

LETTERS OF GOLD

From the House of the Divine Will

Issue No. 34

June 2001

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)

A "New and Divine" Holiness for the Third Christian Millennium

In a letter to the Rogationists Fathers in May of 1997, our Holy Father, Pope John Paul II, referred to a "new and divine" holiness" with which he said the Holy Spirit wants to enrich Christians at the dawn of the third millennium. In using the term "new and divine" holiness" he was quoting Blessed Hannibal Di Francia who used this term even before his 17 year relation-ship with Luisa Piccarreta as her confessor and official censor of her writings. The spiritual doctrine of Luisa Piccarreta certainly exemplifies the "new and divine holiness," to the highest degree. However, this concept seems also applicable to the spiritual doctrine contained in the writings of certain 20th century souls such as Blessed Dina Belanger, Ven. Conception Cabrera, Archbishop Luis Martinez, Blessed Elizabeth of the Trinity, St. Maximilian Kolbe, and others.

We present here some extracts from a speech by a Benedictine scripture scholar.

The Scriptural Basis for the Concept of a New and Divine Holiness

Fr. Andrew Miles, OSB

A considerable number of saints and mystics during the 20th century have announced the coming of a new and divine holiness—a holiness that will surpass the holiness of former ages.

The Church, with its duty of "guarding the rich deposit of faith" (II Tim. 1:14, NAB) is rightly suspect of all that purports to be "new." At the same time she professes her faith in a God who "makes all things new" (Rev. 21:5), a God for whom "nothing is impossible" (Lk. 1: 37), a God who "does whatever he wills" (Ps. 115:3, Grail), and who can "accomplish far more than all we ask or imagine" (Eph. 3:20). She is therefore rightly hesitant to put limits on God.

But discern she must, with the help of the Holy Spirit and with the help of the objective means God has entrusted to her for this task. One of these means, or measuring rods, has always been the Sacred Scriptures. And so she forever poses the question: "Does this teaching conform to the teaching of Scripture? Is it contrary to Scripture? How does it compare with the Church's traditional understanding and interpretation of the Scriptures? Or, is this "new" teaching perhaps already present in the Scriptures, but not yet clearly recognized?

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

It is this latter possibility that I propose to be true and for which I will present evidence. Rather than referring to all the spiritual writers who speak of this new and divine holiness, I will limit my comments to the writings of Luisa Piccarreta, comparing these to the teaching of Scripture. My interest in doing this comparison grew out of my own reading of Luisa's writings and finding myself frequently remarking: "This is just what Scripture says. Why didn't I see that before?" This experience caused me to suspect that often our interpretation of Scripture is conditioned and limited by our preconceptions of what is possible or probable.

The Divine Initiative Producing a Divine Holiness

One of the most noteworthy characteristics of the new, divine holiness is that it is a sovereign work of God in the soul—initiated, carried forth, and completed by God and bringing about a holiness that is not human, but divine.

Jesus tells Luisa: *"Only my Will brings to completion and fulfillment my highest goals in a soul. (...) This is exclusively a Divine Life, not human life; and it is only my Will that forms this Divine Sanctity in the soul. Your earlier crosses were of human holiness. Man, no matter how holy, cannot do great things but only small things. Much less, then, can he elevate his soul to the level of Sanctity of his Creator, nor participate in his Creator's actions. Man is always subject to the limitations of a creature. But my Will, demolishing all barriers between the human and the Divine, can throw the soul into the immensity of the Divine."*

As God begins to work more and more sovereignly in the soul, the holiness produced by him becomes more divine in nature.

Jesus further explained to Luisa the difference between human holiness and the divine holiness of living in His Will. *"The difference between the virtues and My Will, between the sanctity of the one and of the Other is great. The virtues can be of the creatures and can form at best a human sanctity; My Will is of God and therefore forms a Sanctity all Divine."* This new and divine Sanctity will consist essentially of the life of Jesus in us. [SEE PAR. 521 CCC —ED.] As he tells Luisa: *"Life in my Will must graft into the soul all that my Will did and made Me suffer in my Humanity."*

Does Scripture bear witness to this divine initiative and divine holiness in the soul? I believe that a careful examination of Scripture leads to the conclusion that their full meaning is revealed only in the kind of divine holiness described by Jesus to Luisa. We will now examine some of these scriptures.

