

LETTERS OF GOLD

From the House of the Divine Will

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ANNOUNCING THE THIRD FIAT OF GOD

*The Recall of the Creature to the Order, the Place,
and the Purpose for which it was created by God*

"That which I say to you about my Will is but the development of our Decree, made from all Eternity in the Consistory of the Most Holy Trinity, that Our Will must have Its Kingdom upon the earth; and our decrees are infallible; no one can impede Us from effectuating them. As was the Decree of Creation and of Redemption; so, too, the Kingdom of Our Will upon the earth is our Decree." —

(Jesus to Luisa Piccarreta - Oct. 2, 1938)

The Third Christian Millennium and a New Pentecost are at Hand !

The following are some terms associated with the coming era:

Reign of Christ the King
Triumph of the Immaculate Heart of Mary
New Pentecost

Reign of the Sacred Heart of Jesus
and the Immaculate Heart of Mary
Reign of the Holy Spirit
Eucharistic Reign of Christ

The Reign of the Divine Will
Era of Divine Innocence
Times of Fulfillment
The Golden Age of the Church
Third Millennium of Christianity
The Time of One Fold and One Shepherd
The Revelation of the Sons of God

The Supreme Pontiff, himself—Pope John Paul II—has spoken of a New Pentecost and a "new and divine" holiness to come with the Third Christian Millennium.

Rejoice and be Glad !!

And for Now It is also Vitally Necessary to Suffer in Silence and to Obey in Spirit and Truth the Wishes of Archbishop Carmelo Cassati for Subdued Promotion of the Doctrine of the Servant of God Luisa Piccarreta.

In his letter of January 22, 1998, Archbishop Carmelo Cassati, President of the Tribunal Responsible for Luisa's Cause of Beatification, wrote a letter addressed to 8 persons whom he knew and had been known as authorized promoters of Luisa's Cause. He asked that public conferences and new printings of Luisa's writings be stopped. His wishes applied to everyone, not just the 8 persons whom he knew by name. His intention was to safeguard the integrity of Luisa's Cause for many excellent reasons known to him.

The Center for the Divine Will in Jacksonville, Florida immediately gave the Archbishop its absolute obedience to both the letter and spirit of his every wish, even to the point of voluntarily not exercising certain permissions, for the sake of Luisa's Cause due to the unreasonable hatred of Luisa's most sublime doctrine by certain elements within the Church. This irrational hatred reminds us of the Scripture about Our Lord: "*They hated Me without Cause*" (Jn 15, 25).

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A Call to Conformity in Spirit and Deed to the Wishes of Church Authority

In recent weeks there have been some indications that the enemies of Luisa have gained considerable ground in their efforts to inhibit the progress of Luisa's Cause of Beatification. Could God have allowed his Kingdom to suffer these things due to behavior on the part of those who, without realizing it, have perhaps been over zealous in promoting Luisa's writings, especially in light of Archbishop Cassati's letter of January 22, 1998? This is not to put blame but to bring a serious matter to the attention of all of us who yearn for the Kingdom. Incredibly, though, there have been a few cases of some advocates of Luisa judging and speaking ill of others. Also there have been cases of leaders of the Divine Will Prayer Groups using these meetings (which are permitted) as a forum to promote other movements or ideas, some of which are inimical to unity!

Concerning over zealousness: It is quite understandable to be very excited about Luisa and her Church approved writings because they reveal a immense Love Story of Our God and his most merciful remedy for our miserable human condition. However, over-zealousness, even when done with the best of good will, is now doing much harm to the very Cause we love. The reason for this is very clear. It is due to practical lack of conformity to both the letter and spirit of Archbishop Cassati's wishes. In most cases this has undoubtedly been unintentional. Yet, Archbishop Cassati has stated that he wants a cessation of public conferences on Luisa's doctrine and new printings of her writings. In other words he wants a time of quiet.

Since his letter of January 1998 some parties have been translating new writings of Luisa never published and have been distributing them by the Internet and by photocopies and undoubtedly in other ways. One might say that some of these methods are not new printings in the strict sense. Think about it. Does Archbishop Cassati have to list every single form of propagation to make his wishes clear? However, I am sure Internet Web Pages can be used in other, legitimate, even beneficial ways on behalf of Luisa; and perhaps in a very useful way some day in the future.

I cannot over emphasize the absolute necessity of subduing the promotion of Luisa's doctrine at this time and giving total adherence to the spirit and letter of Archbishop Cassati's wishes. Failure to heed these things will most certainly set back Luisa's Cause and the most beautiful and wonderful effects of her most holy and sublime writings. Before writing this newsletter, I was reminded of the necessity to study and apply the teachings of the properly published lower Volumes of Luisa's writings as well as to put our efforts into *interior prayer and the living* what we have studied rather than into the external activities, most especially now.

Concerning the opponents of Luisa and her writings on the fulfillment of the Lord's Prayer, much compassion is necessary. No one can understand the writings in the higher volumes (above Vol.10) without a special grace. Perhaps in the past, if more publicity had been made about the teachings Jesus gave her in the lower Volumes, the opponents may have been more reasonable and studied the entire context of the more elevated concepts before lashing out so rashly.

Nevertheless, God has allowed a certain number to love, cherish and live these writings for the benefit of all men and the coming of his Kingdom. Thanks be to his holy and merciful Will.

But now is the time for silence, suffering, and prayer (especially your acts and rounds).

