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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."*

People deceive themselves in believing that God would have left mankind only the blessings of Redemption without returning human beings to that sublime original state in which He created them.

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

The writings found in the "Book of Heaven" are the foundation and inexhaustible fountain from which people will eagerly drink heavenly life, true happiness, and the restoration of man's most blessed original state.



This Issue Presents Various Topics of Interest and Importance

Christmas:

Jesus spoke to Luisa about Christmas and told her that for those who do and live in his Will, it is always Christmas, because He is reborn in each of their acts; and He added that the life that emits their acts must be continuous and never interrupted.

When the soul enters into the Divine Will, Jesus becomes conceived in the soul's act. In the process of completing her act, Jesus goes about completing His life; and as the soul finishes her act, Jesus resurrects and rises. In a simultaneous manner the soul becomes conceived in Jesus. She continues her life in His life and then rises in Jesus' own acts.

The Creation of the Universe and the Creation of Man:

Jesus said to the author of the *"Book of Heaven,"* Luisa Piccarreta, that all his works join hands and the sign that a work is His is that there is no opposition between one and another. He said that His works are bound one to another in a way that they uphold one

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another. He said that when He proclaimed the Gospel, it did not oppose the scriptures in anything but upheld them. Both the Gospel and the Scriptures affirmed one another. And He says that what He has revealed to Luisa and what she has written opposes neither the Scriptures nor the Gospel and that they all support one another.

We learn from Luisa's writings that the purpose of Creation was for the Blessed Trinity to form Their Life in the creature and for the Divine Will to act freely in man. It was God's purpose that every human act have its life in the Divine Will and that all human acts become divine acts being sealed with divine nobility, holiness and wisdom, allowing man to grow in His likeness and to act as God acts. To accomplish this, the acts of each creature are established by God in Eternity to have their beginning in God and from God, in the Unity of the Light of the Divine Will.

For man to have a place to dwell—his habitation, God created a space and created in that space the Universe as the habitation for man. Then God created man and a space within man as a place for God to dwell within him.

The Universe could have been created instantly, but God chose to create it in six days as is recorded in the Scriptures, and the sixth day, man was created by God, who rested from the work of Creation on the seventh day. Jesus told Luisa that the work of his life on earth to bring about the Redemption took 33 years and that that work took so much longer than it took to complete the work of Creation.

He also told Luisa that His work in her to form the New Creation of the Kingdom of the Divine Will as the first fulfillment of the Lord's Prayer took Him not six days, but more than fifty years!

Luisa wrote these things in the *Book of Heaven* under obedience to her confessors, and she obediently wrote numerous times what Jesus told her about the age of the human race: that it was four thousand years from Adam's creation to the coming of Jesus in Bethlehem and that it has been six thousand years from Adam until our times.

We see, therefore, that what Jesus tells humanity in one place must be consistent with what He tells humanity in another place. The descriptions of the creation of man in the Scriptures are repeated by the same Author of Life in the *Book of Heaven*. But the *Book of Heaven* gives far more wonderful details. The Scriptures about the creation of the universe and the creation of man were inspired by God and written on paper by Moses. In our times we learn that the *Book of Heaven* was written firstly in Heaven, secondly, in the soul of Luisa Piccarreta, and thirdly, on paper—consisting of 36 volumes written by Luisa and Jesus, who communicated the knowledge contained therein to Luisa in various ways.

We also learn from the *Book of Heaven* that all created things were created directly and perfectly by God and are not subject to changes of any kind, but that man was made to grow in love, holiness, and likeness to God.

After the Holy Trinity created everything, They concentrated on the primary object of their Creating Will, and, taking clay of the earth, They fashioned man's nature with Their own hands.

God and the First Man

God's very Nature is Love, and it is the "need" of Love to be always giving, to be always sharing. The Eternal Trinity is always giving and sharing among Themselves, and strictly speaking They are entirely sufficient in Themselves and entirely happy in their one only, eternal Will, their Kingdom. Yet this Divine Trinity decided to burst forth outside of Themselves and bring into created reality the ideal of their everlasting fascination and love—The Human Race! Human beings would provide an outlet, a vessel, in which to pour their Divine Life giving Them the joy of watching their own Will, their own Kingdom, operating outside of Themselves in these other beings whom They would make to their own image after their own likeness.