Paul clearly recognizes the primacy of God's initiative when he tells the Philippians: "It is God who works in you to will and to act according to his good purpose" (Phil. 2:13, NIV). The Will of God generates our willing and our doing, unless our wills resist this divine initiative. The human agent is not by-passed, but lets itself be moved by the Spirit without resistance. One might imagine the human agent as a "super-conductor" which lets all the electric current pass through it without any resistance.

[NOTE: GOD IS ALWAYS THE PRIME MOVER OF EVERYTHING; IN US, TOO, EVEN WHEN WE DO OUR OWN WILL—ED.]

Isaiah also recognized this divine activity when he said: "It is you who have accomplished all that we have done" (Is. 26:12).

Paul also sees this divine life as Jesus living in him: "I live, no longer I, but Christ lives in me" (Gal. 2:20). [NOTE: THIS IS NOT TO BE EQUATED WITH THE FULLNESS OF MANNER THAT CHRIST LIVED IN LUISA AND SHE LIVED AND OPERATED IN HIM—ED.]

And when Jesus tells us "Without me you can do nothing" (John 15:5), he is inviting us to recognize and surrender to his divine activity within us.

Jesus speaks about this to Luisa: *"My daughter, how much more the soul is stripped of herself, so much more do I clothe her with Me. How much more she believes that she can do nothing, so much more do I*

work in her; and I do everything. (...) I feel my Life repeated; and I make the effects of my work descend for the good of all, because it is not the effect of a creature, who is hidden in Me, but Mine."

"From his fullness we have all received" (John 1:16)

Jesus teaches Luisa that different degrees of participation in his Will and in his Life are possible. In comparing his Will to the Sun, he distinguishes four degrees of participation. The first is like a person in a room. Only a small amount of light enters and no heat. The second person goes outside and enjoys more light and feels the heat of the sun's rays. The third person positions himself *"where the solar rays beat down on the earth's surface. He feels himself invested with its rays. (...) He sees himself as transfused into the light."* The fourth person *"flies up in the solar rays, raising himself even to the center of its sphere. This person becomes burned by the intensity of the heat that the sun contains in its center. The intensity of the light totally eclipses him in such a way that he becomes dispersed, consumed in the sun itself."* Jesus further explains the state of this fourth person. *"The fourth is the happiest, because she is the image of who not only lives in my Kingdom, but of who has made acquisition of It. The person undergoes the total transformation in the Supreme Sun of my Will. The force of the light is so great that she herself becomes light and love."*

How does this teaching compare with the witness of Scripture concerning the degrees of our participation in God?

First of all, the Scriptures make it clear that in Christ there is an absolute fullness of God and of the gifts of God. Paul tells us, for example, that *"in him all the fullness was pleased to dwell"* [emphasis added] (Col. 1:19) and that *"in him dwells the whole fullness of the deity bodily"* [emphasis added] (Col. 2:9).

The seeming limitless capacity of the soul to be filled with God is perhaps nowhere more clearly expressed than in Paul's prayer for the Ephesians. He prays that they might know the love of Christ that surpasses knowledge and so *"be filled with all the fullness of God"* (Eph. 3:19).

If Jesus himself is God's gift to us, and if in him there is an absolute fullness, then Paul rightly asks: *"How will he not also give us everything else along with him?"* (Rom. 8:32). In fact Paul affirms that God has indeed done just that. He *"has blessed us in Christ with every spiritual blessing in the heavens"* (Eph. 1:3) [emphasis added].

"He emptied himself" (Phil. 2:5)

If a new and divine holiness opens the possibility of being *"filled with all the fullness of God,"* it likewise carries with it the imperative of being *"empty with all the emptiness of God."* And this will mean a full sharing in the self-emptying, the *"kenosis,"* of Jesus.

