

LETTERS OF GOLD

From the House of the Divine Will

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ANNOUNCING THE THIRD FIAT OF GOD Creation - then Redemption - now Sanctification

God is now calling souls back to the Original Order, Place and Purpose for which He created mankind—as it was in the Garden of Eden—in order to fulfill the Lord's Prayer to the Father, *"Thy Will be done on earth as in Heaven."*

"The Holy Spirit wants to give Christians a 'new and divine holiness' at the Dawn of the Third Millennium" - Pope John Paul II



TRANSTEMPORAL LIVING ROSARY FOR LENT The Sorrowful Mysteries begin on the Following Page

(Can be lived any time, not just during Lent)

The Transtemporal Rosary is a profound, lived, and actual participation in certain mysteries of Redemption and Glory, which may become an integral part of the "new and divine" spirituality of the Third Christian Millennium. The exemplars of the "new and divine" holiness have demonstrated the possibility of a soul spiritually participating in activity beyond the present moment of one's earthly experience. By completely abandoning oneself in the Eternal Act of God, the soul operates by faith with Jesus and Mary in a divine manner and enters into the ambience and mode of Eternity. Within this ambience, the soul can easily reenter, into the actual, ever present actions and processes of all that pertains to the particular Mystery of the Rosary being lived.

In addition to the transtemporal mode of spiritual activity, the soul, by the Paternal wish of its Heavenly Father and unity of wills with Him, simultaneously participates in the Universal Action of God Himself and works with Him in the creation, conservation and prime motion of all that has come forth from the Divine Bosom. The fortunate soul then glorifies and delights her Father by making use of these gifts and begins the Transtemporal Rosary, entering in all reality into that Mystery of the Rosary, which the Holy Spirit brings to mind.

The Transtemporal Rosary is a most profound, fecund and glorious action, which seems destined to give more glory to God than thousands, even millions of rosaries said in prior times. It is recommended that those participating in these Transtemporal Rosaries, allow sufficient time to fully live each mystery. Each mystery will require several minutes in the least; therefore, a five-decade Rosary could take a full hour. The Mystery is lived, then the "recitation of the beads" are recited slowly and thoughtfully. It may be wise to live only one five-decade Transtemporal Rosary per week at first, while continuing to recite the normal Rosary as usual. Little by little the soul may want to increase the amount of time and frequency devoted to the Transtemporal Rosary.

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Transtemporal Rosary

(The souls who live in the Divine Will do with God what He does.)

Sorrowful Mysteries

The Agony in the Garden:

Let us enter into the Divine Will and the ambience of Eternity and from there enter in all reality with God into the actual events of time concerning the Passion of Jesus in the Agony of the Garden following the Institution of the Eucharist at the Last Supper on that First Holy Thursday.

Let us unite intimately with Jesus as He hastens from the Upper Room across parts of Jerusalem to the Garden of Olives. Let us step together with Him in his steps, breathe in his breathing, and beat in his heartbeats. United with the Holy Trinity, let us not only observe the Man-God, but act with Them in the Humanity of Jesus while conserving Its existence; let us conserve the ground He walks on, the air He breathes, the light of the stars twinkling with tears, the sounds of the insects, and the movements of the little creatures of the night.

Let us enter with Jesus into the Garden of Olives and walk with Him to the large rock—that rock upon which He will find Himself leaning during his great agony. Let us, with the Holy Trinity, conserve the existence of that rock and the olive trees in that garden, and speak in their stead words of compassion and words of supplication for God's forgive-ness for the sins of the human race.

With God the Father let us present to afflicted Jesus the sins and ingratitude of mankind from Adam to the last person to be born on earth, which cause Jesus to tremble from Head to foot, his Heart to pound violently, and anguish Him to the point of death: Murder, abortion, impurities of every kind, thievery, dishonesty, apostasy, rebellion, vengeance, disobedience, covetousness, Pride, Envy, Lust, Greed, Sloth, Gluttony, Anger, betrayals, scandals, sins of Priests and Religious, sins of Heads of Government, sins of the tongue, lying, slander, calumnies, blasphemy, false oaths, cursing, sins of thought, family feuds, unjust warfare, plots against the Church...The punishments due to sin: war, earthquakes, tsunamis, floods, storms, volcanoes...

Let us unite with that Eternal Love of the Father, which wanting the primacy in every-thing, makes Jesus suffer all at once and in the most intimate parts, that which the executioners will make Him suffer little by little.