Thus, the only self-existent Being—God, The Holy Trinity—dearly loved the first human being and was concerned about him even before They gave him existence. They longed to share with him their power, wisdom, love, sanctity and beauty. The universe that They created as a dwelling place for him contained so many wonderful things in it where They could concentrate their love for him—in the stars, the wind, the sea, the little flower, everything—and from which They could bring him their love—love of existence, love of beauty, love of order, integrity and harmony, love of the divine attributes and so on. And in the Sanctity of their Will They authored his page in the Book of Life, begetting all the acts that Adam should do with the divine life that he would receive from Them.

As They molded his nature with their creative hands, forming his bones, his nerves, his heart and his other organs; They clothed these with flesh and concentrated their love in them, fashioning all his body from the elements of the earth and formed a most wonderful statue more beautiful than any sculptor could ever make. They loved him with a father's love for a newborn son* and kissed and hugged him. Then looking upon him with uncontainable love, They breathed upon him and infused in him a life-giving soul,** anxiously anticipating his first words. [*Lk: 3,38 **Gen: 2,7]

But not yet content, with an exhilaration of infinite love, They endowed their beloved son with three brilliant suns which formed a celestial and perpetual day in his soul—not subject to a night of any kind. These three suns came forth from the Power of the Father, the Wisdom of the Son and the Love of the Holy Spirit. And these suns—the intellect, memory and will of Adam—formed in him the image* of God and provided constant communication between him and the Three Divine Persons so that he had the way to ascend to Them and They had the way to descend in him. [*Gen:1, 26]

And yet, their love was still not content. The Holy Trinity wanted their newborn son to have their likeness* and the ability to act in their ways. Going to the extremes of their Divine Goodness, They gifted Adam with their very own Will and the same Divine Life and Love that their Will generates in Them in Its single, eternal Act! And They gave him the gift of speech and the gift of freedom in his human will, which would serve as a depository for the eternal Will with which They had endowed him with so much love and purpose. [*Gen:1, 26]

And then, the great moment arrived before the expectant gaze of Their divine eyes!

As soon as this perfect and resplendent soul of Adam enlivened and animated the newly formed statue of his body, he immediately gained the awareness of his own

existence and the paternal presence of God who had just created him. Adam understood that He had formed him, and with all the exuberant emotion of his soul, filled with gratitude and Divine Love, Adam uttered the first words spoken in the human race: **“I love you my God, my Father, the Author of my life!”** But it was not his word alone, but also his breath, his heartbeats, the flowing of his blood, the motion of his body and all his being that said, “I love You, I love You...”

The fatherly goodness of the Blessed Trinity prepared many new surprises for their new son, They had so many love-secrets that They would make known to him, little by little, as his life would unfold before Them.

The first lesson that They gave Adam in return for his first words of love was the knowledge of the meaning of their Divine Fiat, and this knowledge was infused in his soul with love of tenderness. And every time Adam told Them that he loved Them, They prepared more beautiful lessons about Their Will. Adam became enraptured with all this, and the Blessed Trinity delighted in conversing with him and made endless rivers of love and delight flow upon him.

In the infinite sea of the Divine Will are found order, harmony and great mysteries surrounding the creation of man. The majesty of man’s creation is so full of unknown wonders and mysteries that neither theologians, nor philosophers, nor scientists can properly describe the formation of man. Man depends on the Creator Himself to tell us about our origin.

Our wonderment about the marvels of man’s nature diminishes somewhat when we gaze deeply into the sea of the Divine Will. We discover that man was created in the eternal bosom of God, that God Himself created the magnificence and prerogatives of man’s nature and formed the series of his thoughts, the number of his words, steps and heartbeats, and provided the operations of human nature with such beauty, order and harmony that the Holy Trinity found Themselves in the soul of the first man with such fullness that there was no more room left for man to put anything of himself.