As Jesus told Luisa: *"The first step to live in the Divine Volition, which seeks to give to a creature the Divine Order, is in the depth of the soul where Grace moves it to empty itself of all that is human—tendencies, passion, inclinations, as well as other things."*

And on another occasion he told her: *"My daughter, how much more the soul is stripped of herself, so much more do I clothe her with Me. How much more she believes that she can do nothing, so much more do I work in her; and I do everything. (...) Her annihilation and her love—which is Mine—bind Me, and oblige Me to do together with her what she wants to do. And I give the soul the merit of my Love, of my prayers, and of my reparations."*

The self-emptying of the Christian before God is a sharing in the self-emptying of Jesus. The Son is filled with the fullness of the Father because he empties himself, making room for the Father to fill him. The humanity of Jesus emptied itself to surrender to the operation of the divine nature. As this was in Jesus a total and complete emptiness, so must it be with the Christian who wishes to *"share his holiness"* (Heb. 12:10).

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Our Oneness with God

The Lord speaks frequently to Luisa about the depth of union to which he brings the soul who lives in the Divine Will. He says to her: *"My purpose is to absorb you into my Will and to make us One alone. (...) Even by your being absorbed in Me, and I in you, forming one single being, you would come to retain in you the divine fountain."* And again he tells her: *"When I enter in a soul and find her will, her desires, her affections, her thoughts, and her heart all Mine, I absorb her in Me; and with the fire of my Love I liquefy her will in Mine, and make of them one alone. I liquefy her desires in Mine, her affection and her thoughts in Mine."*

If this degree of union seems exaggerated, we must take note that the scriptures likewise confirm that God is calling us to a degree of union with Himself that is beyond our ability to comprehend.

Perhaps the most direct witness to this is Jesus' own prayer for unity. He prays for those who believe in him "that they may all be one, as you, Father, are in me and I in you, that they may also be one in us" (John 17:21). Jesus is clearly praying here for a oneness that is like his own oneness with the Father. It comprises not only the believers' unity with the Father and the Son, but also their unity with one another. It is likewise given as a prayer that is capable of fulfillment in this life and not only "after the eschatological judgment."

This same intimate communion between the Father and the Son to which we are called is also expressed by John when he speaks of the Son as being "always in the bosom of the Father" (John 1:18). As we abide in the Son, the Son brings us with himself into the bosom of the Father.

Jesus speaks of this to Luisa when he tells her: *"Know that whoever lives in my Will must rise to such heights that they live in the bosom of the Sacrosanct Trinity. Your life and ours must be as one. It is necessary; it is proper that you know where you stand and in whose company, and that you conform to everything that We do. Thus you will live in our Bosom with full awareness, willingly, without compulsion, and with love."*

This same reality is also described as God dwelling in us: "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him" (John 14:23). Could we not see this promise as reaching its fulfillment in Blessed Dina's abandonment to the Divine Will, in which loving God and keeping his word is brought to perfection?

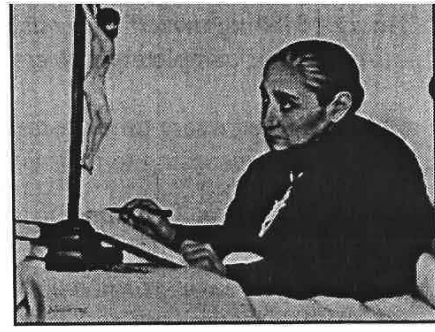
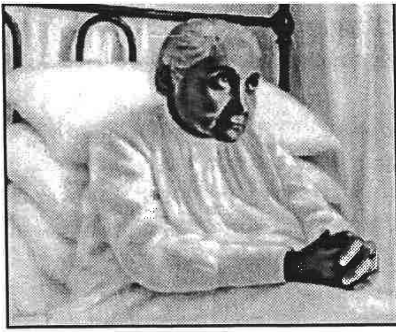
[THE ABOVE ARE JUST A EXERPTS FROM FR. MILES' TALK. HE CONCLUDED HIS COMPLETE PRESENTATION AS FOLLOWS:]