— An Apropos Commentary —
by Reverend Joseph Iannuzzi, OSJ

Nowadays, due to a recent burgeoning of pseudo-religions, cults and false prophets, one can detect an emerging trend within certain Catholic militant circles to immediately dismiss as anti-traditional those contemporary revelations that smack of novelty. Needless to say, the nature of many private revelations that have been approved by the Church required long years of testing and discernment before any final judgment was pronounced. Whence this devaluation of discernment? Historically it has often been the result of a reaction to the mass confusion generated by the many self-acclaimed prophets who have either misjudged ordinary mental prayer for supernatural communication, or deliberately misled truth-seeking Catholics. Moreover, since all excesses provoke a reaction in the opposite direction, it is understandable—though unreasonable—that one's bona fide reaction to hold fast to what one believes to be the Tradition exceeds the parameters of prudence.

Yet there is a deeper and more hidden cause that motivates certain Catholics to pass quick judgment on a revelation whose nature demands lengthy discernment. This cause is evidenced in the impact scientific criticism has had on our culture and society. Here we come to the root cause of all eagerness to hastily dismiss what first needs to be tested and discerned. Scientific criticism—while a basic cultural value to society when understood in its original Greek form which meant control, judgment or careful verification—the Greek word *crisis* has assumed in our modern society a meaning of suspicion and rationalistic doubt! Hence the onslaught against all transcendent truth.

It no longer matters whether spiritual criteria are employed in order to determine in an accurate and controlled method the validity of a given phenomenon. No longer is faith-discernment the foundation of determining the dynamic nature of a revelation. To some what matters now is not its nature but its immediate worth: what good does it bring now? Or more pragmatically, what is its 'cash value'? In other words, if a revelation is reported to create waves among certain Catholic groups, instead of prudently applying the spiritual criteria of the process of faith-discernment (which include proper exegesis: study of content and form; exemplification of the virtues of the individual involved; observation of the fruits, etc.), the proper 'thing to do' is simply rid ourselves of this thorn in the side. However, this all too undiscerning approach gauges the validity of matters pertaining to private revelation on the premise of human reason alone! The end result? — the quenching of that which first needs to be discerned and tested, and the sterilizing of what ought to be nursed with prudence and charity.

The irony of this modern approach to private revelation is that it stands in stark contrast with the traditional position of the Church. At the times of the prophets and Christ, the believing faithful had always manifested a willing and generous openness to the Spirit's divine action and have, out of a sense of obedience, faithfully and receptively discerned its action. In our modern times we see this openness of the faithful, for example, at both Lourdes and Fatima. This obedience of the faithful to the Church, one may say, is the hallmark that testifies to the Spirit's genuineness and bears witness to its homogeneity with Tradition.

In light of the foregoing, let us briefly address the ecclesiastically approved writings of one such mystic whose literature, given its great impact and content, deserves extremely careful faith-discernment. While it is true that Luisa Piccarreta's writings bear the seals of several eminent Catholic Bishops and can, therefore, stand on their own merit, it is also true that not everyone fully understands nor grasps their meaning and content. For this reason, those of us who strive to live God's Will on earth and have come to understand their doctrine, ought to assist those who are misinformed. And at the present time this is perhaps best done through the shifting of our emphasis from 'spreading the news' to 'living the truths'; a shift from words to works.

Many of us are already aware of the impact systematic, scientific criticism has had on revelation in general, and how it attempts to destroy God's designs in the world. If this is the case, as I believe it is, perhaps we ought to refrain as much as possible from *excessive promotion* and talk on the Divine Will. This is not the same as stifling God's Will, but it is to act in prudence knowing full well the Devil's shrewd ability to use what we do in the best of interests to our own disadvantage. Were we to evangelize with word and not deed, this would prove not advantageous to us but to those who seek to avail themselves of the fame we create for the sole purpose of engaging in an well orchestrated dialectic war that can lead to one thing only: to the detriment of Luisa's Cause! Let us not be the cause of their having a foothold.

Now for those of us who are sincere in learning how to live more fully the gift of God's Will, perhaps the most effective way to go about this, especially in these days pending Luisa's beatification, is to live just as Luisa lived: a life of unconditional obedience to God and the proper ecclesiastical authorities. It is important that all of us involved in promoting Luisa's cause join our efforts for the sake of God's Will. I truly believe that if we all agree to live the messages Jesus gave Luisa more by way of example than by way of word, that is by evangelizing with our deeds and concentrating on a more intimate level of personal experience with God's Will, God's Will shall soon become a reality in the world. This, undoubtedly, will require more sacrifice from some than others, yet it is precisely this that God had asked of Luisa and, I believe, is asking of us: sacrifice. And should someone question the efficacy of this joint effort that will culminate in the revelation of God's Will on earth, we need only review the words of J.P. de Caussade, S.J.:

"It is no doubt a great blow, like death, to the soul, this loss of the sight of the divine will which retires from its sight to take up a position behind it, as it were, and impels it forward, being no longer its clearly conceived object but becoming its invisible principle. Experience shows us that nothing so much as this apparent loss inflames the desire of the soul for union with the divine will" (Self-Abandonment to Divine Providence, Tan Books, Illinois, p.79).

May God bless you: +

Fr. Joseph L. Iannuzzi

A request to the many humble Priests who love Luisa's writings: Please offer at least one Mass for the Beatification of Luisa Piccarreta and the Reign of the Divine Will on earth.

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