The Holy Trinity was so content that They became enraptured upon seeing Their own Will operating in Their creature and that in the little field of his humanity Their power had enclosed Their divine work. In an ecstasy of love, They said to Adam: *“How very beautiful you are! You are our work, and you will be our glory, the outlet of our charity, the reflection of our wisdom, the echo of our power and the bearer of our Eternal Love.”*

The Sublime Marriage of God with Humanity

When the Holy Trinity brought Adam into existence in Eden, They wanted the fullest possible, permanent union with mankind. And so The Holy Trinity formed a marriage bond between God and mankind. In the formation of the first human, They let nothing lack to his body or his soul, and everything was done with royal sumptuousness. A most beautiful universe was prepared with a sky filled with stars and a sun whose light would never extinguish; and there were the sumptuous and florid gardens where God and man would joyfully stroll in the cool of the evening as they celebrated the uninterrupted feast of this sublime marriage of God and humanity. And they wore royal garments of the purest celestial light, woven by the power of the Divine Will.

Everything about the humanity of the first human was beautiful in both soul and body because God possesses transcendent beauty, and He is the one who fashioned the spouse of His wedding with humanity. The enchanting splendor and beauties of all

Creation serve one's imagination in visualizing what seas of beauty, holiness, light and knowledge that God must have filled the interior of Adam! And what of Adam's acts, both interior and exterior, done in the Divine Will?! His acts made so many musical notes, and produced the most delightful, most sweet and enchanting melodies, which kept the joy of this marriage of God with mankind alive and vibrant.

But God had given Adam the gift of freedom in his human will, and God had given him a simple commandment that he should not touch one of the Trees in the Garden of Eden nor eat its fruit. And then one day God permitted Adam a test of his loyalty and obedience. Adam failed his test, and sin and disorder entered the human race, with the unique exception of the Immaculate Conception.

Jesus spoke to Luisa about how much man degraded himself and how he lost so many, many goods and blessing by going out of the Divine Will by his disobedience. He told her that to regain his nobility and reacquire what he had lost man must reenter the Divine Will from which he came and that there are no other ways (not even Redemption is sufficient) for man to return to the happy and holy life he had in the beginning of his creation. Jesus said that Redemption was a means and a help but not the end, for the Divine Will alone is both the beginning and the end.

Jesus wanted Luisa to know all the details of man's creation, so that she could understand the excess of the Holy Trinity's Love and the divine right of Their Fiat to reign in man. Jesus wanted her to know that in the creation of man the Divine Being found it necessary to love him, because all that They gave man remained attached to Them and was transfused in Them. Breathing Life in him, They did not remove that Breath from him but so identified It with his breath that They felt his breath in Theirs.

Jesus spoke to Luisa about trust, and how if there is not full trust in Him, one cannot be raised up to live in the Divine Will.

All things here below are veiled. And this is true for the supernatural realm as well as in the natural realm. In Heaven, however, there are no veils. All things are seen as they actually are, and the intelligence does not need to work to understand them.

Jesus once explained to Luisa what He had been doing with Adam before Original Sin and how, with her, He felt an irresistible need to resume all the conversations He had with Adam, and give her the graces and teachings He would have given Adam, had Adam not withdrawn from the Divine Will. Jesus added that Adam's sin had reduced Jesus to silence, and that after six thousand years He felt an extreme need to resume his speaking about the Kingdom of his Father's Will with the creature.

There was an instance in which Jesus, quite animated, lamented to Luisa that He had created man to have someone to talk to, and that man was to possess the Divine Will in order to understand Him. He told Luisa that Adam's rejection made God taciturn, and how much sorrow He felt from so much suffocated Love.

Communion of Man with his God

First, it seems very important for us to realize the truth that God began the human race in the very best possible way with the Creation of Adam and then Eve; and that God

achieved the sublime purpose of his creating act in them in the beginning. He longed for an intense, constant and perennial communion between his beloved creatures and Himself. Adam and Eve were very healthy, legitimate children of God, and they possessed the Greatest Gift in the beginning of their life on earth. They actually possessed God Himself by the Gift of the Divine Will, which reigned in them and caused them to live a Divine Life in the Divine Order of things under the veils of their humanities, and under the veil of their every thought, word, breath, heartbeat and action.