In this study we have given only a brief overview of the "new and divine holiness" as revealed by Jesus to Blessed Dina Belanger and Venerable Conchita de Armida. In turning also to the Sacred Scriptures we have seen how the Scriptures have supported and confirmed this teaching. In many instances indeed we have had to confess that in the past we have interpreted the Scriptures too narrowly and must now acknowledge that God's gift is so much greater that we had imagined.—Fr. Andrew Miles, OSB

Deification is True Humanization

CARDINAL CHRISTOPH SCHONBORN

Deification is nothing other than true "humanization," the reestablishing of man in his original dignity. Deification is located in the reestablishing of fallen man in his innate dignity. If it is clear that the fall was caused by a perversion of the human will, then it follows that the reestablishing must affect above all the act of human willing. "For the glorious God became man, not in order to deceive the imagination of his creature, but in order to destroy definitively, through participation in our nature, the tendency to evil that was sown by the serpent. The incarnation of the Logos has changed the fundamental attitude, not the nature, so that we might clothe ourselves in the love of God – not changed into something that we had not been before, but gloriously renewed through being changed into what we once were." (Diadochus of Photice) Creation and Redemption correspond to one another. Deification dissolves not the work of the Creator but the work of the tempter. Deified humanity is precisely that humanity which has attained the goal of its creation... (FROM 'MAGNIFICAT' – MAY, 1991, P.259)



Sublime Teachings from Volume 12 of the "Book of Heaven"

Volume 12 is the largest Volume of Luisa's writings, which we have published to date. It contains almost 300 pages when the very descriptive and meditative table of contents is included. This Volume has a reproduction of the original, handwritten 'nihil obstat' of Blessed Hannibal di Francia and imprimatur of Bishop Joseph Leo. It took Luisa more than 4 years to write, and it contains 162 separate, wondrous lessons pertaining to the coming of the Kingdom of the Divine Will and living in It. One of the themes that has made a particular impression upon me is that of never doing anything alone! By that is meant—never do anything without doing it merged or fused in Jesus. And He wants what we do together to be done in a universal manner for the universal Glory of God. Following are some extracts from **Volume 12** about merging one's self in Jesus. Some of these extracts are lessons to us from Jesus; others are from Luisa's words.

Jesus: "The soul, by merging herself in Me, repeats that which I did and continue to do. However, what will be the contentment of those souls who have made their life in Me—by embracing together with Me all creatures, all reparations—when they are with Me in Heaven? They will continue their life in Me; and, as creatures come to think or offend Me with their thoughts, those thoughts will echo in the minds of these blessed souls; and they will continue the reparations that they did while on earth. Together with Me, they will be the sentinels of honor before the Divine Throne.

"Moreover, as creatures offend Me on earth, these souls will do the opposite acts in Heaven. They will guard my Throne. They will have the place of honor. They, being the ones who understood Me most, will have the most glory. Their glory will be completely merged in Mine, and Mine in theirs.

"Thus let your life on earth be entirely merged in Mine. Do not do a single act that does not go through Me; and every time that you merge yourself in Me, I will pour into you new grace and new light. Moreover, I will make Myself a vigilant sentinel of your heart in order to keep you distant from any shadow of sin. I will guard you like my own Humanity, and I will command that the Angels form a crown for you, so that you be defended from everyone and everything."

"And do you know when the soul attracts to herself an 'I love you' of Mine? When, merging herself in Me, she takes the Divine attitude; and, losing herself in Me, she does everything that I do."

Luisa: I was merging myself in my sweet Jesus to be able to diffuse myself in all creatures and to merge them all in Jesus. Hence I would throw myself in the midst of creatures in order to impede my beloved Jesus from being offended, and that creatures would not be able to offend Him. Now, while doing this, **Jesus** said to me:

"My daughter, as you enter into my Will and merge yourself in Me, a sun is formed in you. As you think, love, repair, etc., the rays are formed. Then my Will, as background, makes Itself crown of these rays and forms the sun which, rising in the sky, falls as beneficent dew over all creatures. Thus, for how many more times you merge yourself in Me, so many more suns are you forming.