Let us enter into Jesus and exude his bloody sweat; share his immense anguish which causes the rock to crack beneath his pounding Heart. Let us unite with Jesus in asking the Father to let this cup pass—the cup of all the ugliness and stench of human sin and perfidy; and let us utter with Him on behalf of all humanity: *"not my will but Yours be done."*



Let us go to the area where the Apostles are sleeping, and with the power of the Holy Trinity, conserve their existence, the ground they sleep on, the air they breathe. With sorrowful Jesus let us ask the sleeping apostles, *“Couldn’t you watch one hour with Me?”*

Let us join with Mary and come in spirit and in reality and give support to Jesus in his greatest affliction—so great that He arrives at the point of death! Then suddenly, let us rise with Jesus in renewed strength and allow the perfidious Judas to complete his betrayal with a kiss. With the Holy Trinity, let us conserve the existence of this traitor and the soldiers who have come to arrest Jesus and give them the prime motion to all their actions. Let us ask with Jesus whom the soldiers seek and reply with Jesus to their response that they are looking for Jesus of Nazareth, with *“I am He.”* Let us conserve the lives of the soldiers as they fall to the ground at the power of Jesus’ words. Let us provide the prime motion in Peter as he takes his dagger and cuts off the ear of Malchus. Then, united with Jesus, let us work the miracle of restoring Malchus’ ear. As Jesus meekly surrenders to the soldiers, let us walk with Him away from the Garden of Olives to submit willingly to the remaining indignities and horrors of his Passion.

The Scourging:

Let us continue our flight in the ambience of Eternity and with our God enter into the time of the event of the Scourging of Jesus. Let us suffer with Jesus the indignity of Pilate’s order to be scourged, and let us walk with Him to the place of the scourging pillar. Let us, with the Holy Trinity, conserve the pillar’s existence and all the atoms and molecules of which it is composed. Let us conserve the ground Jesus walks upon, the buildings he passes, the air He breathes, and the rays of the morning Sun that touch Him. In and with Jesus let us meekly submit to being tied to the pillar. Let us blush with Jesus as He is stripped of his garments and with Him make humble reparation for the sins of indecency, immodesty, impurity, luxury, and sensuality.

Let us conserve the existence of the soldiers who will whip Him and give them the prime motion to carry out their atrocious and bestial acts of violence against his sacred flesh. Let us enter into the very whips and thongs that strip away this sacred flesh of Jesus and cry out to Him in these whips and thongs: *“Our Lord, we are constrained by the Will of your Father to be instruments of your torture, for the sake of ungrateful humanity. We long to be exempt from this constraint, but we must submit meekly to the Divine Will.”*

Crowning of Thorns:

Let us continue our flight in the ambience of Eternity and, with our God, enter into the time of the event of the Crowning of Thorns.

After the atrocious scourging, Jesus is mocked as a king. Let us unite with Jesus and produce with Him that sweet and gentle smile of love as the rabid soldiers form a crude crown of long and piercing thorns, which they press and hammer upon his adorable Head —some thorns



even penetrating the back of his neck, his adorable Face and the flesh next to his eye. With the Divine Trinity, let us conserve the thorns in existence and the soldiers as well, giving them their prime motion as they continue the torture of beloved Jesus. Let us, together with Jesus, make reparation for the pride of men who aspire to places of authority over others as the soldiers further mock the King of kings by dressing him with a purple rag.

Let us enter into the thorns and become their voice, confessing love for their God as they are constrained by the malice of men to torture that Sacred Head and because it is the Will of the Father for the love of his ungrateful children.

Let us conserve and provide the air for Jesus to breathe as well as that breathed by the soldiers and the crowds witnessing this awful tragedy of misjustice. Let us enter the sorrowful Heart of Mary and grieve with Her at the sight of her beautiful Son being so disfigured by the cruelty of sin. Let us conserve the ground that Jesus walks upon, staggering as He is shuffled rudely to the praetorium to be viewed by the shocked eyes of Pilate. Let us conserve the atoms and molecules of the praetorium and Pilate's own existence as he shouts to the Jews, "*Ecce Homo!*"

Carrying of the Cross:

We continue our flight in the ambience of Eternity and, with our God, enter into the time of the event of the Carrying of the Cross.

Let us enter within the Humanity of Jesus and pick up the Cross upon which the Man-God will be crucified. Let us, with the Divine Trinity, conserve the wood of the Cross, the streets that Jesus will traverse, the air that He, the soldiers, and the spectators will breathe. Let us with God give the prime motion to the birds that fly by and motion to the clouds that pass overhead. Let us supply the prime movement to all those participating in the spectacle of the Redeemer of mankind being pushed, kicked, mocked, cursed, and otherwise abused.