By their possession of the Divine Will, Adam and Eve possessed what God possesses and did with God what God does. By possession of the Divine Will, Adam and Eve contained within themselves the eternal fountain of all that is good, true, and beautiful. They had perfect communion with God at every instant—all day long and all night long—and wherever they might be in the Garden of Eden.

Adam and Eve had no need for the Sacraments that Jesus would mercifully give the fallen and sickly children of Adam at the time of Redemption. Adam and Eve possessed the eternal fountain from which the Sacraments would come later, and all the effects of those Sacraments; and their human wills offered no resistance to the constant and torrential flow of divine goods, favors, blessings and graces, beauties and harmonies, heavenly delights and divine intimacies, and sublime participations in the eternal interchanges of Divine Life and Love among the three Divine Persons in the Holy Trinity of the Supreme Being.

In addition to this abundantly communicating Divine Will inside and outside of Adam and Eve, everything in creation became a vehicle of communion between God and his creatures. Every blade of grass and every song of the birds communicated Divine Love from the Creator; and His two beloved creatures, Adam and Eve, reciprocated this communication of Divine Love by recognizing the Divine Will in every blade of grass and in every song of the birds and returning Divine Love to God by the power of His Own Will given to them at their creation. There was the greatest, possible Communion between Creator and his creatures, never seen again on earth after Adam's withdrawal from the Kingdom of the Divine Will until the Immaculate Conception of Mary and, then, after Her Assumption into Heaven, until the restoration of that Kingdom in the Little Daughter of the Divine Will, Luisa Piccarreta.

Yes, the perfect Communion with God given to humanity at its beginning has been restored to our human race in Luisa. From her we will learn the ways of taking possession of the original state of man once again, and, as healthy children, begin to enter into that original, perfect and constant Communion with the Supreme Being who created us and loves us so much.

This restored Kingdom of the Divine Will in this world will be the true echo of the Celestial Fatherland, where the Blessed possess their God as their own life. This Kingdom gives the soul a communion which is eternal, great and wondrous, and not subject to diminishing or being consumed; nor are the veils that hide this communion subject to perishing as are the veils of the Host in Sacramental Communion.

The soul who has the great fortune of being called to live in the Divine Will will want to keep "her mouth open" to receive all the ways of this continuous Communion in the

Divine Will. Should the soul not want this continuous Communion, Its many ways would be constrained to remain outside. The Communion of the Divine Will is always giving Itself if the soul wants to receive It, and It would want to drown the soul with the so many communions It wishes to give. Therefore, the soul who wishes to live in the Divine Will will want to develop the divine attitude of always desiring this never-ending, never-perishing, never-ceasing Communion.

And since the Communion of the Divine Will is the beginning and last end of God's desired relationship with his children, It must be continually giving Itself; otherwise, the soul would lose the end for which she was created. And, therefore, Infinite Wisdom could never permit that Communion of the Divine Will be limited.

So, dear reader, from the above we get a peek into the immensity of God's Love in devising such a sublime way of constant Communion with his beloved creatures. Our first parents enjoyed this Communion in the Divine Will and so did our Mother Mary. And now, in our time, God has manifested these secrets through the Little Daughter of the Divine Will, because the Prayer of Jesus to the Father is now being fulfilled in disposed souls. The Father's Kingdom of His Own Will is now in the process of coming into souls on earth; and once again His Will is beginning to be done on earth as in Heaven, as it was in the beginning in the Garden of Eden to the great horror of the Prince of this world, whose diabolic reign is in its last, frantic gasps.

“The Church Needs a Good Theology of Creation” (Pope Benedict XVI)

It seems that the Church will soon have a good theology of creation consistent with the tradition of what the Fathers of the Church taught unanimously, even though the Fathers were uninformed of the many secrets of Creation withheld until our time and made known in the *“Book of Heaven”* by the Author of Creation Himself.



The Great Holiness of Acts Done in the Divine Will

It is very beneficial to our striving for continuous life in the Divine Will to give sincere and thoughtful consideration to the great holiness of acts done in the Divine Will and our need to behave accordingly. The following truths, beginning with the subject of the Eucharist, can be helpful in understanding this reality.