"Oh, how beautiful it is to see these suns, which rising, rising, remain enclosed in my own Sun and rain down beneficial dew over all! How many graces do the creatures not receive! I am so taken that, as soon as they merge themselves in Me, I rain down over them all kinds of graces in abundance, in a way that they can form greater suns so as to be able to pour the beneficial dew more abundantly over all."

Luisa: Finding myself in my usual state, I was merging myself entirely into my sweet Jesus; and then I poured myself completely into creatures in order to give all of Jesus to everyone. Then **Jesus** said to me:

"My daughter, every time the creature fuses herself in Me, she gives to all creatures a flow of Divine Life. Then, according to their needs, creatures obtain its effects. Whoever is weak, feels strength; whoever is obstinate in sin, receives light; whoever is suffering receives comfort, and so on with all the rest."

Luisa: After having received Jesus in the Sacrament, I was saying to Him: "I kiss you with the kiss of your Will. You are not content if I give You only my kiss; but You want the kiss of all creatures; and, therefore, I give You the kiss in your Will. Moreover, in your Will I place all their mouths; and I give You the kiss with the kiss of your Love. Thus, I do not kiss You with my love but with your own Love. Then You would feel the contentment, the sweetness, and the gentleness of your own Love on the lips of all creatures; and, in this manner, attracted by your own Love, You would be forced to give your kiss to all creatures."

Jesus: "My daughter, every time that the soul enters into my Will and prays, works, suffers, etc., so many more Divine beauties does she acquire. Thus, one act more or less done in my Will, is one beauty more or less that the soul acquires. And not only that, but for every additional act that is done in my Will, she takes one more strength, wisdom, love, and a greater Divine sanctity. Further, while she takes the Divine qualities, she leaves the human. And what's more, working in my Will, the human remains as suspended. Then the Divine Life acts and takes Its place, and my Love has its outlet of putting itself in act in the creature."

Luisa: Continuing in my usual state, I was together with my sweet Jesus; and now He showed Himself as a Child, and then Crucified. Then transforming me into Himself, **Jesus** said:

"My daughter, enter into Me, into my Divinity, and flow in the Eternity of my Will; and you will find the Creative Power as in the Act of putting forth the machine of all the Universe. In everything that I created I put a relationship, a channel of graces; a special love between the Supreme Majesty and the creature."

Luisa: Now I remember that one night I was making my adorations to my Crucified Jesus, and I said to Him:

"My Love, in your Volition I find all generations; and I, in the name of the whole human family, adore You, kiss You, and make reparation to You for everyone. Your Wounds, your Blood, I give to everyone so that all will find their salvation. Furthermore, if the lost souls can no longer benefit from your Most Holy Blood or love You, I receive it for them in order to do what they should have done. I do not want your Love to be defrauded in anything on the part of creatures. I want to substitute, make reparation to You, and love You for all, from the first man to the last man."

Luisa: I was praying; and, with my thought, I merged myself in the Eternal Volition. Then placing myself before the Supreme Majesty, I said: "Eternal Majesty, I come to your feet in the name of the whole human family, from the first even to the last man-of the future, present, and past generations-to adore You profoundly. At your most holy feet I want to seal the adoration of all. I come to recognize You in the name of all as our Creator and the absolute Ruler of all. I come to love You for all and for each. I come to reciprocate You in love for all because of every created thing in which You have put so much love that the creature will never be able to find enough love to reciprocate You in love. But in your Volition I find this love; and wanting that my love, like all my other acts, be complete, full, and for all, I therefore come into your Volition, where all is immense and eternal; and I find love in order to give You love for all. Thus, I love You for every star You created, I love You for as many rays of light and intensities of heat that You placed in the sun, etc."