Three times let us fall to the ground with the weakened Humanity of Jesus under the weight of the Cross, which represents the weight of the sins of the world. As our Savior falls upon the hard stones, let us kiss, adore and lovingly lick His most Precious Blood and let us kiss the resulting bruises and scrapes to his legs and arms, as we speak in those stones words of love and adoration in an attempt to give Him some momentary measure of comfort.

Let us provide conservation to the existence of Simon the Cyrenean and prime motion to his reluctant and forced assistance to the struggling, staggering Jesus in carrying the Cross.

Let us enter into the silent, heart-tearing and prolonged glance between Jesus and his dearest and sweetest Mother as the Savior of mankind passes near Her on his way to be crucified. In and with Mary let us suffer profoundly and silently together at the most dolorous sight of her Son, the Man-God, cruelly tortured for the love of all.



And let us give prime motion to the compassionate Veronica, who steps quickly and heroically to Jesus and offers her veil to wipe his blood-soaked Face, giving Him some momentary relief. And let us with Jesus gratefully accept the precious benevolence of her action.

Let us provide conservation of existence and prime motion to the holy women of Jerusalem who weep over the sight of Jesus making his way to the appointed place of his Death. And let us, in Jesus, reply to these women, saying,

Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?" (Lk: 23, 28-30)

Therefore, let us with Jesus make reparation in this time of the “dry wood” for the crimes of artificial birth control, the absolute heinousness of procured abortion, and the obstinacy of those who engage in or support such great affronts to the Order of Divine Wisdom, forcing at last the coming fire of Divine Justice.

Let us speak in and for the wood of the Cross words of sorrow and love to the condemned Redeemer, confessing regret at causing Him so much pain, especially to his shoulder and the rubbing of the crown of thorns against his Sacred Head—yet constrained to do this by the Will of the Father to provide so horrible a torture to his Beloved Son for the sake of sinful humanity.

Death on the Cross:

We continue our flight through the ambience Eternity and, with our God, enter into the time of the event of the Crucifixion and death of Jesus.

In and with Jesus, we meekly submit to the experience of his poor, wounded Head suffering unspeakable pain as the crown of thorns is roughly torn off as the soldiers strip Him of his seamless tunic. As the soldiers throw dice over his tunic, with Jesus we look back in time with immense sorrow at guilty Adam, who gambled away his seamless tunic of celestial light at the very dawn of man's creation.

Then, we unite with Jesus who, with unimaginable humility and promptness, lays Himself upon the cross and immediately extends his arms to receive the cruel and agonizing hammering of nails through his sacred hands. We shudder all over in Jesus as His tortured body is jolted as the executioners lift and drop the heavy cross in the hole they have prepared. With the Most Blessed Trinity, we conserve the existence and provide the prime motion to the executioners as they go about the business of assuring the death of the Innocent One. With God we work in the thieves crucified beside Jesus, giving them the graces to repent of their sins and acknowledge their dying God, though only one of the



thieves corresponds to these graces. By the Power of the Spirit of God we, in Jesus, say with Him those last seven words to be recorded in the Gospel.

We agonize with Jesus for three long hours, thirsting for souls and gasping for breath, gazing down upon his Mother, St. John and the holy women. With the Blessed Trinity we communicate life to Jesus until the appointed moment of his last breath. We conserve and provide the air that He and the others breathe, the Sun in the sky which shone down on this most dolorous of scenes. Then as we take the last breath with Jesus, we bring about with God a great earthquake, darken the sun, and rip asunder the great curtain before the Holy of Holies in the Temple.

Having given up his spirit, we depart with Jesus for the Limbo of the just souls, which is transformed into paradise by his Presence. While conserving the Sacred Body of Jesus on the Cross, we wait for the spear of Longinus to pierce the Sacred Side, and with the operating action of our God we burst forth a last gush of Blood and water, spurting some of it into the dimmed eyes of Longinus. And through this wound in his side let us with Jesus provide an entrance for souls for taking refuge in his Most Sacred Heart, the Life of which is his Divine Will.

And now, with the lovers of Jesus at Calvary, we take down the Most Sacred Body of Jesus and place it in the arms of his most sorrowful Mother.



Dear Reader,

If you have read the above Transtemporal Rosary carefully, you probably have realized that it is truly a Round in Redemption. It utilizes several important aspects for making Rounds, which are made known in the Volumes of the "Book of Heaven." Some of these key aspects are:

1. Fusing one's human will in the Divine Will.
2. Dispersing one's soul in the Divine Will, which is the bilocation of the soul everywhere.
3. Operating with God in Eternity.
4. Doing with God what each Divine Person does as his companion in all that He does.
5. Providing a voice for created things to speak in them on their behalf, appropriately for each occasion, words of recognition, love, praise, adoration, gratitude and glory.

In the most Holy and Adorable Will of God,

—Thomas Fahy