by men, who, lacking Omnipotence and Omniscience, were incapable of doing all that they wanted. They could not penetrate into all my internal fibers. My internal pains were incarnated so that my very Humanity was converted into thorns, nails, whips, wounds, martyrdoms so cruel that they made Me die continuously. These pains were inseparable from Me. They formed my very Life.

The pains of my Passion, on the other hand, were external to Me. They were thorns and nails that could be hammered in, but also, were it so desired, they could be removed. The mere thought that a source of pain can be removed provides relief. But my internal pains were formed of my very own flesh. There was no hope that they could be removed. Not the sharpness of a thorn, nor the penetration of the nails could be even slightly diminished.

My internal sorrows were so numerous and so great that I could say the physical pains of my Passion were a source of relief, kisses that were given to my internal pains, which, when joined together, gave final witness to my Love, a Love so great that it overflowed for the salvation of souls.

My external pains were like voices inviting all to enter into the ocean of my internal pains, to make them understand at what cost I purchased their salvation.

My daughter, my agony in the garden was hard and painful, perhaps more painful than that of the Cross; for if the Cross was the fulfillment and the triumph over everything. Here in the garden was the beginning, and evils are felt more at the beginning than at the end. In this agony, the most harrowing suffering was when all sins presented themselves before Me, one by one. My Humanity took in the entire breadth; every offense bore the imprint death to a God, armed with a sword to kill Me! Before the Divinity, sin appeared to Me so hideous, even more horrible than death itself."

Jesus speaks about his equilibrium in all things:

My daughter, in all my pains I was always equal, I never changed; my gaze was always sweet, my Face always serene, my word always calm and dignified. In all my Person there was such an equality of mannerisms that if men had wanted to know Me as their Redeemer, just by my always equal manner in everything and about everything, they would have known Me. It is true that my pains were so numerous as to eclipse Me, and surrounded Me as so many clouds, but that was nothing; after my Passion of pains, I reappeared in the midst of my enemies as a majestic Sun with my usual serenity and with my same ways, always equal and pacific.

Being always equal is only of God and of true sons of God; this manner imprints the Divine character in the soul and makes known that the operation of the creature is pure and holy. On the other hand, an unequal character is of creatures, and a sign of passions tumbling in the human heart, which tyrannize it in such a manner that even the exterior demonstrates a degraded character that displeases everyone. "My daughter, every time the soul thinks about my Passion, every time it remembers what I suffered or feels compassion for Me, the application of my sufferings is renewed in it. My Blood rises to inundate the soul, and my wounds set out to heal it if it is wounded or to adorn it if it is healthy—and all my

merits, to enrich it. The commerce that it does is surprising: it is almost as though the soul were putting into the bank everything that I did and suffered and were receiving in return twice as much. So, everything that I did and suffered is continuously giving itself to man, just as the sun is continuously giving light and warmth to the earth. My manner of acting is not subject to depletion. All that is necessary is that the soul desire it: as often as the soul desires it, it receives the fruit of my Life. So, if it remembers my Passion twenty, a hundred, or a thousand times, so much more will it enjoy the effects of my Passion. But how few are those that make it their treasure!

Jesus speaks about the necessity of his suffering everything in his Divine Will:

My daughter, I suffered all my pains in my Will. As I suffered them, many paths began opening up in my Will, in order to reach each creature. If I had not suffered in my Will, which envelops everything, my sufferings would not have reached you and everyone else; they would have remained with my Humanity. Indeed, by having suffered them in my Will, not only did many paths begin to open towards creatures, but many others also opened to permit creatures to come to Me and to be united with my sufferings, giving Me each of the sufferings that, because of their offenses, they have given Me throughout the course of history. While the blows were raining down upon Me, my Will brought to Me each creature to strike Me, so that it was not only those present who scourged Me but also creatures of all times, who participated in my barbarous scourging with their offenses. The same thing happened with all my other sufferings. My Will brought everyone to Me, no one was absent; all were present before Me, and none escaped Me.

My daughter, how numerous are the things my Humanity did in the Divine Will, which will be revealed by my Will! To achieve a perfect and complete Redemption, my Humanity had to work within the sphere of eternity; thus, the necessity of an Eternal Will. If my human Will had not been accompanied by an Eternal Will, all my acts would have been limited and finite. With an Eternal Will, however, they are unlimited and infinite. So, my sufferings and my cross also had to be unlimited and infinite. My Divine Will provided my Humanity with all these sufferings and crosses, to the extent that It stretched Me out over the entire human family, from the first to the last man, and I absorbed every kind of suffering into Me. Every creature became my cross. That is how my cross became so large, the length of all centuries and the breadth of all human generations. It was not merely the small cross of Calvary, where the Hebrews crucified Me; that was only an image of the large cross upon which the Supreme Will keeps Me crucified. All creatures form the length and breadth of the cross and, therefore, are part of this cross. The Divine Will, though It stretched Me out upon it and crucified Me, was not alone in creating my cross, but was joined by all the ones who make it up. So, that is why I had need of the space of eternity for this cross; that of earth would not have been sufficient to contain it. Oh, how creatures will love Me when they learn what my Humanity did in the Divine Will, and what It made Me suffer for love of them! My cross was not made of wood. No, it was made of souls; I felt them trembling in the cross upon which the Divine Will had stretched Me out, and I refused no one. I gave each of them a place, though doing so meant that I had to be stretched out in such an agonizing manner and with pains so atrocious that, next to this, the pains of my Passion seem like trifles.