Luisa: I was offering myself in the Holy Sacrifice of the Mass, together with Jesus, so that I could also undergo his own Consecration. Then **Jesus**, moving in my interior, said to me:

"My daughter, enter into my Will so that I can find you in all Hosts, not only those present but also those of the future. Thus together with Me you will undergo as many Consecrations for however many I underwent. In every Host I put a Life of Mine, and I want another in exchange. But how many do not give it to Me! Others receive Me; I give Myself to them, but they do not give themselves to Me; and my Love remains aching, obstructed, and suffocated-without exchange.

"Therefore, come into my Will to undergo all the Consecrations that I underwent; and I will find in every Host the exchange of your life-and not only while you are on the earth, but also when you are in Heaven. This is because, having anticipatly consecrated yourself in my Will while on earth, just as I underwent the Consecrations even to the end, so you will undergo them. Furthermore, I will find the exchange of your life even to the last day."

Making the Prevenient Act

Jesus to Lusía: "My daughter, there is both a **prevenient act** and a actual act. The **prevenient act** is when the soul, at the break of dawn, sets its will in Mine and decides and affirms that it wants to live and act only in my Will. With this act it prepares all its acts and makes them flow in my Will. With this predisposing consent my Sun surges, and my Life is replicated in all your acts as if in one single actual act. But the **prevenient act** can be eclipsed and clouded by certain human ways: by self-will, by self-esteem, by carelessness, by neglect, etc. All these things are like clouds that interfere with the sun and render its light less vivid as it falls on the face of the earth. The actual act, on the other hand, is not subject to the possible interference of clouds but rather clears away any clouds that may exist. It causes other suns to rise in which my Life is replicated with ever more intense light and heat, each more beautiful than the other. Both acts are necessary; the **prevenient act** assists, creates the disposition and makes room for the actual act. The actual act preserves and enlarges the disposition of the **prevenient act**.—(Vol. 14)

SOME HELPFUL SUGGESTIONS FOR MAKING THE PREVENIENT ACT:

One suggestion is to use a standard morning offering prayer of your liking and modify it to incorporate the concepts associated with inviting the Divine Will to permeate all aspects of your life during the entire day ahead.

Example: Dear God, or Dear Jesus and Mary,

I invite the Divine Will to reign in me today just as it does in Heaven, as it did in Jesus and Mary when They were upon this earth. I want all my thoughts, words, and actions to be done in and by the Divine Will, animated and directed by the Divine Will. I want everything that is done through my humanity to be done in the ambience of Eternity. I want all that I do to fulfill the purpose of Creation, to realize the ideal that our Father in Heaven had in creating the human race. I want all my acts to multiply to the infinite, to penetrate everywhere, to embrace all eternity.

I want my acts today to be adored by the angels because of being filled with the Life of God Himself. I want all my acts in the Divine Will to reproduce the life of Jesus. As my acts begin, I want them to form the Conception and Birth of Jesus; as my acts are carried out, I want them to form the hidden and public lives of Jesus; as my acts conclude, I want them to form the Death and Resurrection of Jesus.

I want my acts of this day to spill over into the Heavenly regions, showering the Angels and Saints with new joys, new glories, new beatitudes; and I call all the Angels and Saints to join me today in all that I do. I want all my acts to effectively impetrate the Reign of the Divine Will on earth as in Heaven.

My God, I want my acts today to enrapture You, to bring You 'ecstasies' of new and ever increasing joys.

I love you my God divinely, infinitely, eternally. I love You as long as You have been God and as long as You will be God, with your own Will, in the name of all generations, past, present, and future. I love You my God; my Father; the Author of my life!

Important News

Luisa's Cause of Beatification is still in progress. Because of the supreme importance of this particular beatification, it seems that the Holy Spirit has given special graces to those Church Officials responsible for her Cause to not only be solidly behind "Luisa la Santa" but to also undertake certain procedures to insure the invincibility of her Cause when Divine Wisdom appoints the day for this Cause to go to Rome. Everything is in positive order with the Official Church. One Church Official, involved in the Cause, said, "Don't worry. Luisa is in Heaven, and she will be taking care of everything." Don't forget to support this Cause, which requires many expenses. The Center for the Divine Will (through its president, Mr. Fahy) is fully authorized to accept tax-deductible donations, which are forwarded to Italy.