Part One:

1. At the supreme moment of Holy Mass, the Priest says the same words that Jesus said at the Last Supper on the night before his Death on the Cross. The power of those words comes from the Divine Will, as it is Jesus who acts in the Priest in saying those holy words of consecrating the designated bread and wine on the altar, which become the Body and Blood of Jesus, accompanied by His Soul and His Divinity.
2. It is the substance of bread and the substance of wine that have been transubstantiated by the Power of the Divine Will into the Body and Blood of Jesus. The substance of bread and the substance of wine no longer exist, only the accidents or appearances of bread and wine miraculously remain as veils for the Substance of

Jesus' Body and Blood, with His Soul and Divinity, which has become all that Jesus is—without qualification.

3. By the Power of the Divine Will, the words of the consecration of the bread, “This is My Body...” only transubstantiate the substance of bread into the Body of Jesus. Those words do not transubstantiate the substance of bread into the Blood of Jesus, or His Soul or His Divinity. However, by the principle of concomitance, the Blood of Jesus comes with His Body as do His Soul and His Divinity, for Jesus must be whole, indivisible, and alive according to both His human nature and His Divine Nature.

Note: Concomitance means “comes with,” “accompanying,” “come together,” etc.

4. By the Power of the Divine Will, the words of the consecration of the wine, “This is the chalice of My Blood...” only transubstantiate the substance of wine into the Blood of Jesus. Those words do not transubstantiate the substance of wine into the Body of Jesus or His Soul or His Divinity. However, by the principle of concomitance, the Body of Jesus comes with His Blood, as do His Soul and His Divinity, for Jesus must be whole and entire and alive according to both His human nature and His Divine Nature.

5. It is also important to add something more concerning the principle of concomitance that takes place by the Power of the Divine Will in the words of consecration of the bread and wine during Holy Mass. With the Person and Divinity of Jesus, which come with the consecrating words, come also the Persons and Divinity of God the Father and God the Holy Spirit, due to the eternal inseparability of the Three Divine Persons. And with all Three Divine Persons, truly present in each consecrated Host, comes Their eternal Kingdom—the Kingdom of the Divine Will.

6. The purpose of this presentation requires that another essential effect of the principle of concomitance be recognized here. It is the marvel of the binding effect of the Divine Will with all that has been sent forth from the Bosom of God in Creation and Redemption, this is because all the effects of the Divine Will are bound to It inseparably (except moral evil). Thus, every star in the heavens, every grain of sand, every tree, bird, and flower, every human and angelic person, and so on are bound to the Divine Will. Then are added every breath, heartbeat, glance and step of Jesus while on earth, and those of his sufferings, the heartbeat, breath, life and sufferings of his Mother and of each person of the Old and New Testament times and future times, and on and on, are contained in each Eucharistic Host.

7. But how can it be that all these are contained in each Eucharistic Host? It would seem that the Hosts would have to be as big as the universe!

The answer may be that all these are found in each Host in a non-material, invisible, and supernatural manner—namely, the actual working of God with Divine Love that has been placed in the unique production, maintenance and prime motion of each star, each grain of sand, and each step, heartbeat, breath, glance, movement and suffering of Jesus and Mary, as well as the existence, life, and motion of all created things and persons.

Therefore, it seems that it is this working of God with the Divine Love that He placed uniquely in the production, maintenance, and prime motion of each and every

thing, that is bound to the Divine Will in each Eucharistic Host, rather than the material aspect of each and everything. And this is how all that God has brought into being is present in all consecrated Hosts. **Note:** Nothing evil is allowed to enter the Divine Will.

8. With what has been written above, one can begin to appreciate the great holiness of the act of consecration of the bread and the act of consecration of the wine at every Mass. These acts are so holy and sublime that the Angels and Saints in Heaven become filled with awe and reverently bow in adoration before such marvels of Divine Love being displayed on earth.

Part Two:

1. Jesus told Luisa Piccarreta that in souls who possess his Grace He lives in them mystically but not really. However, for souls who live in the Divine Will, He lives His Real Life in them, as He does in the Eucharist.

Luisa asked Jesus if what He was telling her was something new and different when He spoke about forming His real life in the souls who live in His Will. She asked Him if it wasn't actually the mystical life that He lived in the hearts that possessed His Grace.