Jesus speaks about how He incorporated all creatures in his sufferings:

Daughter of My Will, come to take part in the first deaths and in the first pains that My little Humanity suffered by the Will of My Divinity, in the Act of My Conception. Upon Conception, I conceived with Myself all souls, past, present, and future, as My own Life. I conceived with these, the

pains and the deaths that I had to suffer for each. I saw it necessary to incorporate everything into Myself: souls, pains and deaths that each had to suffer, to be able to say to the Father: 'My Father, look no longer at the creature, but at Me alone. In Me You will find everyone, and I will satisfy for everyone. As many pains as You want I shall give them to You. Do You want Me to undergo a death for each soul? I will do it. I accept all, provided I might give Life to all.'

My Divinity made Me die among a thousand spasms as many times as there were, are, and shall be creatures; and the Divinity wanted life for each life of the creature, and life for each death that was given up with mortal sin. who could have been so powerful over Me, and give Me so many deaths, if not My Divinity?

The Following are Some Bits of Wisdom from Jesus and from Luisa:

Jesus:—"My spouse, if everyone would know the immeasurable good that the Cross contains in itself and how it makes the soul precious, everyone would covet this good and consider it indispensable, since he who possesses it acquires a gem of inestimable value.

Luisa:—As Jesus spoke, He had me feel the pleasure and the joy He had in having suffered. His words set my heart on fire with an ardent desire to suffer. I felt a saintly transport of emotion and a yearning to be made similar to Him Crucified.

Jesus:—"... Thus the soul that possesses true Charity, operating in and for the love of God, draws from God a celestial fragrance that surrounds the soul. In this way, if the other virtues render the soul almost solitary and unsociable, Charity, being a substance that emanates light, heat, and a most sweet fragrance, not only does it infuse into everyone as balsamic ointment with more than aromatic effects, but, thanks to the immense love it has toward God, it also unites and, indeed, fuses hearts. ... This is what allows the soul to suffer the most intense torments, with joy. The soul, transformed into love, is no longer able to live without suffering.

Luisa:—Afterwards, seeing my dear Jesus suffering as during the time of the Passion, I said to Him, "Lord, don't You feel tired from enduring so many different sufferings?"

And Jesus, "No. One suffering merely inflames my Heart to suffer another. This is the way of Divine suffering: in suffering and in acting, to look at nothing else other than the fruit to be gained. In my wounds and in my Blood, I see nations being saved and creatures receiving graces. Rather than experiencing fatigue, my Heart feels joy and an ardent desire to suffer more. So, this is the sign whether what one is enduring is a participation in my own sufferings: if it unites suffering and the joy of suffering more; and if, in his actions, he acts with Me; if he looks not at what he does, but at the glory that he gives God and at the fruit he will receive."

Jesus:—"I will give to the intelligence to know that the more a soul understands Me in life, the more it will understand Me in Heaven. Moreover, the more the soul understands Me, so much more joy and beatitude will inundate it. This will give its mouth the harvest of the various Divine flavors, harmonizing its voice above all the other Blessed. It will give its works the harvest of my gifts. And so on with all the rest."

Jesus:—My daughter, you are my contentment. This is what pleases Me—that the soul forgets herself, her miseries, and is occupied only with Me, with my afflictions, my bitterness, my Love, and stands by Me with complete trust. This confidence enraptures my Heart and inundates Me with so much joy that, as the soul completely forgets herself for Me, so I forget everything for her, making her my sole concern to the point that I not only give to her but let her take whatever she wants.

Reflect on These Most Consoling Words of Our Divine and Lovable Jesus !!:

Jesus:—"... if the Saints enjoy my Will in Heaven, it is because they live in It. On the other hand, the soul that lives in my Will on earth lives with suffering. And would it not be fitting that she have the joy and goods that are reserved for her in Heaven with greater abundance for the work which she herself did and for living in my Divine Will? What immense riches are taken to Heaven by the soul who lives in my Will while on earth? I can say that all Eternity runs to encircle her so as to enrich her and make her happy. And she will not be deprived of anything that my Divine Will contains."



Pray very hard for Luisa's Beatification. Pray for those in positions of responsibility. Some persons are praying special Novenas for them. It is possible Luisa's Cause can be forwarded to Rome this year. Don't be dismayed by the attacks. The Holy Spirit has always been deeply involved in Luisa's life and writings. He will certainly bring about victory in the end. Pay no attention to rumors and malicious speech; these don't come from God. Be faithful to what is true, to what is patient and kind, to what is flavored with the sweetness of the Heart of Jesus. Let constancy and perseverance flow in your soul.

Notice:

You may support Luisa's Cause with donations sent directly to the Postulator in Italy; or you can pass them through the Center for the Divine Will for tax exemption. The Center is a not-for-profit, tax-exempt organization counseled by two attorneys and two CPA's.

Special Lenten Offering: Ash Wednesday to Easter 1999

"The Hours of the Passion of Our Lord Jesus Christ" -- Sugg. Donation: \$4.00

The Center for the Divine Will - P.O. Box 5 - Ortega Station - Jacksonville, FL 32210 / Tel: 904-381-1220

For those interested in joining or forming "clocks" of persons to do these Hours of the Passion, you may contact Cynthia Gardner - 8110 Sabal Oak Lane - Jacksonville, FL 32256, Tel: 904-998-9346. Some may want to join one of the clocks just for Lent. That's OK!

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