Third International Conference on the "New and Divine Holiness" **—November 15 – 18, 2001!—**

The John Paul II Institute of Christian Spirituality has received several inquiries about whether there will be another International Conference on the "new and divine holiness" for the Third Millennium, which the Holy Father himself has written about. YES, the Conference for 2001, will be held at the beautiful and comfortable Embassy Suites Hotel in Jacksonville, Florida, during the dates of November 15 – 18. The Embassy Suites has offered the same rates as we had two years ago! This is good news! The chairs in the Conference Hall have been replaced with new, more comfortable ones. And we will be able to have all the smaller meeting rooms at our disposal, which will be very convenient for the simultaneous Children's Conference. Those who participated two years ago were very pleased with this facility which is so convenient, comfortable, and beautiful. Each suite has plenty of sleeping capacity, two telephones, two televisions, microwave, refrigerator, and coffee maker. The cost per room is \$99/night for up to four people. Two more persons can be accommodated for \$10/each. The rooms are all under the same roof, mostly around the atrium, and very convenient for breaks, naps, etc. See enclosed info card.

HOWEVER, capacity in the main conference hall is only for about 400 persons. Therefore, the number of attendees will have to be restricted. Two years ago, we had to turn down a number of those who wanted to come. It would be a good idea to get your registrations mailed in before July 15. As usual, registration fees are refundable up to 30 days prior to the Conference.

The Institute is in the process of inviting several new and interesting speakers for this Conference. There will be new talks and possible changes in format. We fully expect this to be an outstanding conference. **Please see the separate Registration information enclosed.**

October 22nd Pilgrimage to Garabandal and Fatima

The John Paul II Institute of Christian Spirituality is arranging for a 10-day pilgrimage to Garabandal, Limplias, San Toribio, Covadonga, Santiago de Compostela, Coimbra and Fatima. First stop in Iberia is Madrid, next day flight to Bilbao, then bus to Limplias to see the famous crucifix which has 'come alive' at times; then to Garabandal for 4 days, staying at the House of Sanctification. There will be a side trip through breath-takingly gorgeous, mountain scenery to the Monastery at San Toribio to venerate the largest piece of the True Cross in Christendom. After leaving Garabandal the tour goes to sacred grotto of Covadonga, where Our Lady is said to have appeared to King Pelayo during his victorious battle against the Saracens, insuring the Catholicity of Spain. From there, pilgrims will be going to Santiago de Compostela to visit the Crypt of St. James the Apostle and brother of St. John the Evangelist. Next will be Coimbra and the convent where Sr. Lucia of Fatima lives, and then on to Fatima. Tour will return to America from Lisbon. Please see enclosed brochure for details.

Unpublished letters: We had intended to publish some letters we received from all over the world thanking and praising God for the wonderful changes in peoples lives due to Luisa's writings published by the Center for the Divine Will, and also for the visits made to the House of Sanctification. —(maybe next issue)

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* News Bulletin *

The House of Sanctification

Retreat Center in Garabandal, Spain

June 1, 2001

"When it is time to leave, no one wants to go." This is the effect upon virtually all visitors who have come to the House of Sanctification in Garabandal, Spain. One year ago, on June 1, 2000, the House of Sanctification opened its doors. It was the Feast of the Ascension—an indication of the mission of this place of true retreat, marked with the unction of celestial sweetness, peacefulness, and Love Divine—a mission destined to elevate souls to a new and lofty union with their most amiable and adorable Father. During its first year, the House of Sanctification received hundreds of visitors, among whom were 20 Priests and two Bishops. People came from many lands; many seemed to be suddenly and mysteriously inspired to make their visit; and they always left with joy and a new feeling of closeness to their Father in Heaven.

The Priests who came were filled with wonder at the effect they experienced in this House. They invariably had surprising words of praise for the joy of the enlightenment they received concerning the "new and divine" holiness, with which our Holy Father said the Holy Spirit wants to enrich the Church at the dawn of the Third Christian Millennium. One humble Priest piously 'demanded' to be taught private lessons! Another said that the House of Sanctification was a "Power House of Grace" for the Triumph of the Immaculate Heart of Mary, and he added that the retreat he had there was the best he can remember. Several groups, small and large, came to stay during this first year; and all seemed to experience the mysterious influence of Our Lady, who beckoned them gently to now begin living the life of Heaven on earth.