Jesus replied to her emphatically that He was not speaking of the mystical life of those who possess His Grace but do not live with their acts fused in His Will. Luisa would be the first of those who come to live in the Divine Will and possess His real life.

2. Throughout the celestial writings of Luisa Piccarreta, which were written firstly in Heaven, secondly in Luisa's soul, and thirdly on paper by both she and Jesus, we find numerous affirmations that for every act that souls do in the Divine Will and for every truth learned about the Divine Will, Jesus grants us a Divine Life. These Divine Lives of holiness, happiness, joy, power, beauty, sweetness, and on and on, contain all that is true, beautiful, and good. They form a vast, spiritual endowment in our souls to enjoy both in time and eternity.

See ADDENDUM to this Letters of Gold for more on these points 1. and 2.

3. Let us now thoughtfully consider the great holiness of the Act of Sacrifice of Almighty God, the Incarnate Word, on Calvary, reenacted in an unbloody manner on the altars of every Mass for the salvation and sanctification of souls. This Sacrifice surpasses infinitely the altar sacrifices in the Old Testament, where the gathering of people watched in silent awe as the throat of a lamb, or calf, or other clean animal was cut in all solemnity and holy ceremony as a propitiation for sins.

4. Having given due thought to all these things related above, let us ponder well the overwhelming magnanimity of God, who has willed that His Eternal Life and all that It does and contains is lived by Jesus in every tabernacle of the world. This Real Life of divine happiness, divine love—creating, redeeming, sanctifying—is adored and is exclaimed, “Holy! Holy! Holy!” by the Angels. Infinite, eternal is the Life of a God who

comes down from Heaven and is formed in the host, held in the hands of the Priest, as he pronounces the sacred words of Jesus, "This is My Body..." !

5. In holy silence, in unspeakable awe, let us bow our heads and beg the action of the Divine Will to emit a ray of Its infinite light into our minds to comprehend to some degree the great holiness of all of the daily acts we do in the Divine Will, because each of them is consecrated by Jesus as a spiritual Host, filled with His Real and Eternal Life as exists in each consecrated Host at Mass! When we are about to speak or act, do we consider whether Jesus will consecrate what we say? or what we are about to do?

6. As we are struck with the awareness of this awesome reality of Jesus waiting to consecrate our mental, verbal, and physical actions to make of them spiritual Hosts containing the same Real Life of Jesus that He lives in the Eucharist, we must let the Divine Will accomplish the wonder of transforming all the behavior our daily lives into the holiness, beauty, sweetness, and gentleness proper to the children of the Most Holy Trinity.

7. Jesus spoke to Luisa about his desire to restore the Sanctity of living in the Divine Will. In this restored, original way of Holiness, Jesus will not need Priests to be consecrated, nor churches, tabernacles or hosts. The souls who live in the Divine Will will contain within them all that is necessary: Priests, churches, tabernacles and hosts. Jesus' love will have more freedom, because whenever He wants to consecrate Himself, He will be able to do so any time of the day or night , and in any place where these souls may be. [Note: Jesus will still need Priests, hosts, etc. during Holy Mass, because the Sacraments will remain during the Reign of the Divine Will.]

See ADDENDUM to this Letters of Gold for more on this point #7.

8. Jesus went on to explain to Luisa that the difference between His sacramental lives and the many lives He forms in those who live in the Divine Will is incalculable. He said it is greater than the difference between earth and Heaven. He said that in the soul, the Supreme Being is never alone. He has the companionship of the soul and companionship is the greatest joy. He gave other examples, saying that as He forms His life in the thoughts of the soul who lives in the Divine Will He feels the companionship of the human mind which loves and understands Him. And He spoke in similar terms about the human memory, the human will fused with His, the breath and motion of souls who live in the Divine Will.

9. Jesus not only wants to make living Hosts of those who live in the Divine Will, He wants them to be consecrated with Him in all the Masses, and, not only that, He wants to consecrate all our acts and form Himself and his real life in those acts!

Jesus says the living in the Divine Will is the Prodigy of Prodigies!!