How it began—First the ideal; then the fulfillment: The House of Sanctification began with an inspiration of its founder, Thomas Fahy, who experienced several persistent promptings in his soul in 1998. He believes these promptings came from the Queen of Heaven, whose intention was to glorify her Divine Family, the Blessed Trinity. She wanted Them to have the paternal joy of seeing Their children have a special place to go to learn how to live according to Their eternal longings—to live in the celestial ambience of joyful harmony with their Heavenly Father and with all the brothers and sisters of their human family. She wants above all precisely what her Divine Son wants: The reign of the Father's Kingdom on earth as It reigns in Heaven.

The ideal that was formed by Our Lady in Thomas' heart was a place where many, many people of good will would be going, drawn by their love of their Father in Heaven. In this place would be established a House of Sanctification to provide an atmosphere of celestial joy and divine order, where souls would be exposed to the truths of a "new and divine" holiness destined from Eternity for the people of the Third Christian Millennium.

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In the Spring of 1998, Thomas visited Fatima on his return from a trip to Italy. He spent several days in Fatima, looking for indications that Our Lady may want to establish a House of Sanctification in that location. He spent his time diligently looking at real estate and rental property, all the while being open to indications of Our Lady's wish perhaps to have her House of Sanctification in Fatima. Thomas left Fatima with no signs at all that this was the location desired by the Queen of Heaven for a "House of Sanctification"—at least not for the present moment. So Thomas returned to Florida awaiting more enlightenment concerning these persistent promptings in his heart.

Several months later, Thomas was again in Italy; and on the way back home, he made arrangements to visit Garabandal. He was surprised and very happy to begin receiving indication after indication, from the moment he arrived, that Our Lady had her eye upon Garabandal for the establishing of the House of Sanctification. In the meantime, and very significantly, an inspiration had taken root to found an institute to study, live, and teach the 'new and divine' holiness which Pope John Paul II had written about, in May of 1997. On August 15, 1998, the John Paul II Institute of Christian Spirituality was founded for those purposes; and this Institute would harmonize beautifully with the House of Sanctification soon to be proposed for Garabandal.

Returning to Florida from Garabandal, Thomas was imbued with the conviction that Our Lady's House of Sanctification would be established in Garabandal; but first, the practicalities of raising the funds would be necessary. If the funds came forth, this would be further indication of Heaven's favor. A meeting with his Board of Directors resulted in an unanimous vote to proceed. Letters were sent out. Soon, enough funds were donated to purchase the land, which was very expensive due to the expectations of future events at Garabandal. Actual acquisition of the land took several months with the assistance of a capable Spanish attorney in Barcelona. Plans were drawn up for the building to be erected, in the hope that God would arrange for funding of that glorious project. Beginning in June of 1999, the funds began to come from generous donors, who intuitively understood the great glory that God would receive from the House of Sanctification. The land was blessed and consecrated to the Divine Will by a religious Priest and blessed again by another religious Priest. In August of 1999, ground was broken. An American architect moved to Garabandal for the next several months to work with the Spanish architects and contractor. Almost miraculously, considering the location, the large, solid and beautiful building of the House of Sanctification was completed in 10 months and opened on June 1, 2000, as mentioned above. The House sleeps 25 very comfortably; but has the space to take in a large number of people in the special situations which are expected in the future.

The House of Sanctification is a beautiful, peaceful, orderly, comfortable, and happy place, with a view of the famous pine trees from every room. It has a large conference room where the visiting groups have already had conferences and meetings on the extraordinary spirituality of the Third Christian Millennium. A copious supply of books are available for further assimilation of the truths learned at this blessed facility. Individuals and groups are always welcome, for the Queen of Heaven has in mind a special favor for each visitor.—T.F.